

PARESHIOTH,
OR SECTIONS OF THE LAW.

HAPHTAROTH,
OR SECTIONS OF THE PROPHETS.

Ver.	Portuguese and Italian Jews.	German and Dutch Jews.
LEVITICUS.		
32.	Behar Sinai, xxv. 1. to xxvi. 2.	Jer. xxxii. 6-27.
33.	Bechukkotai, xxvi. 3. to xxvii. 34.	Jer. xvii. 19-21. xviii. 1-14.
NUMBERS.		
34.	Bemidbar, i. 1. iv. 20.	Hos. i. 10, ii. 1. 1-20.
35.	Naso, iv. 21. to vii. 89.	Judg. xiii. 2-25.
36.	Behaalo'tica, viii. 1. to xii. 16.	Zech. ii. 10-13, iii. 1-13. iv. 1-7.
37.	Shelach, xiii. 1. to xv. 41.	Josh. ii. 1-24.
39.	Korach, xvi. 1. to xviii. 32.	1 Sam. xi. 14, 15, xii. 1-22.
39.	Chukkath, xix. 1. to xxii. 1.	Judg. xi. 1-33.
40.	Balak, xxii. 2. to xxv. 9.	Micah v. 7-15. vi. 1-8.
41.	Pinchas, xxv. 10. to xxx. 1.	1 Kings xx. 46. xix. 1-21.
42.	Mattoth, xxx. 2. to xxxii. 42.	Jer. i. 1-19. ii. 1-3.
43.	Masey, xxxiii. 1. to xxxvii. 13.	Jer. ii. 4-28. iv. 1, 2.
DEUTERONOMY.		
44.	Debarim, i. 1. to iii. 22.	Isai. i. 1-27.
45.	Vaethebanan, iii. 23. to vii. 11.	xl. 1-26.
46.	Ekeb, vii. 12. to xi. 25.	xliv. 1-26. l. 1-3.
47.	Roeh, xi. 26. to xvi. 17.	liv. 11-17. lv. 1-5.
49.	Shophetim, xvi. 18. to xxi. 9.	ii. 12-23. lii. 1-12.
49.	Tetse, xxi. 10. to xxv. 19.	liv. 1-10.
50.	Tabo, xxvi. 1. to xxxix. 8.	lx. 1-22.
51.	Nitsabim, xxxix. 9. to xxx. 20.	lxi. 10, 11. lxii. 1-12. lxiii. 1-9. Ditto.
52.	Vaiyelec, xxxi. 1. to xxxii. 30.	Hos. xiv. 1-9. Mich. vii. 13-20. Isai. lv. 6-13. lvi. 1-8.
53.	Haazinu, xxxiii. 1. to xxxiv. 12.	2 Sam. xxii. 1-51. Some say Hos. xiv. 1-9. Joel ii. 1-27. Ezekiel xvii. 22-24. xviii. 1-32.
54.	Vezot Habaracah, xxxiii. 1. to xxxiv. 12.	Josh. i. 1-18. Eccles. i-xii. inclus. Ditto.

In the above chapters and verses, I have, in general, followed the divisions in the best Masoretic Bibles, from which our common English Bibles will, in some cases, be found to differ a little.

In the synagogues the law is read entirely through in the fifty sabbaths of their lunar year: for they join certain sections together, which are noticed at the end of the tables. But in their *intercalated* years, in which they add a *month*, they have then *fifty-four* sabbaths, and this is one reason why we find *fifty-four Paresahs*, and *fifty-four Haphtaras*, instead of *fifty-two*. See the concluding tables.

It has already been observed, that when Antiochus Epiphanius conquered the Jews, about the year 168 before the Christian Era, he forbade the law to be publicly read in the synagogues, on pain of death. The Jews, that they might not be wholly deprived of the word of God, selected from other parts of the Sacred Writings, *fifty-four* portions, which were termed *haphtracahs*, *הפטרות* *haphthoroth*, from *פטר* *patar*, he dismissed, let loose, opened—for though the Law was dismissed from their synagogues, and was closed to them by the edict of this persecuting king, yet the prophetic writings, not being under the interdiction, were left open: and therefore they used them in place of the others. It was from this custom of the Jews, that the primitive Christians adopted theirs of reading a lesson every sabbath out of the Old and New Testaments: and on this custom the practice of the Church, in our own country, in reading certain portions of the *Epistles* and *Gospels* every Sunday in the year, was founded.

As a proper knowledge of these *Haphtaras*, or prophetic sections, may sometimes help to fix the *chronology* of some events in the New Testament, it hath been deemed proper to give a table of them in connexion with the *Pareshioth*, or sections of the Law, in the place of which they were originally read; and with which, ever since the days of the *Amonians*, or *Maccabees*, they continue to be read in the various synagogues belonging to the *English*, *Portuguese*, *Italian*, *Dutch*, and *German Jews*.

From the above tables the reader will perceive, that though the Jews are agreed in the sections of the Law that are read every sabbath; yet they are not agreed in the *haphhtaras*, or sections from the *Prophecs*; as it appears above, that the *Dutch* and *German Jews* differ in several cases from the *Italian* and *Portuguese*; and there are some slighter variations besides those above, which I have not noticed.

It is very likely that in the time of our Lord, the 51st *haphtharah*, called *Nitsabim*, began with the first verse of Isai. lxi. and not with the tenth, as above; for, from Luke iv. 16-19, we learn, that the two first verses of this chapter formed a part of the *haphtharah* for that sabbath's reading, in which our Lord was present in a synagogue of Nazareth. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the

synagogue on the sabbath day, and stood up for to read. And there was delivered to him the book of the prophet Esaias; and when he had opened the book, he found the place, (lxi. 1, 2,) where it was written: "The Spirit of God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." And he closed the book, &c. Have the Jews altered this *haphtharah*, knowing the use our blessed Lord made of it among their ancestors?

In the *Masorah*, all the words and letters in the Pentateuch are also numbered; but though I find that the result in any one book does not exactly correspond to the Masoretic enumeration, I have inserted the whole, according to the most exact calculation I could obtain. The Masoretes, in numbering how often each letter occurs in the whole law, have proposed by this pious labour to prevent the addition or omission of even a single letter, that the word of God might be preserved in its original integrity. And had we the edition thus revised by them, it would be of infinite importance. But we must lament that their successors have not watched over these Sacred Records with the same scrupulous exactness. We have cause however to be thankful, that the collations of MSS. by Kennicott and de Rossi, have, in a good measure, supplied this defect: so that still we may say, "the word of the Lord abideth for ever."

As this enumeration of the letters will appear to be a matter of curiosity to some, and may please others, having a small space for the purpose, I shall here subjoin it.

Aleph א	occurs 42377 times in the Pentateuch.
Beth ב	38218 Ditto.
Gimel ג	29537
Daleth ד	32530
He ה	47754
Vau ו	76922
Zain ז	22867
Cheth ח	23447
Teth ט	11052
Yod י	66420
Caph כ	37272
Lamed ל	41517
Mem מ	52805
Nun נ	32977
Samech ס	13580
Ain ע	20175
Phe פ	20750
Tsaddi צ	16950
Koph ק	22972
Resh ר	22147
Shin ש	32148
Tau ת	36140

TABLE I.

A PERPETUAL TABLE

Showing, through the course of thirteen Lunar Cycles (which embrace every possible variation) the day of the week with which the Jewish Year begins, and on which the Passover is held; as also the length of the months Marchesvan and Cisleu.

CYCLE CCXCIV.					CYCLE CCXCV.					CYCLE CCXCVI.					CYCLE CCXCVII.				
Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5812	5575	1800	17 P 3		5801	5567	1827	12 P 5		5850	5606	1840	15 d 7		5868	5625	1865	17 P 3	
5813	5576	1801	25 d 7		5802	5568	1828	2 P 3		5851	5607	1841	23 P 5		5869	5626	1866	25 d 7	
5814	5577	1810	E 3 d 5		5803	5569	1829	E 3 D 1		5852	5608	1842	E 37 D 3		5870	5627	1867	E 32 P 7	
5815	5578	1811	47 P 3		5804	5570	1830	43 d 5		5853	5609	1843	45 P 1		5871	5628	1868	44 D 3	
5816	5579	1812	55 d 7		5805	5571	1831	57 P 3		5854	5610	1844	53 P 5		5872	5629	1869	55 P 1	
5817	5573	1813	E 62 D 5		5806	5572	1832	E 65 D 1		5855	5611	1851	E 67 P 9		5873	5630	1870	E 63 d 7	
5818	5574	1814	77 P 3		5807	5573	1833	73 d 5		5856	5612	1852	77 D 1		5874	5631	1871	72 P 5	
5819	5575	1815	E 85 P 3		5808	5574	1834	E 87 P 3		5857	5613	1853	E 83 d 7		5875	5632	1872	E 87 D 3	
5820	5576	1816	95 d 7		5809	5575	1835	97 P 3		5858	5614	1854	92 P 5		5876	5633	1873	95 d 7	
5821	5577	1817	102 D 3		5810	5576	1836	105 d 7		5859	5615	1855	107 P 3		5877	5634	1874	102 P 5	
5822	5578	1818	E 119 P 5		5811	5577	1837	E 112 D 5		5860	5616	1856	E 115 D 1		5878	5635	1875	E 117 D 3	
5823	5579	1819	125 d 7		5812	5578	1838	127 P 3		5861	5617	1857	123 d 5		5879	5636	1876	125 P 5	
5824	5580	1820	132 P 5		5813	5579	1839	135 d 7		5862	5618	1858	137 P 3		5880	5637	1877	133 d 5	
5825	5581	1821	E 147 D 3		5814	5580	1840	E 144 P 7		5863	5619	1859	E 145 P 3		5881	5638	1878	E 147 P 5	
5826	5582	1822	155 d 7		5815	5581	1841	152 D 3		5864	5620	1860	155 d 7		5882	5639	1879	157 P 3	
5827	5583	1823	162 P 5		5816	5582	1842	165 d 7		5865	5621	1861	162 D 3		5883	5640	1880	165 d 7	
5828	5584	1824	E 177 D 3		5817	5583	1843	E 172 P 7		5866	5622	1862	E 175 P 3		5884	5641	1881	E 172 D 5	
5829	5585	1825	185 P 1		5818	5584	1844	182 P 5		5867	5623	1863	183 d 7		5885	5642	1882	187 P 3	
5830	5586	1826	E 193 d 7		5819	5585	1845	E 197 D 3		5868	5624	1864	E 192 D 5		5886	5643	1883	E 195 D 1	

CYCLE CCXCVIII.					CYCLE CCXCIX.					CYCLE CCC.					CYCLE CCCI.				
Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5888	5644	1884	13 d 5		5907	5663	1903	17 D 1		5926	5682	1922	12 P 5		5945	5701	1941	15 d 7	
5889	5645	1885	27 P 3		5908	5664	1904	E 23 d 5		5927	5683	1923	27 D 1		5946	5702	1942	22 P 5	
5890	5646	1886	E 33 P 3		5909	5665	1905	E 37 P 5		5928	5684	1924	E 33 d 7		5947	5703	1943	E 37 D 3	
5891	5647	1887	45 d 7		5910	5666	1906	47 P 3		5929	5685	1925	42 P 5		5948	5704	1944	45 d 7	
5892	5648	1888	52 D 3		5911	5667	1907	55 d 7		5930	5686	1926	57 P 3		5949	5705	1945	52 P 5	
5893	5649	1889	E 65 P 3		5912	5668	1908	E 62 D 5		5931	5687	1927	E 65 D 1		5950	5706	1946	E 67 D 3	
5894	5650	1890	75 d 7		5913	5669	1909	75 P 3		5932	5688	1928	73 d 5		5951	5707	1947	75 P 1	
5895	5651	1891	E 82 D 5		5914	5670	1910	E 87 D 1		5933	5689	1929	E 87 P 5		5952	5708	1948	E 83 d 7	
5896	5652	1892	97 P 3		5915	5671	1911	97 P 3		5934	5690	1930	97 D 1		5953	5709	1949	92 P 5	
5897	5653	1893	105 d 7		5916	5672	1912	103 d 5		5935	5691	1931	E 103 d 5		5954	5710	1950	107 D 1	
5898	5654	1894	E 113 P 7		5917	5673	1913	E 115 P 3		5936	5692	1932	E 117 P 5		5955	5711	1951	E 113 d 7	
5899	5655	1895	123 D 3		5918	5674	1914	125 D 3		5937	5693	1933	127 P 3		5956	5712	1952	122 P 5	
5900	5656	1896	E 135 P 1		5919	5675	1915	E 132 P 3		5938	5694	1934	135 d 7		5957	5713	1953	E 137 P 3	
5901	5657	1897	147 P 5		5920	5676	1916	E 145 P 3		5939	5695	1935	E 142 D 5		5958	5714	1954	E 143 D 1	
5902	5658	1898	153 P 5		5921	5677	1917	155 d 7		5940	5696	1936	157 P 3		5959	5715	1955	153 d 5	
5903	5659	1899	167 D 1		5922	5678	1918	162 P 5		5941	5697	1937	165 d 7		5960	5716	1956	167 P 3	
5904	5660	1900	E 173 d 7		5923	5679	1919	E 177 D 3		5942	5698	1938	E 172 P 7		5961	5717	1957	E 175 P 3	
5905	5661	1901	182 P 5		5924	5680	1920	185 d 7		5943	5699	1939	182 D 3		5962	5718	1958	185 d 7	
5906	5662	1902	E 197 P 5		5925	5681	1921	E 192 P 7		5944	5700	1940	E 195 P 3		5963	5719	1959	E 192 D 5	

CYCLE CCCII.					CYCLE CCCIII.					CYCLE CCCIV.					CYCLE CCCV.				
Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5964	5720	1960	17 P 3		5983	5739	1979	12 P 5		6002	5758	1998	15 d 7		6021	5777	2017	12 D 3	
5965	5721	1961	25 d 7		5984	5740	1980	27 P 3		6003	5759	1999	22 P 5		6022	5778	2018	25 d 7	
5966	5722	1962	E 32 D 5		5985	5741	1981	E 35 D 1		6004	5760	2000	E 37 P 5		6023	5779	2019	E 32 P 7	
5967	5723	1963	47 P 3		5986	5742	1982	43 d 5		6005	5761	2001	47 D 1		6024	5780	2020	42 P 5	
5968	5724	1964	55 d 7		5987	5743	1983	57 P 3		6006	5762	2002	53 d 5		6025	5781	2021	57 D 1	
5969	5725	1965	E 62 P 7		5988	5744	1984	E 65 P 3		6007	5763	2003	E 67 P 5		6026	5782	2022	E 63 d 7	
5970	5726	1966	72 D 3		5989	5745	1985	75 d 7		6008	5764	2004	77 P 3		6027	5783	2023	72 P 5	
5971	5727	1967	E 85 P 3		5990	5746	1986	E 82 D 5		6009	5765	2005	E 85 D 1		6028	5784	2024	E 87 D 3	
5972	5728	1968	95 d 7		5991	5747	1987	97 P 3		6010	5766	2006	93 d 5		6029	5785	2025	95 P 1	
5973	5729	1969	102 P 5		5992	5748	1988	105 d 7		6011	5767	2007	107 P 3		6030	5786	2026	103 d 5	
5974	5730	1970	E 117 D 3		5993	5749	1989	E 112 D 5		6012	5768	2008	E 115 P 3		6031	5787	2027	E 117 P 5	
5975	5731	1971	125 d 7		5994	5750	1990	127 P 3		6013	5769	2009	125 d 7		6032	5788	2028	127 P 3	
5976	5732	1972	132 P 5		5995	5751	1991	135 d 7		6014	5770	2010	132 D 3		6033	5789	2029	135 d 7	
5977	5733	1973	E 147 D 3		5996	5752	1992	E 142 P 7		6015	5771	2011	E 145 P 3		6034	5790	2030	E 142 D 5	
5978	5734	1974	155 P 1		5997	5753	1993	152 D 3		6016	5772	2012	155 d 7		6035	5791	2031	157 P 3	
5979	5735	1975	163 d 5		5998	5754	1994	165 P 1		6017	5773	2013	162 P 5		6036	5792	2032	165 d 7	
5980	5736	1976	E 177 P 3		5999	5755	1995	E 173 d 7		6018	5774	2014	E 177 D 3		6037	5793	2033	E 172 D 3	
5981	5737	1977	187 D 1		6000	5756	1996	182 P 5		6019	5775	2015	185 d 7		6038	5794	2034	187 P 3	
5982	5738	1978	E 193 d 7		6001	5757	1997	E 197 D 3		6020	5776	2016	E 192 P 7		6039	5795	2035	E 195 P 3	

CYCLE CCCVI.					CYCLE CCCVII.				
Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushran year of the world.	Rabbi- cal year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
6040	5796	2036	15 d 7		6050	5806	2046	E 113 d 7	
6041	5797	2037	22 D 3		6051	5807	2047	12 P 5	
6042	5798	2038	E 35 P 3		6052	5808	2048	12 P 5	
6043	5799	2039	43 d 7		6053	5809	2049	E 147 D 1	
6044	5800	2040	52 P 5		6054	5810	2050	152 P 5	
6045	5801	2041	E 67 D 3		6055	5811	2051	167 P 3	
6046	5802	2042	75 d 7		6056	5812	2052	E 175 D 1	
6047	5803	2043	E 82 P 7		6057	5813	2053	183 d 5	
6048	5804	2044	92 D 3		6058	5814	2054	E 197 P 5	
6049	5805	2045	105 P 1						

TABLE II.

TABLE II.—Containing the whole variations in the reading of the Paresioth, or sections of the Law, for every year of the Jewish Cycle of 247 years.

FIRST JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 55 SABBATHS.—Index. 6 D 1.

Tiari, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
5		6,7		1		2		3		4,5	
3		1		7	7	6	11	5	15	3	19
10	Chippur	8	2	8	8	13	12	12	16	10	20
17	Succoth	15	4	21	9	20	13	19	17	17	21
6,23	54, B. L.	22	5	28	10	27	14	26	18	24	22
24	1	29	6								

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
6,7		1		2,3		4		5,6		7		1,2	
1		7	28	5	31	3	35	2	39	1	43	6	48
8	23, S	14	29	12	32	11	36	9	40	8	44	13	49
15	24, Z	21	1 Pass.	19	33	18	37	16	41	15	45	20	50
22	25	28	30	26	34	25	38	23	43	22	46	27	51
26, P										29	47		
29	27, H												

SECOND JEWISH EMBOLISMIC YEAR OF 384 DAYS, CONTAINING 55 SABBATHS.—Index. 3 d 7.

Tiari, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
3		4,5		6		7,1		2		3,4	
5		3		2	6	7	11	9	15	4	19
12	52	10	3	9	7	14	12	13	16	11	20
19	Succoth	17	4	16	8	21	13	20	17	18	21
4,23	54, B. L.	24	5	23	9	28	14	27	18	25	22, S
26	1	29		30	10						

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
5,6		7		1,2		3		4,5		6		7,1	
2		1	27, H	6	30	5	34	3	38	2	42, 43	7	48
9	23	8	28	13	31	12	35	10	39	9	44	14	49
16	24, Z	15	1 Pass.	20	32	19	36	17	40	16	45	21	50
23	25	22	2 Pass.	27	33	26	37	24	41	23	46	28	51
	26, P	29								30	47		

THIRD JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.—Index. 2 P 7.

Tiari, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
2		3,4		5,6		7,1		2		3,4	
6		4	2	2	6	7	11	6	15	4	19
13	52	11	3	9	7	14	12	13	16	11	20
20	Succoth	18	4	16	8	21	13	20	17	18	21
3,23	54, B. L.	25	5	23	9	28	14	27	18	25	22, S
27	1	29		30	10						

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
5,6		7		1,2		3		4,5		6		7,1	
2		1	27, H	6	30	5	34	3	38	2	42, 43	7	48
9	23	8	28	13	31	12	35	10	39	9	44	14	49
16	24, Z	15	1 Pass.	20	32	19	36	17	40	16	45	21	50
23	25	22	2 Pass.	27	33	26	37	24	41	23	46	28	51
	26, P	29								30	47		

FOURTH JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.—Index. 5 P 3.

Tiari, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
5		6,7		1,2		3,4		5		6,7	
3		1	2	6	7	4	11	3	15	1	19
10	Chippur	8	3	13	8	11	12	10	16	8	20
17	Succoth	15	4	20	9	18	13	17	17	15	21
24	1	22	5	27	10	25	14	24	18	22	22
		29	6							29	22, S

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
1,2		3		4,5		6		7,1		2		3,4	
6		5	28	3	31	2	35	7	40	6	44	4	48
13	24	12	29	10	32	9	36	14	41	13	45	11	49
20	25, Z	19	1 Pass.	17	33	16	37	21	42	20	46	16	50
27	26, P	26	30	24	34	23	38	28	43	27	47	25	51, 52
	27, H												

TABLE II.—CONTINUED.

FIFTH JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 55 SABBATHS.—Index, 7 D 3.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3		4		5		6,7	
8	53	6	2	5	6	4	10	3	14	1	18
15	Succoth	13	3	12	7	11	11	10	15	8	19
22	Sab. post Suc.	20	4	19	8	18	12	17	16	15	20
1,23	54, B. L.	27	5	26	9	25	13	24	17	22	21
29	1									29	22,8

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
1,2		3		4,5		6		7,1		2		3,4	
6	23	5	27	3	30	2	34	7	39	6	44	4	48
13	24, Z	12	28	10	31	9	35	14	40	13	45	11	49
20	25, P	19	1 Pass.	17	32	16	36	21	41	20	46	18	50
27	26, H	26	29	24	33	23	37	28	42	27	47	25	51,52

SIXTH JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.—Index, 7 P 5.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3,4		5,6		7		1,2	
8	53	6	2	4	6	2	10	1	14	6	19
15	Succoth	13	3	11	7	9	11	8	15	13	20
22	Sab. post Suc.	20	4	18	8	16	12	15	16	20	21
1,23	54, B. L.	27	5	25	9	23	13	22	17	27	22,8
29	1							29	18		

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
3,4		5		6,7		1		2,3		4		5,6	
4	23	3	27	1	30	7	Pen.	5	38	4	44	2	48
11	24, Z	10	28	15	31	14	35	12	39,40	11	45	9	49
18	25, P	17	1 Pass.	22	32	21	36	19	41	18	46	16	50
25	26, H	24	29	29	33	28	37	26	42,43	25	47	23	51,52

SEVENTH JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 54 SABBATHS.—Index, 2 D 5.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
2		3,4		5		6		7		1,2	
6	52	4	2	3	6	2	10	1	14	6	19
13	53	11	3	10	7	9	11	8	15	13	20
20	Succoth	18	4	17	8	16	12	15	16	20	21
27	1	25	5	24	9	23	13	22	17	27	22,8
								29	18		

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
3,4		5		6,7		1		2,3		4		5,6	
4	23	3	27	1	30	7	Pen.	5	38	4	44	2	48
11	24, Z	10	28	15	31	14	35	12	39,40	11	45	9	49
18	25, P	17	1 Pass.	22	32	21	36	19	41	18	46	16	50
25	26, H	24	29	29	33	28	37	26	42,43	25	47	23	51,52

FIRST JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 51 SABBATHS.—Index, 5 P 1.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
5		6,7		1,2		3,4		5		6,7	
3	53	1	2	6	7	4	11	3	15	1	19,8
10	Chippur	8	3	13	8	11	12	10	16	8	20, Z
17	Succoth	15	4	20	9	18	13	17	17	15	21
6,23	54, B. L.	22	5	27	10	25	14	22	18	22	22, P
24	1	29	6					29	18	29	23, H

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
1		2,3		4		5,6		7		1,2	
7	24	5	27,28	4	34	2	38	1	42,43	6	48
14	25	13	29,30	11	35	9	39	8	44	13	49
21	26	19	31	18	36	16	40	15	45	20	50
28	27	26	32,33	25	37	23	41	22	46	27	51

TABLE II.—CONTINUED.

SECOND JEWISH COMMON YEAR OF 354 DAYS, CONTAINING 51 SABBATHS.—Index, 3 d 7.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
5		6,7		1		2,3		4		5,6	
3	53	1	2	7	7	5	11	4	15	2	19
10	Chippur	8	3	14	8	12	19	11	16	9	20, Z
17	Succoth	15	4	21	9	19	13	18	17	16	21
24	1	22	5	28	10	26	14	25	18, S	23	22, 23, P
		29	6								

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3		4,5		6		7,1	
1	24, H	6	27, 28	5	24	3	38	2	42, 43	7	48
8	25	13	29, 30	12	25	10	39	9	44	14	49
15	1 Pass.	20	31	19	26	17	40	16	45	21	50
22	2 Pass.	27	32, 33	26	37	24	41	23	46	28	51
29	26							30	47		

THIRD JEWISH COMMON YEAR OF 353 DAYS, CONTAINING 50 SABBATHS.—Index, 7 D 1.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3		4		5		6,7	
8	53	6	2	5	6	4	10	3	14	1	18, S
15	Succoth	13	3	12	7	11	11	10	15	8	19, Z
22	Sab. post Suc.	20	4	19	8	18	12	17	16	15	20
1, 23	54, B. L.	27	5	26	9	25	13	24	17	22	21, P
29	1									29	22, 23, H

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
1		2,3		4		5,6		7		1,2	
7	24	5	27, 28	4	34	2	38	1	42, 43	6	48
14	25	12	29, 30	11	35	9	39	8	44	13	49
21	1 Pass.	19	31	18	36	16	40	15	45	20	50
28	26	26	32, 33	25	37	23	41	22	46	27	51
								29	47		

FOURTH JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 51 SABBATHS.—Index, 7 P 3.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3,4		5,6		7		1,2	
8	53	6	2	4	6	2	10	1	14	6	19
15	Succoth	13	3	11	7	9	11	8	15	13	20, Z
22	Oct. Succoth	20	4	18	8	16	12	15	16	20	21, P
1, 23	54, B. L.	27	5	25	9, En.	23	13	22	17	27	22, 23, H
29	1							29	18, S		

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
3		4,5		6		7,1		2		3,4	
5	24	3	27, 28	2	34	7	39	6	44	4	48
12	25	10	29, 30	9	35	14	40	13	45	11	49
19	1 Pass.	17	31	16	36	21	41	20	46	18	50
26	26	24	32, 33	23	37	28	42, 43	27	47	25	51
				30	38						

FIFTH JEWISH COMMON YEAR OF 353 DAYS, CONTAINING 50 SABBATHS.—Index, 2 D 3.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
2		3,4		5		6		7		1,2	
6	52	4	2	3	6	2	10	1	14	6	19
13	53	11	3	10	7	9	11	8	15	13	20, Z
20	Succoth	18	4	17	8	16	12	15	16	20	21, P
3, 23	54, B. L.	25	5	24	9	23	13	22	17	27	22, 23, H
27	1							29	18, S		

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
3		4,5		6		7,1		2		3,4	
5	24	3	27, 28	2	34	7	39	6	44	4	48
12	25	10	29, 30	9	35	14	40	13	45	11	49
19	1 Pass.	17	31	16	36	21	41	20	46	18	50
26	26	24	32, 33	23	37	28	42, 43	27	47	25	51, 52
				30	38						

TABLE II.—CONTINUED.

SIXTH JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 50 SABBATHS.—Index, 2 P 5.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 2,3		● 3,4		● 5,6		● 7,1		● 2		● 3,4	
6	52	4	2	2	6	7	11	6	15	4	19
13	53	11	3	9	7	14	12	13	16	11	20, Z
20	Succoth	18	4	16	8	21	13	20	17	18	21, P
3,23	54, B. L.	25	5	23	9	28	14	27	18,8	25	22,23, H
27	1			30	10						

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 5		● 6,7		● 1		● 2,3		● 4		● 5,6	
3	24	1	27,28	7	Pen.	5	38	4	44	2	48
10	25	8	29,30	14	35	12	39,40	11	45	9	49
17	1 Pass.	15	31	21	36	19	41	18	46	16	50
24	26	22	32,33	28	37	26	42,43	25	47	23	51,52
		29	34								

SEVENTH JEWISH COMMON YEAR OF 354 DAYS, CONTAINING 50 SABBATHS.—Index, 3 d 5.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
5	52	3	2	8	6	7	11	6	15	4	19
12	53	10	3	9	7	14	12	13	16	11	20, Z
19	Succoth	17	4	16	8	21	13	20	17	18	21, P
4,23	54, B. L.	24	5	23	9	28	14	27	18,8	25	22,23, H
26	1			30	10						

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 5		● 6,7		● 1		● 2,3		● 4		● 5,6	
3	24	1	27,28	7	Pen.	5	38	4	44	2	48
10	25	8	29,30	14	35	12	39,40	11	45	9	49
17	1 Pass.	15	31	21	36	19	41	18	46	16	50
24	26	22	32,33	28	37	26	42,43	25	47	23	51,52
		29	34								

N. B. The indexes in Table I. are set down, in the order they are there found, from the authority of Gabriel of Moranum; but as there exist some small differences in the disposition of the indexes by different persons who have written upon this subject, a list of the variations, (which are adopted by the Rabbinus in the construction of their calendar) is thought essentially necessary to be given here, as the following Tables are made to agree with it exactly. The variations are as below:

A. D.	Index in Table I.	Index preferred by the Rabbinus.	A. D.	Index in Table I.	Index preferred by the Rabbinus.
1828	7 P 3	7 D 1	1770	8 d 7	2 P 7
1829	2 D 1	3 d 7	2006	5 P 3	5 D 1
1830	2 d 5	2 P 5	2009	5 d 7	3 d 5
1819	5 P 1	5 d 7	2010	2 D 3	7 P 3
1860	3 d 5	2 d 5	2013	2 P 6	2 D 3
1889	5 P 1	5 d 7	2014	7 D 3	5 P 3

TABLE III.—To find with the help of Table IV. the day of the week upon which any Jewish new month or festival happens.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Com. years.	Com. years.	Emb. years.	Com. years.	Com. years.	Emb. years.	Com. years.	Emb. years.	Com. years.	Com. years.	Emb. years.	Com. years.	Emb. years.	Com. years.	Com. years.	Emb. years.	Com. years.	Emb. years.	Com. years.
1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826
L	M	C	L	M	C	L	M	C	L	M	C	K	N	O	M	G	N	E
1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845
K	H	E	K	L	D	I	F	L	M	C	L	M	G	O	M	G	K	B
1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864
M	K	B	M	K	P	H	E	K	L	D	I	L	A	M	O	A	M	C
1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883
L	M	G	O	M	G	K	B	M	K	L	B	N	I	F	L	M	L	D
1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902
I	L	A	M	O	A	M	C	L	M	G	O	N	E	K	H	E	K	F
1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921
H	I	F	L	M	C	L	D	I	L	A	M	O	A	M	K	B	M	G
1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940
K	H	E	K	L	D	I	F	H	I	F	L	M	G	L	M	G	O	A
1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
M	K	B	M	K	B	N	E	K	H	E	K	L	D	I	L	M	M	C
1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978
U	L	M	C	L	M	G	O	A	M	K	B	M	K	B	N	I	F	H
1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997
K	L	D	I	L	A	M	C	L	M	C	L	M	E	O	N	E	K	B
1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
M	K	F	H	I	F	L	D	O	F	I	L	A	M	O	A	M	A	G
2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035
O	M	G	K	H	E	K	B	N	I	F	L	M	C	L	M	C	L	A
2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054
M	O	A	M	K	B	M	G	O	N	E	K	H	E	K	L	D	I	G

The Index of Tables I. and II. corresponding to the letters of the above Table, are as below:

Rabbinus' Com.	{	A	H	C	D	E	F	G		H	I	K	L	M	N	O
	{	8 P 3	7 D 3	2 D 5	5 D 1	3 d 7	7 P 6	2 P 7	Common Years.	{	7 D 1	3 d 5	2 P 5	5 d 7	5 P 1	3 D 3

TABLE IV.

TABLE IV.														
To determine upon what day of the week any Jewish month commences for any given year, as also the day of the week upon which the Jews celebrate their principal fasts and festivals.														
Index of the Year found in Table III.	A	B	C	D	E	F	G	H	I	K	L	M	N	O
Commencement of Tisri, or of the Jewish New Year	5,6	7,1	2,3	5,6	3,4	7,1	2,3	7,1	3,4	2,3	7,1	5,6	5,6	2,3
Fast of Gedaliah, 3 Tisri	1	2	4	1	5	2	4	2	5	4	2	1	1	4
Fast of Atonement, 10 Tisri	7	2	4	7	5	2	4	2	5	4	2	7	7	4
Feast of Tabernacles, 15 Tisri	5	7	2	5	3	7	2	7	3	2	7	5	5	2
Hosanna Rabba, 21 Tisri	4	6	1	4	2	6	1	6	2	1	6	4	4	1
Blessings in Deut. xxxiii. read 23 Tisri	6	1	3	6	4	1	3	1	4	3	2	6	6	3
Commencement of Marchesvan	6,7	1,2	3,4	6,7	4,5	1,2	3,4	1,2	4,5	3,4	1,2	6,7	6,7	3,4
Commencement of Cisleu	1,2	3	5	1	6	3,4	5,6	3	6	5,6	3,4	1	1,2	5
Encœnia, 25 Cisleu	5	6	1	4	2	7	2	6	2	2	7	4	5	1
Commencement of Tebet	3,4	4	6	2	7,1	5,6	7,1	4	7,1	7,1	5,6	2,3	3,4	6
A fast, 10 Tebet	6	6	1	4	3	1	3	6	3	3	1	5	6	1
Commencement of Sebat	5	5	7	3	2	7	2	5	2	2	7	4	5	6
Commencement of Adar	6,7	6,7	1,2	4,5	3,4	1,2	3,4	6,7	3,4	3,4	1,2	5,6	6,7	1,2
Commencement of Veadar	1,2	1,2	3,4	6,7	5,6	3,4	6,7							
Fast of Esther, 12 Adar	5	5	2	5	4	2	4	5	2	2	5	4	5	5
Feast of Purim, 14 Adar	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Commencement of Nisan	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Feast of the Passover, 15 Nisan	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Commencement of Ijar	4,5	4,5	6,7	2,3	1,2	6,7	1,2	2,3	6,7	6,7	4,5	1,2	2,3	4,5
33 Omir	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Commencement of Sivan	6	6	1	4	3	1	3	4	1	1	6	3	4	6
Pentecost, 6 Sivan	4	4	6	2	1	6	1	2	6	6	4	1	2	4
Commencement of Tammuz	7,1	7,1	2,3	5,6	4,5	2,3	4,5	5,6	2,3	2,3	7,1	4,5	6,7	7,1
A fast, 17 Tammuz	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Commencement of Ab	2	2	4	7	6	4	6	7	4	4	2	6	7	2
A fast, 9 Ab	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Commencement of Elul	3,4	3,4	5,6	1,2	7,1	5,6	7,1	1,2	5,6	5,6	3,4	7,1	1,2	3,4

TABLE V.

Jewish Year of the World 5574		Jewish Year of the World 5575		Jewish Year of the World 5576		Jewish Year of the World 5577	
corresponding to a.d. 1812-1813		corresponding to a.d. 1813-1814		corresponding to a.d. 1814-1815		corresponding to a.d. 1815-1816	
Sabb. Jew. Yr.	Sabb. Greg. Yr.	Sabb. Jew. Yr.	Sabb. Greg. Yr.	Sabb. Jew. Yr.	Sabb. Greg. Yr.	Sabb. Jew. Yr.	Sabb. Greg. Yr.
10	1812	11	1813	12	1814	13	1815
11	1813	12	1814	13	1815	14	1816
12	1814	13	1815	14	1816	15	1817
13	1815	14	1816	15	1817	16	1818
14	1816	15	1817	16	1818	17	1819
15	1817	16	1818	17	1819	18	1820
16	1818	17	1819	18	1820	19	1821
17	1819	18	1820	19	1821	20	1822
18	1820	19	1821	20	1822	21	1823
19	1821	20	1822	21	1823	22	1824
20	1822	21	1823	22	1824	23	1825
21	1823	22	1824	23	1825	24	1826
22	1824	23	1825	24	1826	25	1827
23	1825	24	1826	25	1827	26	1828
24	1826	25	1827	26	1828	27	1829
25	1827	26	1828	27	1829	28	1830
26	1828	27	1829	28	1830	29	1831
27	1829	28	1830	29	1831	30	1832
28	1830	29	1831	30	1832	31	1833
29	1831	30	1832	31	1833	32	1834
30	1832	31	1833	32	1834	33	1835
31	1833	32	1834	33	1835	34	1836
32	1834	33	1835	34	1836	35	1837
33	1835	34	1836	35	1837	36	1838
34	1836	35	1837	36	1838	37	1839
35	1837	36	1838	37	1839	38	1840
36	1838	37	1839	38	1840	39	1841
37	1839	38	1840	39	1841	40	1842
38	1840	39	1841	40	1842	41	1843
39	1841	40	1842	41	1843	42	1844
40	1842	41	1843	42	1844	43	1845
41	1843	42	1844	43	1845	44	1846
42	1844	43	1845	44	1846	45	1847
43	1845	44	1846	45	1847	46	1848
44	1846	45	1847	46	1848	47	1849
45	1847	46	1848	47	1849	48	1850
46	1848	47	1849	48	1850	49	1851
47	1849	48	1850	49	1851	50	1852
48	1850	49	1851	50	1852	51	1853
49	1851	50	1852	51	1853	52	1854
50	1852	51	1853	52	1854	53	1855
51	1853	52	1854	53	1855	54	1856
52	1854	53	1855	54	1856	55	1857
53	1855	54	1856	55	1857	56	1858
54	1856	55	1857	56	1858	57	1859
55	1857	56	1858	57	1859	58	1860
56	1858	57	1859	58	1860	59	1861
57	1859	58	1860	59	1861	60	1862
58	1860	59	1861	60	1862	61	1863
59	1861	60	1862	61	1863	62	1864
60	1862	61	1863	62	1864	63	1865
61	1863	62	1864	63	1865	64	1866
62	1864	63	1865	64	1866	65	1867
63	1865	64	1866	65	1867	66	1868
64	1866	65	1867	66	1868	67	1869
65	1867	66	1868	67	1869	68	1870
66	1868	67	1869	68	1870	69	1871
67	1869	68	1870	69	1871	70	1872
68	1870	69	1871	70	1872	71	1873
69	1871	70	1872	71	1873	72	1874
70	1872	71	1873	72	1874	73	1875
71	1873	72	1874	73	1875	74	1876
72	1874	73	1875	74	1876	75	1877
73	1875	74	1876	75	1877	76	1878
74	1876	75	1877	76	1878	77	1879
75	1877	76	1878	77	1879	78	1880
76	1878	77	1879	78	1880	79	1881
77	1879	78	1880	79	1881	80	1882
78	1880	79	1881	80	1882	81	1883
79	1881	80	1882	81	1883	82	1884
80	1882	81	1883	82	1884	83	1885
81	1883	82	1884	83	1885	84	1886
82	1884	83	1885	84	1886	85	1887
83	1885	84	1886	85	1887	86	1888
84	1886	85	1887	86	1888	87	1889
85	1887	86	1888	87	1889	88	1890
86	1888	87	1889	88	1890	89	1891
87	1889	88	1890	89	1891	90	1892
88	1890	89	1891	90	1892	91	1893
89	1891	90	1892	91	1893	92	1894
90	1892	91	1893	92	1894	93	1895
91	1893	92	1894	93	1895	94	1896
92	1894	93	1895	94	1896	95	1897
93	1895	94	1896	95	1897	96	1898
94	1896	95	1897	96	1898	97	1899
95	1897	96	1898	97	1899	98	1900
96	1898	97	1899	98	1900	99	1901
97	1899	98	1900	99	1901	100	1902
98	1900	99	1901	100	1902	101	1903
99	1901	100	1902	101	1903	102	1904
100	1902	101	1903	102	1904	103	1905

TABLE V.—CONTINUED.

Jewish Year of the World 5579 corresponding to a. d. 1818-1819		Jewish Year of the World 5580 corresponding to a. d. 1819-1820		Jewish Year of the World 5581 corresponding to a. d. 1820-1821		Jewish Year of the World 5582 corresponding to a. d. 1821-1822		Jewish Year of the World 5583 corresponding to a. d. 1822-1823		Jewish Year of the World 5584 corresponding to a. d. 1823-1824	
Sh. Jew. Yr.	Sac. Greg. Yr.	Sh. Jew. Yr.	Sac. Greg. Yr.	Sh. Jew. Yr.	Sac. Greg. Yr.	Sh. Jew. Yr.	Sac. Greg. Yr.	Sh. Jew. Yr.	Sac. Greg. Yr.	Sh. Jew. Yr.	Sac. Greg. Yr.
3 Tisri 2 C	3 Oct. 1818	1 Tisri 5 E	9 Sep. 1819	2 Tisri 2 C	29 Sep. 1820	1 Tisri 6 C	21 Sep. 1821	1 Tisri 5 E	8 Sep. 1822	1 Tisri 1 C	25 Sep. 1823
10	10	8	16	10	10	13	28	8	13	10	25
17	17	15	33	17	13	20	5 Oct.	15	20	17	9 Oct.
24	24	22	30	24	20	27	8*	22	27	24	15*
1	1	29	7	1	29	27	12	25	25	22	15*
8	8	7	1 Oct.*	8	3 Nov.	5	1 Marches	2	13	1	1 Marches
15	15	14	31	15	10	3	4	11	16	2	2
22	22	20	6 Marches	22	17	4	2 Nov.	18	3	15	30
29	29	27	13	26	17	5	18	25	11	3	6 Nov.
5	5	4	20	23	24	6	25	2	22	13	5
12	12	10	4 Nov.	20	31	7	1 Dec.	9	27	20	20
19	19	17	11	27	8	8	7	16	5	29	27
26	26	24	18	14	15	9	16	13	12	13	4 Dec.
3	3	2	25	21	22	10	23	20	19	20	11
10	10	9	2 Dec.	28	29	11	30	27	22	27	18
17	17	15	9	35	31	12	7 Dec.	24	29	24	10
24	24	22	16	1	1	19	14	21	26	21	18
31	31	29	23	8	5	26	21	28	23	28	25
7 Nov.	7 Nov.	6	30	14	12	13	28	14	20	15	11
14	14	13	6 Nov.	21	19	20	5	21	18	18	13
21	21	19	13	28	26	27	12	28	15	18	18
28	28	26	20	35	33	4	19	25	22	25	15
5 Dec.	5 Dec.	4	27	1	30	11	26	11	18	18	14
12	12	10	4 Nov.	8	6	18	3	18	15	17	15
19	19	17	11	15	13	25	10	25	22	25	10
26	26	24	18	22	20	1	17	2	17	24	12
3	3	2	25	29	27	8	24	9	14	24	12
10	10	9	2 Dec.	36	34	15	1	16	10	17	12
17	17	15	9	43	41	22	8	23	17	24	12
24	24	22	16	50	48	29	15	30	24	31	19
31	31	29	23	57	55	36	22	37	31	38	26
7 Nov.	7 Nov.	6	30	64	62	43	29	44	38	45	33
14	14	13	6 Nov.	71	69	50	36	51	45	52	40
21	21	19	13	78	76	57	43	58	52	59	47
28	28	26	20	85	83	64	50	65	59	66	54
5 Dec.	5 Dec.	4	27	92	90	71	57	72	66	73	61
12	12	10	4 Nov.	99	97	78	64	79	73	80	68
19	19	17	11	106	104	85	71	86	80	87	75
26	26	24	18	113	111	92	78	93	87	94	82
3	3	2	25	120	118	99	85	100	94	101	89
10	10	9	2 Dec.	127	125	106	92	107	101	108	96
17	17	15	9	134	132	113	99	114	108	115	103
24	24	22	16	141	139	120	106	121	115	122	110
31	31	29	23	148	146	127	113	128	122	129	117
7 Nov.	7 Nov.	6	30	155	153	134	120	135	129	136	124
14	14	13	6 Nov.	162	160	141	127	142	136	143	131
21	21	19	13	169	167	148	134	149	143	150	138
28	28	26	20	176	174	155	141	156	150	157	145
5 Dec.	5 Dec.	4	27	183	181	162	148	163	157	164	152
12	12	10	4 Nov.	190	188	169	155	170	164	171	159
19	19	17	11	197	195	176	162	177	171	178	166
26	26	24	18	204	202	183	169	184	178	185	173
3	3	2	25	211	209	190	176	191	185	192	180
10	10	9	2 Dec.	218	216	197	183	198	192	199	187
17	17	15	9	225	223	204	190	205	199	206	194
24	24	22	16	232	230	211	197	216	210	217	205
31	31	29	23	239	237	218	204	223	217	224	212
7 Nov.	7 Nov.	6	30	246	244	225	211	234	228	235	223
14	14	13	6 Nov.	253	251	232	218	241	235	242	230
21	21	19	13	260	258	239	225	248	242	249	237
28	28	26	20	267	265	246	232	255	249	256	244
5 Dec.	5 Dec.	4	27	274	272	253	239	262	256	263	251
12	12	10	4 Nov.	281	279	260	246	269	263	270	258
19	19	17	11	288	286	267	253	276	270	273	261
26	26	24	18	295	293	274	260	283	277	284	272
3	3	2	25	302	300	281	267	290	284	291	279
10	10	9	2 Dec.	309	307	288	274	297	291	298	286
17	17	15	9	316	314	295	281	304	298	305	293
24	24	22	16	323	321	302	288	311	305	312	300
31	31	29	23	330	328	309	295	318	312	319	307
7 Nov.	7 Nov.	6	30	337	335	316	302	325	319	326	314
14	14	13	6 Nov.	344	342	323	309	332	326	333	321
21	21	19	13	351	349	330	316	339	333	340	328
28	28	26	20	358	356	337	323	346	340	347	335
5 Dec.	5 Dec.	4	27	365	363	344	330	353	347	354	342
12	12	10	4 Nov.	372	370	351	337	360	354	361	349
19	19	17	11	379	377	358	344	367	361	368	356
26	26	24	18	386	384	365	351	374	368	375	363
3	3	2	25	393	391	372	358	381	375	382	370
10	10	9	2 Dec.	400	398	379	365	388	382	389	377
17	17	15	9	407	405	386	372	395	389	396	384
24	24	22	16	414	412	393	379	402	396	403	391
31	31	29	23	421	419	400	386	409	403	410	398
7 Nov.	7 Nov.	6	30	428	426	407	393	416	410	417	405
14	14	13	6 Nov.	435	433	414	400	423	417	424	412
21	21	19	13	442	440	421	407	430	424	431	419
28	28	26	20	449	447	428	414	437	431	438	426
5 Dec.	5 Dec.	4	27	456	454	435	421	444	438	445	433
12	12	10	4 Nov.	463	461	442	428	451	445	452	440
19	19	17	11	470	468	449	435	458	452	459	447
26	26	24	18	477	475	456	442	465	459	466	454
3	3	2	25	484	482	463	449	472	466	473	461
10	10	9	2 Dec.	491	489	470	456	479	473	480	468
17	17	15	9	498	496	477	463	486	480	483	471
24	24	22	16	505	503	484	470	493	487	494	482
31	31	29	23	512	510	491	477	500	494	501	489
7 Nov.	7 Nov.	6	30	519	517	498	484	507	501	508	496
14	14	13	6 Nov.	526	524	505	491	514	508	511	499
21	21	19	13	533	531	512	498	521	515	522	510
28	28	26	20	540	538	519	505	528	522	529	517
5 Dec.	5 Dec.	4	27	547	545	526	512	535	529	536	524
12	12	10	4 Nov.	554	552	533	519	542	536	543	531
19	19	17	11	561	559	540	526	549	543	550	538
26	26	24	18	568	566	547	533	556	550	553	541
3	3	2	25	575	573	554	540	563	557	560	548
10	10	9	2 Dec.	582	580	561	547	570	564	567	555
17	17	15	9	589	587	568	554	577	571	574	562
24	24	22	16	596	594	575	561	584	578	581	569
31	31	29	23	603	601	582	568	591	585	588	576
7 Nov.	7 Nov.	6	30	610	608	589	575	598	592	595	583
14	14	13	6 Nov.	6							

TABLE V—CONTINUED.

Jewish Year of the World 5561 corresponding to a.n. 1845-1846		Jewish Year of the World 5562 corresponding to a.n. 1846-1847		Jewish Year of the World 5563 corresponding to a.n. 1847-1848		Jewish Year of the World 5564 corresponding to a.n. 1848-1849		Jewish Year of the World 5565 corresponding to a.n. 1849-1850		Jewish Year of the World 5566 corresponding to a.n. 1850-1851		Jewish Year of the World 5567 corresponding to a.n. 1851-1852	
Sabb. Jew. Yr.	Structure Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Structure Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Structure Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Structure Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Structure Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Structure Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Structure Yr. Pa. & Hapth.
5. Year 2 E	17 Sep 1845	1. Tisri 2 C	7 Oct 1846	1. Tisri 3 C	25 Sep 1847	1. Tisri 3 C	25 Sep 1847	1. Tisri 3 C	25 Sep 1847	1. Tisri 3 C	25 Sep 1847	1. Tisri 3 C	25 Sep 1847
19	24	13	30	15	6 Oct.	15	6 Oct.	15	6 Oct.	15	6 Oct.	15	6 Oct.
20	1	14	31	16	13	13	13	14	10	14	10	14	10
21	8	21	7	22	14*	22	14*	23	11	23	11	23	11
22	15	28	14	29	20	29	20	30	18	30	18	30	18
23	2	5	21	30	27	6	6	7	25	7	25	7	25
24	9	12	11	13	3 Nov.	13	3 Nov.	14	10	14	10	14	10
25	16	19	18	20	17	20	17	21	16	21	16	21	16
26	23	26	25	27	24	27	24	28	23	28	23	28	23
27	1	8	9	9	1 Dec.	9	1 Dec.	10	22	10	22	10	22
28	8	15	16	16	1	1	1	2	19	2	19	2	19
29	15	22	23	24	8	8	8	9	26	9	26	9	26
30	2	29	30	31	15	15	15	16	33	16	33	16	33
31	9	6	7	8	22	22	22	23	40	23	40	23	40
32	16	13	14	15	29	29	29	30	47	30	47	30	47
33	23	20	21	22	6	6	6	7	54	7	54	7	54
34	1	27	28	29	13	13	13	14	61	14	61	14	61
35	8	4	5	6	20	20	20	21	68	21	68	21	68
36	15	11	12	13	27	27	27	28	75	28	75	28	75
37	22	18	19	20	4	4	4	5	82	29	82	29	82
38	29	25	26	27	11	11	11	12	89	36	89	36	89
39	6	3	4	5	18	18	18	19	96	43	96	43	96
40	13	10	11	12	25	25	25	26	103	50	103	50	103
41	20	17	18	19	2	2	2	3	110	57	110	57	110
42	27	24	25	26	9	9	9	10	117	64	117	64	117
43	4	1	2	3	16	16	16	17	124	71	124	71	124
44	11	8	9	10	23	23	23	24	131	78	131	78	131
45	18	15	16	17	30	30	30	31	138	85	138	85	138
46	25	22	23	24	6	6	6	7	145	92	145	92	145
47	1	29	30	31	13	13	13	14	152	99	152	99	152
48	8	6	7	8	20	20	20	21	159	106	159	106	159
49	15	13	14	15	27	27	27	28	166	113	166	113	166
50	22	20	21	22	4	4	4	5	173	120	173	120	173
51	29	27	28	29	11	11	11	12	180	127	180	127	180
52	6	4	5	6	18	18	18	19	187	134	187	134	187
53	13	11	12	13	25	25	25	26	194	141	194	141	194
54	20	18	19	20	2	2	2	3	201	148	201	148	201
55	27	25	26	27	9	9	9	10	208	155	208	155	208
56	4	2	3	4	16	16	16	17	215	162	215	162	215
57	11	9	10	11	23	23	23	24	222	169	222	169	222
58	18	16	17	18	30	30	30	31	229	176	229	176	229
59	25	23	24	25	6	6	6	7	236	183	236	183	236
60	1	30	31	1	13	13	13	14	243	190	243	190	243
61	8	6	7	8	20	20	20	21	250	197	250	197	250
62	15	13	14	15	27	27	27	28	257	204	257	204	257
63	22	20	21	23	4	4	4	5	264	211	264	211	264
64	29	27	28	29	11	11	11	12	271	218	271	218	271
65	6	4	5	6	18	18	18	19	278	225	278	225	278
66	13	11	12	13	25	25	25	26	285	232	285	232	285
67	20	18	19	21	2	2	2	3	292	239	292	239	292
68	27	25	26	27	9	9	9	10	299	246	299	246	299
69	4	2	3	4	16	16	16	17	306	253	306	253	306
70	11	9	10	11	23	23	23	24	313	260	313	260	313
71	18	16	17	18	30	30	30	31	320	267	320	267	320
72	25	23	24	25	6	6	6	7	327	274	327	274	327
73	1	30	31	1	13	13	13	14	334	281	334	281	334
74	8	6	7	8	20	20	20	21	341	288	341	288	341
75	15	13	14	15	27	27	27	28	348	295	348	295	348
76	22	20	21	23	4	4	4	5	355	302	355	302	355
77	29	27	28	29	11	11	11	12	362	309	362	309	362
78	6	4	5	6	18	18	18	19	369	316	369	316	369
79	13	11	12	13	25	25	25	26	376	323	376	323	376
80	20	18	19	21	2	2	2	3	383	330	383	330	383
81	27	25	26	27	9	9	9	10	390	337	390	337	390
82	4	2	3	4	16	16	16	17	397	344	397	344	397
83	11	9	10	11	23	23	23	24	404	351	404	351	404
84	18	16	17	18	30	30	30	31	411	358	411	358	411
85	25	23	24	25	6	6	6	7	418	365	418	365	418
86	1	30	31	1	13	13	13	14	425	372	425	372	425
87	8	6	7	8	20	20	20	21	432	379	432	379	432
88	15	13	14	15	27	27	27	28	439	386	439	386	439
89	22	20	21	23	4	4	4	5	446	393	446	393	446
90	29	27	28	29	11	11	11	12	453	400	453	400	453
91	6	4	5	6	18	18	18	19	460	407	460	407	460
92	13	11	12	13	25	25	25	26	467	414	467	414	467
93	20	18	19	21	2	2	2	3	474	421	474	421	474
94	27	25	26	27	9	9	9	10	481	428	481	428	481
95	4	2	3	4	16	16	16	17	488	435	488	435	488
96	11	9	10	11	23	23	23	24	495	442	495	442	495
97	18	16	17	18	30	30	30	31	502	449	502	449	502
98	25	23	24	25	6	6	6	7	509	456	509	456	509
99	1	30	31	1	13	13	13	14	516	463	516	463	516
100	8	6	7	8	20	20	20	21	523	470	523	470	523

TABLE V—CONTINUED.

Jewish Year of the World 5593 corresponding to a.n. 1832-1833		Jewish Year of the World 5594 corresponding to a.n. 1833-1834		Jewish Year of the World 5595 corresponding to a.n. 1834-1835		Jewish Year of the World 5596 corresponding to a.n. 1835-1836		Jewish Year of the World 5597 corresponding to a.n. 1836-1837		Jewish Year of the World 5598 corresponding to a.n. 1837-1838		Jewish Year of the World 5599 corresponding to a.n. 1838-1839	
Sub. Jew. Yr.	Sabb. Greg. Yr.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Sub. Jew. Yr.	Sabb. Greg. Yr.
5 Tisri 7 C	30 Sep. 1832	1 Tisri 6 E	14 Sep. 1833	1 Tisri 4 C	4 Oct. 1834	3 Tisri 2 C	26 Sep. 1835	6 Tisri 7 E	17 Sep. 1836	1 Tisri 4 C	30 Sep. 1837	3 Tisri 3 C	22 Sep. 1838
12	6 Oct.	8	15	8	11	10	3 Oct.	13	24	5	14	10	20
19	13	15	28	15	18	10	3 Oct.	20	6	8	14	17	27
26	20	22	5 Oct.	22	25	17	10	27	1	15	22	24	3
33	27	29	6*	29	31	24	17	4	8	22*	29	1	10
3	3 Marches 27	2	9	2	9	1	31	11	18	23	30	15	2
10	3 Nov.	2	9	2	9	1	7 Nov.	18	25	23	30	15	2
17	17	13	26	13	16	4	3	25	2	13	20	12	5
24	24	20	2 Nov.	20	23	5	4	3	9	19	26	13	6
31	31	27	9	27	30	7	7	10	16	24	31	18	7
1	1 Dec.	1	8	1	4	14	8	17	24	1	8	14	8
8	8	4	15	4	11	13	9	24	1	8	15	11	9
15	15	11	22	11	13	12	9	1	9	11	18	12	10
22	22	18	7 Dec.	18	20	12	9	2	9	11	18	12	11
29	29	25	14	25	27	10	10	9	16	13	20	12	11
14	14	10	21	10	13	11	10	16	23	13	20	12	11
21	21	17	28	17	19	11	11	23	1	13	20	12	11
28	28	24	4 Jan. 1834	24	27	12	11	30	8	16	23	13	12
35	35	31	11	31	3	13	12	6	13	19	26	13	12
6	6	2	18	2	10	14	13	13	20	16	23	14	13
13	13	9	25	9	17	15	14	20	27	18	25	15	14
20	20	16	1 Feb.	16	14	16	15	27	6	25	32	16	15
27	27	23	8	23	21	17	16	6	13	32	39	17	16
4	4	1	15	1	18	18	17	13	20	39	46	18	17
11	11	7	22	7	25	19	18	20	27	46	53	19	18
18	18	14	1 March	14	12	20	19	27	4	53	60	20	19
25	25	21	8	21	19	27	19	4	11	60	67	21	20
10	10	6	15	6	26	28	20	11	18	67	74	22	21
17	17	13	22	13	31	35	21	18	25	74	81	23	22
24	24	20	29	20	7	41	22	25	3	81	88	24	23
31	31	27	5	27	14	48	23	32	10	88	95	25	24
7	7	3	12	3	21	55	24	39	17	95	102	26	25
14	14	10	19	10	28	62	25	24	24	102	109	27	26
21	21	17	26	17	35	69	26	31	31	109	116	28	27
28	28	24	2	24	42	76	27	38	38	116	123	29	28
5	5	1	9	1	49	83	28	45	45	123	130	30	29
12	12	8	16	8	56	90	29	52	52	130	137	31	30
19	19	15	23	15	63	97	30	59	59	137	144	32	31
26	26	22	30	22	70	104	31	66	66	144	151	33	32
3	3	29	6	29	77	111	32	73	73	151	158	34	33
10	10	6	13	6	84	118	33	80	80	158	165	35	34
17	17	13	20	13	91	125	34	87	87	165	172	36	35
24	24	20	27	20	98	132	35	94	94	172	179	37	36
31	31	27	4	27	105	139	36	101	101	179	186	38	37
7	7	4	11	4	112	146	37	108	108	186	193	39	38
14	14	11	18	11	119	153	38	115	115	193	200	40	39
21	21	18	25	18	126	160	39	122	122	200	207	41	40
28	28	25	2	25	133	167	40	129	129	207	214	42	41
5	5	2	9	2	140	174	41	136	136	214	221	43	42
12	12	9	16	9	147	181	42	143	143	221	228	44	43
19	19	16	23	16	154	188	43	150	150	228	235	45	44
26	26	23	30	23	161	195	44	157	157	235	242	46	45
3	3	30	6	30	168	202	45	164	164	242	249	47	46
10	10	6	13	6	175	209	46	171	171	249	256	48	47
17	17	13	20	13	182	216	47	178	178	256	263	49	48
24	24	20	27	20	189	223	48	185	185	263	270	50	49
31	31	27	4	27	196	230	49	192	192	270	277	51	50
7	7	4	11	4	203	237	50	199	199	277	284	52	51
14	14	11	18	11	210	244	51	206	206	284	291	53	52
21	21	18	25	18	217	251	52	213	213	291	298	54	53
28	28	25	2	25	224	258	53	220	220	298	305	55	54
5	5	2	9	2	231	265	54	227	227	305	312	56	55
12	12	9	16	9	238	272	55	234	234	312	319	57	56
19	19	16	23	16	245	279	56	241	241	319	326	58	57
26	26	23	30	23	252	286	57	248	248	326	333	59	58
3	3	30	6	30	259	293	58	255	255	333	340	60	59
10	10	6	13	6	266	300	59	262	262	340	347	61	60
17	17	13	20	13	273	307	60	269	269	347	354	62	61
24	24	20	27	20	280	314	61	276	276	354	361	63	62
31	31	27	4	27	287	321	62	283	283	361	368	64	63
7	7	4	11	4	294	328	63	290	290	368	375	65	64
14	14	11	18	11	301	335	64	297	297	375	382	66	65
21	21	18	25	18	308	342	65	304	304	382	389	67	66
28	28	25	2	25	315	349	66	311	311	389	396	68	67
5	5	2	9	2	322	356	67	318	318	396	403	69	68
12	12	9	16	9	329	363	68	325	325	403	410	70	69
19	19	16	23	16	336	370	69	332	332	410	417	71	70
26	26	23	30	23	343	377	70	339	339	417	424	72	71
3	3	30	6	30	350	384	71	346	346	424	431	73	72
10	10	6	13	6	357	391	72	353	353	431	438	74	73
17	17	13	20	13	364	398	73	360	360	438	445	75	74
24	24	20	27	20	371	405	74	367	367	445	452	76	75
31	31	27	4	27	378	412	75	374	374	452	459	77	76
7	7	4	11	4	385	419	76	381	381	459	466	78	77
14	14	11	18	11	392	426	77	388	388	466	473	79	78
21	21	18	25	18	399	433	78	395	395	473	480	80	79
28	28	25	2	25	406	440	79	402	402	480	487	81	80
5	5	2	9	2	413	447	80	409	409	487	494	82	81
12	12	9	16	9	420	454	81	416	416	494	501	83	82
19	19	16	23	16	427	461	82	423	423	501	508	84	83
26	26	23	30	23	434	468	83	430	430	508	515	85	84
3	3	30	6	30	441	475	84	437	437	515	522	86	85
10	10	6	13	6	448	482	85	444	444	522	529	87	86
17	17	13	20	13	455	489	86	451	451	529	536	88	87
24	24	20	27	20	462	496	87	458	458	536	543	89	88
31	31	27	4	27	469	503	88	465	465	543	550	90	89
7	7	4	11	4	476	510	89	472	472	550	557	91	90
14	14	11	18										

TABLE V—CONTINUED.

Jewish Year of the World 5600, corresponding to a.n. 1839-1840		Jewish Year of the World 5601, corresponding to a.n. 1840-1841		Jewish Year of the World 5602, corresponding to a.n. 1841-1842		Jewish Year of the World 5603, corresponding to a.n. 1842-1843		Jewish Year of the World 5604, corresponding to a.n. 1843-1844		Jewish Year of the World 5605, corresponding to a.n. 1844-1845	
Sub. Jew. Yr.	Sat. Jew. Yr.	Sub. Jew. Yr.	Sat. Jew. Yr.	Sub. Jew. Yr.	Sat. Jew. Yr.	Sub. Jew. Yr.	Sat. Jew. Yr.	Sub. Jew. Yr.	Sat. Jew. Yr.	Sub. Jew. Yr.	Sat. Jew. Yr.
6 Tisri 3 E	14 Sep. 1839	6 Tisri 3 E	10 Sep. 1840	6 Tisri 3 E	10 Sep. 1841	6 Tisri 3 E	10 Sep. 1842	6 Tisri 3 E	10 Sep. 1843	6 Tisri 3 E	14 Sep. 1844
13	30	13	30	13	30	13	30	13	30	13	30
14	31	14	31	14	31	14	31	14	31	14	31
15	1* Oct.	15	1* Oct.	15	1* Oct.	15	1* Oct.	15	1* Oct.	15	1* Oct.
16	2	16	2	16	2	16	2	16	2	16	2
17	3	17	3	17	3	17	3	17	3	17	3
18	4	18	4	18	4	18	4	18	4	18	4
19	5	19	5	19	5	19	5	19	5	19	5
20	6 Nov.	20	6 Nov.	20	6 Nov.	20	6 Nov.	20	6 Nov.	20	6 Nov.
21	7	21	7	21	7	21	7	21	7	21	7
22	8	22	8	22	8	22	8	22	8	22	8
23	9	23	9	23	9	23	9	23	9	23	9
24	10	24	10	24	10	24	10	24	10	24	10
25	11	25	11	25	11	25	11	25	11	25	11
26	12	26	12	26	12	26	12	26	12	26	12
27	13	27	13	27	13	27	13	27	13	27	13
28	14	28	14	28	14	28	14	28	14	28	14
29	15	29	15	29	15	29	15	29	15	29	15
30	16	30	16	30	16	30	16	30	16	30	16
31	17	31	17	31	17	31	17	31	17	31	17
32	18	32	18	32	18	32	18	32	18	32	18
33	19	33	19	33	19	33	19	33	19	33	19
34	20	34	20	34	20	34	20	34	20	34	20
35	21	35	21	35	21	35	21	35	21	35	21
36	22	36	22	36	22	36	22	36	22	36	22
37	23	37	23	37	23	37	23	37	23	37	23
38	24	38	24	38	24	38	24	38	24	38	24
39	25	39	25	39	25	39	25	39	25	39	25
40	26	40	26	40	26	40	26	40	26	40	26
41	27	41	27	41	27	41	27	41	27	41	27
42	28	42	28	42	28	42	28	42	28	42	28
43	29	43	29	43	29	43	29	43	29	43	29
44	30	44	30	44	30	44	30	44	30	44	30
45	31	45	31	45	31	45	31	45	31	45	31
46	1* Oct.	46	1* Oct.	46	1* Oct.	46	1* Oct.	46	1* Oct.	46	1* Oct.
47	2	47	2	47	2	47	2	47	2	47	2
48	3	48	3	48	3	48	3	48	3	48	3
49	4	49	4	49	4	49	4	49	4	49	4
50	5	50	5	50	5	50	5	50	5	50	5
51	6	51	6	51	6	51	6	51	6	51	6
52	7	52	7	52	7	52	7	52	7	52	7
53	8	53	8	53	8	53	8	53	8	53	8
54	9	54	9	54	9	54	9	54	9	54	9
55	10	55	10	55	10	55	10	55	10	55	10
56	11	56	11	56	11	56	11	56	11	56	11
57	12	57	12	57	12	57	12	57	12	57	12
58	13	58	13	58	13	58	13	58	13	58	13
59	14	59	14	59	14	59	14	59	14	59	14
60	15	60	15	60	15	60	15	60	15	60	15
61	16	61	16	61	16	61	16	61	16	61	16
62	17	62	17	62	17	62	17	62	17	62	17
63	18	63	18	63	18	63	18	63	18	63	18
64	19	64	19	64	19	64	19	64	19	64	19
65	20	65	20	65	20	65	20	65	20	65	20
66	21	66	21	66	21	66	21	66	21	66	21
67	22	67	22	67	22	67	22	67	22	67	22
68	23	68	23	68	23	68	23	68	23	68	23
69	24	69	24	69	24	69	24	69	24	69	24
70	25	70	25	70	25	70	25	70	25	70	25
71	26	71	26	71	26	71	26	71	26	71	26
72	27	72	27	72	27	72	27	72	27	72	27
73	28	73	28	73	28	73	28	73	28	73	28
74	29	74	29	74	29	74	29	74	29	74	29
75	30	75	30	75	30	75	30	75	30	75	30
76	31	76	31	76	31	76	31	76	31	76	31
77	1* Oct.	77	1* Oct.	77	1* Oct.	77	1* Oct.	77	1* Oct.	77	1* Oct.
78	2	78	2	78	2	78	2	78	2	78	2
79	3	79	3	79	3	79	3	79	3	79	3
80	4	80	4	80	4	80	4	80	4	80	4
81	5	81	5	81	5	81	5	81	5	81	5
82	6	82	6	82	6	82	6	82	6	82	6
83	7	83	7	83	7	83	7	83	7	83	7
84	8	84	8	84	8	84	8	84	8	84	8
85	9	85	9	85	9	85	9	85	9	85	9
86	10	86	10	86	10	86	10	86	10	86	10
87	11	87	11	87	11	87	11	87	11	87	11
88	12	88	12	88	12	88	12	88	12	88	12
89	13	89	13	89	13	89	13	89	13	89	13
90	14	90	14	90	14	90	14	90	14	90	14
91	15	91	15	91	15	91	15	91	15	91	15
92	16	92	16	92	16	92	16	92	16	92	16
93	17	93	17	93	17	93	17	93	17	93	17
94	18	94	18	94	18	94	18	94	18	94	18
95	19	95	19	95	19	95	19	95	19	95	19
96	20	96	20	96	20	96	20	96	20	96	20
97	21	97	21	97	21	97	21	97	21	97	21
98	22	98	22	98	22	98	22	98	22	98	22
99	23	99	23	99	23	99	23	99	23	99	23
100	24	100	24	100	24	100	24	100	24	100	24

TABLE V—CONTINUED.

Jewish Year of the World 5607 corresponding to a.n. 1846-1847			Jewish Year of the World 5608 corresponding to a.n. 1847-1848			Jewish Year of the World 5609 corresponding to a.n. 1848-1849			Jewish Year of the World 5610 corresponding to a.n. 1849-1850			Jewish Year of the World 5611 corresponding to a.n. 1850-1851			Jewish Year of the World 5612 corresponding to a.n. 1851-1852			Jewish Year of the World 5613 corresponding to a.n. 1852-1853																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
Sabb. Jew. Yr.	Sabb. Greg. Yr.	Pa. & Heph.	Sabb. Jew. Yr.	Sabb. Greg. Yr.	Pa. & Heph.	Sabb. Jew. Yr.	Sabb. Greg. Yr.	Pa. & Heph.	Sabb. Jew. Yr.	Sabb. Greg. Yr.	Pa. & Heph.	Sabb. Jew. Yr.	Sabb. Greg. Yr.	Pa. & Heph.	Sabb. Jew. Yr.	Sabb. Greg. Yr.	Pa. & Heph.	Sabb. Jew. Yr.	Sabb. Greg. Yr.	Pa. & Heph.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												
6	1846	6	1847	7	7	13	1848	13	1849	13	13	1850	14	14	1851	14	14	1852	15	15	1853	15	15	1854	15	15	1855	16	16	1856	16	16	1857	17	17	1858	17	17	1859	18	18	1860	18	18	1861	19	19	1862	19	19	1863	20	20	1864	20	20	1865	21	21	1866	21	21	1867	22	22	1868	22	22	1869	23	23	1870	23	23	1871	24	24	1872	24	24	1873	25	25	1874	25	25	1875	26	26	1876	26	26	1877	27	27	1878	27	27	1879	28	28	1880	28	28	1881	29	29	1882	29	29	1883	30	30	1884	30	30	1885	31	31	1886	31	31	1887	32	32	1888	32	32	1889	33	33	1890	33	33	1891	34	34	1892	34	34	1893	35	35	1894	35	35	1895	36	36	1896	36	36	1897	37	37	1898	37	37	1899	38	38	1900	38	38	1901	39	39	1902	39	39	1903	40	40	1904	40	40	1905	41	41	1906	41	41	1907	42	42	1908	42	42	1909	43	43	1910	43	43	1911	44	44	1912	44	44	1913	45	45	1914	45	45	1915	46	46	1916	46	46	1917	47	47	1918	47	47	1919	48	48	1920	48	48	1921	49	49	1922	49	49	1923	50	50	1924	50	50	1925	51	51	1926	51	51	1927	52	52	1928	52	52	1929	53	53	1930	53	53	1931	54	54	1932	54	54	1933	55	55	1934	55	55	1935	56	56	1936	56	56	1937	57	57	1938	57	57	1939	58	58	1940	58	58	1941	59	59	1942	59	59	1943	60	60	1944	60	60	1945	61	61	1946	61	61	1947	62	62	1948	62	62	1949	63	63	1950	63	63	1951	64	64	1952	64	64	1953	65	65	1954	65	65	1955	66	66	1956	66	66	1957	67	67	1958	67	67	1959	68	68	1960	68	68	1961	69	69	1962	69	69	1963	70	70	1964	70	70	1965	71	71	1966	71	71	1967	72	72	1968	72	72	1969	73	73	1970	73	73	1971	74	74	1972	74	74	1973	75	75	1974	75	75	1975	76	76	1976	76	76	1977	77	77	1978	77	77	1979	78	78	1980	78	78	1981	79	79	1982	79	79	1983	80	80	1984	80	80	1985	81	81	1986	81	81	1987	82	82	1988	82	82	1989	83	83	1990	83	83	1991	84	84	1992	84	84	1993	85	85	1994	85	85	1995	86	86	1996	86	86	1997	87	87	1998	87	87	1999	88	88	2000	88	88	2001	89	89	2002	89	89	2003	90	90	2004	90	90	2005	91	91	2006	91	91	2007	92	92	2008	92	92	2009	93	93	2010	93	93	2011	94	94	2012	94	94	2013	95	95	2014	95	95	2015	96	96	2016	96	96	2017	97	97	2018	97	97	2019	98	98	2020	98	98	2021	99	99	2022	99	99	2023	100	100	2024	100	100	2025	101	101	2026	101	101	2027	102	102	2028	102	102	2029	103	103	2030	103	103	2031	104	104	2032	104	104	2033	105	105	2034	105	105	2035	106	106	2036	106	106	2037	107	107	2038	107	107	2039	108	108	2040	108	108	2041	109	109	2042	109	109	2043	110	110	2044	110	110	2045	111	111	2046	111	111	2047	112	112	2048	112	112	2049	113	113	2050	113	113	2051	114	114	2052	114	114	2053	115	115	2054	115	115	2055	116	116	2056	116	116	2057	117	117	2058	117	117	2059	118	118	2060	118	118	2061	119	119	2062	119	119	2063	120	120	2064	120	120	2065	121	121	2066	121	121	2067	122	122	2068	122	122	2069	123	123	2070	123	123	2071	124	124	2072	124	124	2073	125	125	2074	125	125	2075	126	126	2076	126	126	2077	127	127	2078	127	127	2079	128	128	2080	128	128	2081	129	129	2082	129	129	2083	130	130	2084	130	130	2085	131	131	2086	131	131	2087	132	132	2088	132	132	2089	133	133	2090	133	133	2091	134	134	2092	134	134	2093	135	135	2094	135	135	2095	136	136	2096	136	136	2097	137	137	2098	137	137	2099	138	138	2100	138	138	2101	139	139	2102	139	139	2103	140	140	2104	140	140	2105	141	141	2106	141	141	2107	142	142	2108	142	142	2109	143	143	2110	143	143	2111	144	144	2112	144	144	2113	145	145	2114	145	145	2115	146	146	2116	146	146	2117	147	147	2118	147	147	2119	148	148	2120	148	148	2121	149	149	2122	149	149	2123	150	150	2124	150	150	2125	151	151	2126	151	151	2127	152	152	2128	152	152	2129	153	153	2130	153	153	2131	154	154	2132	154	154	2133	155	155	2134	155	155	2135	156	156	2136	156	156	2137	157	157	2138	157	157	2139	158	158	2140	158	158	2141	159	159	2142	159	159	2143	160	160	2144	160	160	2145	161	161	2146	161	161	2147	162	162	2148	162	162	2149	163	163	2150	163	163	2151	164	164	2152	164	164	2153	165	165	2154	165	165	2155	166	166	2156	166	166	2157	167	167	2158	167	167	2159	168	168	2160	168	168	2161	169	169	2162	169	169	2163	170	170	2164	170	170	2165	171	171	2166	171	171	2167	172	172	2168	172	172	2169	173	173	2170	173	173	2171	174	174	2172	174	174	2173	175	175	2174	175	175	2175	176	176	2176	176	176	2177	177	177	2178	177	177	2179	178	178	2180	178	178	2181	179	179	2182	179	179	2183	180	180	2184	180	180	2185	181	181	2186	181	181	2187	182	182	2188	182	182	2189	183	183	2190	183	183	2191	184	184	2192	184	184	2193	185	185	2194	185	185	2195	186	186	2196	186	186	2197	187	187	2198	187	187	2199	188	188	2200	188	188	2201	189	189	2202	189	189	2203	190	190	2204	190	190	2205	191	191	2206	191	191	2207	192	192	2208	192	192	2209	193	193	2210	193	193	2211	194	194	2212	194	194	2213	195	195	2214	195	195	2215	196	196	2216	196	196	2217	197	197	2218	197	197	2219	198	198	2220	198	198	2221	199	199	2222	199	199	2223	200	200	2224	200	200	2225	201	201	2226	201	201	2227	202	202	2228	202	202	2229	203	203	2230	203	203	2231	204	204	2232	204	204	2233	205	205	2234	205	205	2235	206	206	2236	206	206	2237	207	207	2238	207	207	2239	208	208	2240	208	208	2241	209	209	2242	209	209	2243	210	210	2244	210	210	2245	211	211	2246	211	211	2247	212	212	2248	212	212	2249	213	213	2250	213	213	2251	214	214	2252	214	214	2253	215	215	2254	215	215	2255	216	216	2256	216	216	2257	217	217	2258	217	217	2259	218	218	2260	218	218	2261	219	219	2262	219	219	2263	220	220	2264	220	220	2265	221	221	2266	221	221	2267	222	222	2268	222	222	2269	223	223	2270	223	223	2271	224	224	2272	224	224	2273	225	225	2274	225	225	2275	226	226	2276	226	226	2277	227	227	2278

TABLE V.—CONTINUED.

Jewish Year of the World 5614 corresponding to a.d. 1853-1854			Jewish Year of the World 5615 corresponding to a.d. 1854-1855			Jewish Year of the World 5616 corresponding to a.d. 1855-1856			Jewish Year of the World 5617 corresponding to a.d. 1856-1857			Jewish Year of the World 5618 corresponding to a.d. 1857-1858			Jewish Year of the World 5619 corresponding to a.d. 1858-1859			Jewish Year of the World 5620 corresponding to a.d. 1859-1860								
Sub. Jew. Yr.	Sabb. Greg. Yr.	Ph. & High.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Ph. & High.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Ph. & High.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Ph. & High.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Ph. & High.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Ph. & High.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Ph. & High.	Sub. Jew. Yr.	Sabb. Greg. Yr.	Ph. & High.			
6 Tsrif 6 C	8 Oct. 1853	52	1 Tsrif 4 C	19 Sep. 1857	53	5 Tsrif 7 C	4 Oct. 1856	53	1 Tsrif 4 C	19 Sep. 1857	53	5 Tsrif 7 C	4 Oct. 1856	53	4 Tsrif 4 E	11 Sep. 1856	53	3 Tsrif 12 C	1 Oct. 1859	53	6 Tsrif 6 C	8 Oct. 1853	52	1 Tsrif 4 C	19 Sep. 1857	53
13	15	53	8	3 Oct.	3	12	11	53	8	3 Oct.	3	12	11	53	10	18	53	10	8	8	13	15	53	10	18	53
20	22	53	15	3 Oct.	10	18	18	53	15	3 Oct.	10	18	18	53	15	15	53	15	10	10	13	15	53	15	15	53
23*	25*	54, B. L.	22	3 Oct.	17	20	22*	54, B. L.	19	3 Oct.	17	20	22*	54, B. L.	17	17	54, B. L.	17	17	17	17	17	17	17	17	17
27	29	54, B. L.	23*	11*	23*	26	25	54, B. L.	23*	11*	23*	26	25	54, B. L.	23*	23*	54, B. L.	23*	23*	23*	23*	23*	23*	23*	23*	23*
31	33	54, B. L.	27	11*	27	30	29	54, B. L.	27	11*	27	30	29	54, B. L.	27	27	54, B. L.	27	27	27	27	27	27	27	27	27
34	36	54, B. L.	30	11*	30	33	32	54, B. L.	30	11*	30	33	32	54, B. L.	30	30	54, B. L.	30	30	30	30	30	30	30	30	30
37	39	54, B. L.	33*	11*	33*	36	35	54, B. L.	33*	11*	33*	36	35	54, B. L.	33*	33*	54, B. L.	33*	33*	33*	33*	33*	33*	33*	33*	33*
40	42	54, B. L.	36	11*	36	39	38	54, B. L.	36	11*	36	39	38	54, B. L.	36	36	54, B. L.	36	36	36	36	36	36	36	36	36
43	45	54, B. L.	39	11*	39	42	41	54, B. L.	39	11*	39	42	41	54, B. L.	39	39	54, B. L.	39	39	39	39	39	39	39	39	39
46	48	54, B. L.	42	11*	42	45	44	54, B. L.	42	11*	42	45	44	54, B. L.	42	42	54, B. L.	42	42	42	42	42	42	42	42	42
49	51	54, B. L.	45	11*	45	48	47	54, B. L.	45	11*	45	48	47	54, B. L.	45	45	54, B. L.	45	45	45	45	45	45	45	45	45
52	54	54, B. L.	48	11*	48	51	50	54, B. L.	48	11*	48	51	50	54, B. L.	48	48	54, B. L.	48	48	48	48	48	48	48	48	48
55	57	54, B. L.	51	11*	51	54	53	54, B. L.	51	11*	51	54	53	54, B. L.	51	51	54, B. L.	51	51	51	51	51	51	51	51	51
58	60	54, B. L.	54	11*	54	57	56	54, B. L.	54	11*	54	57	56	54, B. L.	54	54	54, B. L.	54	54	54	54	54	54	54	54	54
61	63	54, B. L.	57	11*	57	60	59	54, B. L.	57	11*	57	60	59	54, B. L.	57	57	54, B. L.	57	57	57	57	57	57	57	57	57
64	66	54, B. L.	60	11*	60	63	62	54, B. L.	60	11*	60	63	62	54, B. L.	60	60	54, B. L.	60	60	60	60	60	60	60	60	60
67	69	54, B. L.	63	11*	63	66	65	54, B. L.	63	11*	63	66	65	54, B. L.	63	63	54, B. L.	63	63	63	63	63	63	63	63	63
70	72	54, B. L.	66	11*	66	69	68	54, B. L.	66	11*	66	69	68	54, B. L.	66	66	54, B. L.	66	66	66	66	66	66	66	66	66
73	75	54, B. L.	69	11*	69	72	71	54, B. L.	69	11*	69	72	71	54, B. L.	69	69	54, B. L.	69	69	69	69	69	69	69	69	69
76	78	54, B. L.	72	11*	72	75	74	54, B. L.	72	11*	72	75	74	54, B. L.	72	72	54, B. L.	72	72	72	72	72	72	72	72	72
79	81	54, B. L.	75	11*	75	78	77	54, B. L.	75	11*	75	78	77	54, B. L.	75	75	54, B. L.	75	75	75	75	75	75	75	75	75
82	84	54, B. L.	78	11*	78	81	80	54, B. L.	78	11*	78	81	80	54, B. L.	78	78	54, B. L.	78	78	78	78	78	78	78	78	78
85	87	54, B. L.	81	11*	81	84	83	54, B. L.	81	11*	81	84	83	54, B. L.	81	81	54, B. L.	81	81	81	81	81	81	81	81	81
88	90	54, B. L.	84	11*	84	87	86	54, B. L.	84	11*	84	87	86	54, B. L.	84	84	54, B. L.	84	84	84	84	84	84	84	84	84
91	93	54, B. L.	87	11*	87	90	89	54, B. L.	87	11*	87	90	89	54, B. L.	87	87	54, B. L.	87	87	87	87	87	87	87	87	87
94	96	54, B. L.	90	11*	90	93	92	54, B. L.	90	11*	90	93	92	54, B. L.	90	90	54, B. L.	90	90	90	90	90	90	90	90	90
97	99	54, B. L.	93	11*	93	96	95	54, B. L.	93	11*	93	96	95	54, B. L.	93	93	54, B. L.	93	93	93	93	93	93	93	93	93
100	102	54, B. L.	96	11*	96	99	98	54, B. L.	96	11*	96	99	98	54, B. L.	96	96	54, B. L.	96	96	96	96	96	96	96	96	96
103	105	54, B. L.	99	11*	99	102	101	54, B. L.	99	11*	99	102	101	54, B. L.	99	99	54, B. L.	99	99	99	99	99	99	99	99	99
106	108	54, B. L.	102	11*	102	105	104	54, B. L.	102	11*	102	105	104	54, B. L.	102	102	54, B. L.	102	102	102	102	102	102	102	102	102
109	111	54, B. L.	105	11*	105	108	107	54, B. L.	105	11*	105	108	107	54, B. L.	105	105	54, B. L.	105	105	105	105	105	105	105	105	105
112	114	54, B. L.	108	11*	108	111	110	54, B. L.	108	11*	108	111	110	54, B. L.	108	108	54, B. L.	108	108	108	108	108	108	108	108	108
115	117	54, B. L.	111	11*	111	114	113	54, B. L.	111	11*	111	114	113	54, B. L.	111	111	54, B. L.	111	111	111	111	111	111	111	111	111
118	120	54, B. L.	114	11*	114	117	116	54, B. L.	114	11*	114	117	116	54, B. L.	114	114	54, B. L.	114	114	114	114	114	114	114	114	114
121	123	54, B. L.	117	11*	117	120	119	54, B. L.	117	11*	117	120	119	54, B. L.	117	117	54, B. L.	117	117	117	117	117	117	117	117	117
124	126	54, B. L.	120	11*	120	123	122	54, B. L.	120	11*	120	123	122	54, B. L.	120	120	54, B. L.	120	120	120	120	120	120	120	120	120
127	129	54, B. L.	123	11*	123	126	125	54, B. L.	123	11*	123	126	125	54, B. L.	123	123	54, B. L.	123	123	123	123	123	123	123	123	123
130	132	54, B. L.	126	11*	126	129	128	54, B. L.	126	11*	126	129	128	54, B. L.	126	126	54, B. L.	126	126	126	126	126	126	126	126	126
133	135	54, B. L.	129	11*	129	132	131	54, B. L.	129	11*	129	132	131	54, B. L.	129	129	54, B. L.	129	129	129	129	129	129	129	129	129
136	138	54, B. L.	132	11*	132	135	134	54, B. L.	132	11*	132	135	134	54, B. L.	132	132	54, B. L.	132	132	132	132	132	132	132	132	132
139	141	54, B. L.	135	11*	135	138	137	54, B. L.	135	11*	135	138	137	54, B. L.	135	135	54, B. L.	135	135	135	135	135	135	135	135	135
142	144	54, B. L.	138	11*	138	141	140	54, B. L.	138	11*	138	141	140	54, B. L.	138	138	54, B. L.	138	138	138	138	138	138	138	138	138
145	147	54, B. L.	141	11*	141	144	143	54, B. L.	141	11*	141	144	143	54, B. L.	141	141	54, B. L.	141	141	141	141	141	141	141	141	141
148	150	54, B. L.	144	11*	144	147	146	54, B. L.	144	11*	144	147	146	54, B. L.	144	144	54, B. L.	144	144	144	144	144	144	144	144	144
151	153	54, B. L.	147	11*	147	150	149	54, B. L.	147	11*	147	150	149	54, B. L.	147	147	54, B. L.	147	147	147	147	147	147	147	147	147
154	156	54, B. L.	150	11*	150	153	152	54, B. L.	150	11*	150	153	152	54, B. L.	150	150	54, B. L.	150	150	150	150	150	150	150	150	150
157	159	54, B. L.	153	11*	153	156	155																			

TABLE V.—CONTINUED.

Jewish Year of the World 5621, corresponding to a.n. 1860-1861		Jewish Year of the World 5622, corresponding to a.n. 1861-1862		Jewish Year of the World 5623, corresponding to a.n. 1862-1863		Jewish Year of the World 5624, corresponding to a.n. 1863-1864		Jewish Year of the World 5625, corresponding to a.n. 1864-1865		Jewish Year of the World 5626, corresponding to a.n. 1865-1866		Jewish Year of the World 5627, corresponding to a.n. 1866-1867	
Sub. Jew. Yr.	Sat. Greg. Yr.	Sub. Jew. Yr.	Sat. Greg. Yr.	Sub. Jew. Yr.	Sat. Greg. Yr.	Sub. Jew. Yr.	Sat. Greg. Yr.	Sub. Jew. Yr.	Sat. Greg. Yr.	Sub. Jew. Yr.	Sat. Greg. Yr.	Sub. Jew. Yr.	Sat. Greg. Yr.
6 Tisri 5 C	22 Sep. 1860	3 Tisri 4 E	7 Sep. 1861	3 Tisri 3 C	27 Sep. 1862	6 Tisri 7 E	10 Sep. 1863	1 Tisri 1 C	1 Oct. 1864	1 Tisri 2 C	23 Sep. 1865	6 Tisri 3 E	15 Sep. 1866
13	30	10	14	10	18	13	26	8	8	8	30	13	22
23*	6 Oct.	17	25	11	18	13	3 Oct.	15	15	15	30	20	29
27	13	24	1	18	8	4	10	23*	23*	23*	14	27	6 Oct.
11	18	15	12	11	15	11	4 Marches	30	30	30	8	11	13
25	3 Nov.	22	36	22	15	18	7 Nov.	30	13	15	15	11	27
9	9	29	9	29	22	10	3 Cisleu	30	12	30	8	25	3 Nov.
17	17	6	20	7	7	10	24	4	4	4	7	9	10
10	17	13	16	14	14	21	24	11	11	11	9	16	17
24	1 Dec.	30	23	14	13	9	9 Tebet	11	4	4	16	24	8
34	9	27	30	28	20	5	6 Tebet	10	10	10	16	34	9
9	9	11	10	10	10	11	10	18	18	18	30	10	10
15	15	11	12	12	13	16	10	9	9	9	7	10	8
22	22	18	19	19	19	23	11	5	5	5	14	22	11
23	23	25	23	14	13	23	12	9	9	9	19	23	12
23	23	25	23	14	13	23	13	5	5	5	21	23	12
5 Jan. 1861		3 Sebat	4 Jan. 1862	4 Sebat	15	4 Sebat	9 Jan. 1863	9 Tebet	21 Jan. 1864	9 Tebet	6 Jan. 1865	14	22
12	12	11	11	11	15	15	10	10	10	10	19	14	22
29	29	10	17	16	16	15	14	14	14	14	21	21	19
15	15	17	18	17	17	15	15	15	15	15	28	28	19
26	26	10	11	11	11	13	16	13	13	13	31	31	20
9	9	24	25	14	14	25	36 Feb.	17	4 Feb.	17	3 Feb.	13	20
30	9	1	8	14	14	25	6 Adar	18	18	18	10	17	16
13	13	8	5	13	13	13	13	18	18	18	17	13	17
13	13	15	15	16	16	13	13	18	18	18	17	13	17
23	23	15	21	16	16	20	13	18	18	18	17	13	17
27	9	22	22	16	16	27	4 Veadar	19	4 March	19	16	27	9
27	9	22	22	16	16	27	4 Veadar	19	4 March	19	16	27	9
5 Nisan	16	6 Veadar	1 March	3 Nisan	14	3 Nisan	10	12	12	12	10	18	23
19	19	13	15	15	15	15	10	12	12	12	10	18	23
30	30	27	29	11	11	29	3 Nisan	12	12	12	10	18	23
13	13	13	15	15	15	13	3 Nisan	12	12	12	10	18	23
3	3	27	29	11	11	29	3 Nisan	12	12	12	10	18	23
10	10	12	12	12	12	10	10	10	10	10	10	10	10
17	17	19	19	19	19	17	17	17	17	17	17	17	17
24	24	25	26	16	16	24	1	1	1	1	1	1	1
9	9	34	34	30	30	9	1	1	1	1	1	1	1
16	16	10	10	10	10	16	16	16	16	16	16	16	16
23	23	17	17	17	17	23	17	17	17	17	17	17	17
30	30	24	24	24	24	30	24	24	24	24	24	24	24
7	7	31	31	31	31	7	31	31	31	31	31	31	31
14	14	1	1	1	1	14	1	1	1	1	1	1	1
21	21	8	8	8	8	21	8	8	8	8	8	8	8
28	28	15	15	15	15	28	15	15	15	15	15	15	15
13	13	22	22	22	22	13	22	22	22	22	22	22	22
20	20	29	29	29	29	20	29	29	29	29	29	29	29
27	27	6	6	6	6	27	6	6	6	6	6	6	6
3	3	13	13	13	13	3	13	13	13	13	13	13	13
10	10	20	20	20	20	10	20	20	20	20	20	20	20
17	17	27	27	27	27	17	27	27	27	27	27	27	27
24	24	4	4	4	4	24	4	4	4	4	4	4	4
31	31	11	11	11	11	31	11	11	11	11	11	11	11
7	7	18	18	18	18	7	18	18	18	18	18	18	18
14	14	25	25	25	25	14	25	25	25	25	25	25	25
21	21	1	1	1	1	21	1	1	1	1	1	1	1
28	28	8	8	8	8	28	8	8	8	8	8	8	8
4	4	15	15	15	15	4	15	15	15	15	15	15	15
11	11	22	22	22	22	11	22	22	22	22	22	22	22
18	18	29	29	29	29	18	29	29	29	29	29	29	29
25	25	6	6	6	6	25	6	6	6	6	6	6	6
1	1	13	13	13	13	1	13	13	13	13	13	13	13
8	8	20	20	20	20	8	20	20	20	20	20	20	20
15	15	27	27	27	27	15	27	27	27	27	27	27	27
22	22	4	4	4	4	22	4	4	4	4	4	4	4
29	29	11	11	11	11	29	11	11	11	11	11	11	11
5	5	18	18	18	18	5	18	18	18	18	18	18	18
12	12	25	25	25	25	12	25	25	25	25	25	25	25
19	19	1	1	1	1	19	1	1	1	1	1	1	1
26	26	8	8	8	8	26	8	8	8	8	8	8	8
3	3	15	15	15	15	3	15	15	15	15	15	15	15
10	10	22	22	22	22	10	22	22	22	22	22	22	22
17	17	29	29	29	29	17	29	29	29	29	29	29	29
24	24	6	6	6	6	24	6	6	6	6	6	6	6
31	31	13	13	13	13	31	13	13	13	13	13	13	13
7	7	20	20	20	20	7	20	20	20	20	20	20	20
14	14	27	27	27	27	14	27	27	27	27	27	27	27
21	21	4	4	4	4	21	4	4	4	4	4	4	4
28	28	11	11	11	11	28	11	11	11	11	11	11	11
4	4	18	18	18	18	4	18	18	18	18	18	18	18
11	11	25	25	25	25	11	25	25	25	25	25	25	25
18	18	1	1	1	1	18	1	1	1	1	1	1	1
25	25	8	8	8	8	25	8	8	8	8	8	8	8
1	1	15	15	15	15	1	15	15	15	15	15	15	15
8	8	22	22	22	22	8	22	22	22	22	22	22	22
15	15	29	29	29	29	15	29	29	29	29	29	29	29
22	22	6	6	6	6	22	6	6	6	6	6	6	6
29	29	13	13	13	13	29	13	13	13	13	13	13	13
5	5	20	20	20	20	5	20	20	20	20	20	20	20
12	12	27	27	27	27	12	27	27	27	27	27	27	27
19	19	4	4	4	4	19	4	4	4	4	4	4	4
26	26	11	11	11	11	26	11	11	11	11	11	11	11
3	3	18	18	18	18	3	18	18	18	18	18	18	18
10	10	25	25	25	25	10	25	25	25	25	25	25	25
17	17	1	1	1	1	17	1	1	1	1	1	1	1
24	24	8	8	8	8	24	8	8	8	8	8	8	8
31	31	15	15	15	15	31	15	15	15	15	15	15	15
7	7	22	22	22	22	7	22	22	22	22	22	22	22
14	14	29	29	29	29	14	29	29	29	29	29	29	29
21	21	6	6	6	6	21	6	6	6	6	6	6	6
28	28	13	13	13	13	28	13	13	13	13	13	13	13
4	4	20	20	20	20	4	20	20	20	20	20	20	20
11	11</												

TABLE V.—CONTINUED.

Jewish Year of the World 5635		Jewish Year of the World 5636		Jewish Year of the World 5637		Jewish Year of the World 5638		Jewish Year of the World 5639		Jewish Year of the World 5640	
Sub. Jew. Yr.	Sec. Greg. Yr.	Sub. Jew. Yr.	Sec. Greg. Yr.	Sub. Jew. Yr.	Sec. Greg. Yr.	Sub. Jew. Yr.	Sec. Greg. Yr.	Sub. Jew. Yr.	Sec. Greg. Yr.	Sub. Jew. Yr.	Sec. Greg. Yr.
1	1874	1	1875	1	1876	1	1877	1	1878	1	1879
2	1875	2	1876	2	1877	2	1878	2	1879	2	1880
3	1876	3	1877	3	1878	3	1879	3	1880	3	1881
4	1877	4	1878	4	1879	4	1880	4	1881	4	1882
5	1878	5	1879	5	1880	5	1881	5	1882	5	1883
6	1879	6	1880	6	1881	6	1882	6	1883	6	1884
7	1880	7	1881	7	1882	7	1883	7	1884	7	1885
8	1881	8	1882	8	1883	8	1884	8	1885	8	1886
9	1882	9	1883	9	1884	9	1885	9	1886	9	1887
10	1883	10	1884	10	1885	10	1886	10	1887	10	1888
11	1884	11	1885	11	1886	11	1887	11	1888	11	1889
12	1885	12	1886	12	1887	12	1888	12	1889	12	1890
13	1886	13	1887	13	1888	13	1889	13	1890	13	1891
14	1887	14	1888	14	1889	14	1890	14	1891	14	1892
15	1888	15	1889	15	1890	15	1891	15	1892	15	1893
16	1889	16	1890	16	1891	16	1892	16	1893	16	1894
17	1890	17	1891	17	1892	17	1893	17	1894	17	1895
18	1891	18	1892	18	1893	18	1894	18	1895	18	1896
19	1892	19	1893	19	1894	19	1895	19	1896	19	1897
20	1893	20	1894	20	1895	20	1896	20	1897	20	1898
21	1894	21	1895	21	1896	21	1897	21	1898	21	1899
22	1895	22	1896	22	1897	22	1898	22	1899	22	1900
23	1896	23	1897	23	1898	23	1899	23	1900	23	1901
24	1897	24	1898	24	1899	24	1900	24	1901	24	1902
25	1898	25	1899	25	1900	25	1901	25	1902	25	1903
26	1899	26	1900	26	1901	26	1902	26	1903	26	1904
27	1900	27	1901	27	1902	27	1903	27	1904	27	1905
28	1901	28	1902	28	1903	28	1904	28	1905	28	1906
29	1902	29	1903	29	1904	29	1905	29	1906	29	1907
30	1903	30	1904	30	1905	30	1906	30	1907	30	1908
31	1904	31	1905	31	1906	31	1907	31	1908	31	1909
32	1905	32	1906	32	1907	32	1908	32	1909	32	1910
33	1906	33	1907	33	1908	33	1909	33	1910	33	1911
34	1907	34	1908	34	1909	34	1910	34	1911	34	1912
35	1908	35	1909	35	1910	35	1911	35	1912	35	1913
36	1909	36	1910	36	1911	36	1912	36	1913	36	1914
37	1910	37	1911	37	1912	37	1913	37	1914	37	1915
38	1911	38	1912	38	1913	38	1914	38	1915	38	1916
39	1912	39	1913	39	1914	39	1915	39	1916	39	1917
40	1913	40	1914	40	1915	40	1916	40	1917	40	1918
41	1914	41	1915	41	1916	41	1917	41	1918	41	1919
42	1915	42	1916	42	1917	42	1918	42	1919	42	1920
43	1916	43	1917	43	1918	43	1919	43	1920	43	1921
44	1917	44	1918	44	1919	44	1920	44	1921	44	1922
45	1918	45	1919	45	1920	45	1921	45	1922	45	1923
46	1919	46	1920	46	1921	46	1922	46	1923	46	1924
47	1920	47	1921	47	1922	47	1923	47	1924	47	1925
48	1921	48	1922	48	1923	48	1924	48	1925	48	1926
49	1922	49	1923	49	1924	49	1925	49	1926	49	1927
50	1923	50	1924	50	1925	50	1926	50	1927	50	1928
51	1924	51	1925	51	1926	51	1927	51	1928	51	1929
52	1925	52	1926	52	1927	52	1928	52	1929	52	1930
53	1926	53	1927	53	1928	53	1929	53	1930	53	1931
54	1927	54	1928	54	1929	54	1930	54	1931	54	1932
55	1928	55	1929	55	1930	55	1931	55	1932	55	1933
56	1929	56	1930	56	1931	56	1932	56	1933	56	1934
57	1930	57	1931	57	1932	57	1933	57	1934	57	1935
58	1931	58	1932	58	1933	58	1934	58	1935	58	1936
59	1932	59	1933	59	1934	59	1935	59	1936	59	1937
60	1933	60	1934	60	1935	60	1936	60	1937	60	1938
61	1934	61	1935	61	1936	61	1937	61	1938	61	1939
62	1935	62	1936	62	1937	62	1938	62	1939	62	1940
63	1936	63	1937	63	1938	63	1939	63	1940	63	1941
64	1937	64	1938	64	1939	64	1940	64	1941	64	1942
65	1938	65	1939	65	1940	65	1941	65	1942	65	1943
66	1939	66	1940	66	1941	66	1942	66	1943	66	1944
67	1940	67	1941	67	1942	67	1943	67	1944	67	1945
68	1941	68	1942	68	1943	68	1944	68	1945	68	1946
69	1942	69	1943	69	1944	69	1945	69	1946	69	1947
70	1943	70	1944	70	1945	70	1946	70	1947	70	1948
71	1944	71	1945	71	1946	71	1947	71	1948	71	1949
72	1945	72	1946	72	1947	72	1948	72	1949	72	1950
73	1946	73	1947	73	1948	73	1949	73	1950	73	1951
74	1947	74	1948	74	1949	74	1950	74	1951	74	1952
75	1948	75	1949	75	1950	75	1951	75	1952	75	1953
76	1949	76	1950	76	1951	76	1952	76	1953	76	1954
77	1950	77	1951	77	1952	77	1953	77	1954	77	1955
78	1951	78	1952	78	1953	78	1954	78	1955	78	1956
79	1952	79	1953	79	1954	79	1955	79	1956	79	1957
80	1953	80	1954	80	1955	80	1956	80	1957	80	1958
81	1954	81	1955	81	1956	81	1957	81	1958	81	1959
82	1955	82	1956	82	1957	82	1958	82	1959	82	1960
83	1956	83	1957	83	1958	83	1959	83	1960	83	1961
84	1957	84	1958	84	1959	84	1960	84	1961	84	1962
85	1958	85	1959	85	1960	85	1961	85	1962	85	1963
86	1959	86	1960	86	1961	86	1962	86	1963	86	1964
87	1960	87	1961	87	1962	87	1963	87	1964	87	1965
88	1961	88	1962	88	1963	88	1964	88	1965	88	1966
89	1962	89	1963	89	1964	89	1965	89	1966	89	1967
90	1963	90	1964	90	1965	90	1966	90	1967	90	1968
91	1964	91	1965	91	1966	91	1967	91	1968	91	1969
92	1965	92	1966	92	1967	92	1968	92	1969	92	1970
93	1966	93	1967	93	1968	93	1969	93	1970	93	1971
94	1967	94	1968	94	1969	94	1970	94	1971	94	1972
95	1968	95	1969	95	1970	95	1971	95	1972	95	1973
96	1969	96	1970	96	1971	96	1972	96	1973	96	1974
97	1970	97	1971	97	1972	97	1973	97	1974	97	1975
98	1971	98	1972	98	1973	98	1974	98	1975	98	1976
99	1972	99	1973	99	1974	99	1975	99	1976	99	1977
100	1973	100	1974	100	1975	100	1976	100	1977	100	1978

TABLE V.—CONTINUED.

Jewish Year of the World 5656, corresponding to a.n. 1895-1896.		Jewish Year of the World 5657, corresponding to a.n. 1896-1897.		Jewish Year of the World 5658, corresponding to a.n. 1897-1898.		Jewish Year of the World 5659, corresponding to a.n. 1898-1899.		Jewish Year of the World 5660, corresponding to a.n. 1899-1900.		Jewish Year of the World 5661, corresponding to a.n. 1900-1901.	
Sabb. Jew. Yr.	Sat. Greg. Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Sat. Greg. Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Sat. Greg. Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Sat. Greg. Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Sat. Greg. Yr. Pa. & Hapth.	Sabb. Jew. Yr.	Sat. Greg. Yr. Pa. & Hapth.
3	Thiri 1 C	12	Thiri 2 E	13	Thiri 3 C	15	Thiri 3 C	18	Thiri 3 C	20	Thiri 6 C
17	Succoth	19	Succoth	19	Succoth	18	Succoth	13	Succoth	30	Succoth
23*	54 B. L.	30*	54 B. L.	33*	54 B. L.	33*	54 B. L.	30*	54 B. L.	30*	54 B. L.
34	1 Marches	3	3 Marches	27	3 Marches	33*	3 Marches	37	3 Marches	37	3 Marches
8	2 Nov.	10	2 Nov.	11	2 Nov.	15	2 Nov.	11	2 Nov.	11	2 Nov.
15	3 Nov.	17	3 Nov.	18	3 Nov.	20	3 Nov.	17	3 Nov.	17	3 Nov.
22	9	24	9	25	9	31	9	25	9	25	9
29	6 Cisleu	31	2 Cisleu	32	2 Cisleu	30	2 Cisleu	23	2 Cisleu	23	2 Cisleu
13	7 Dec.	16	7 Dec.	16	7 Dec.	16	7 Dec.	16	7 Dec.	16	7 Dec.
30	8	30	8	30	8	30	8	30	8	30	8
37	4 Tebet	7	7 Tebet	11	7 Tebet	11	7 Tebet	11	7 Tebet	11	7 Tebet
11	11	14	11	14	11	14	11	14	11	14	11
18	4 Jan. 1896	21	4 Jan. 1896	21	4 Jan. 1896	21	4 Jan. 1896	21	4 Jan. 1896	21	4 Jan. 1896
25	11	28	11	28	11	28	11	28	11	28	11
25	11	25	11	25	11	25	11	25	11	25	11
10	25	13	25	13	25	13	25	13	25	13	25
17	1 Feb.	16	1 Feb.	16	1 Feb.	16	1 Feb.	16	1 Feb.	16	1 Feb.
24	8	27	8	27	8	27	8	27	8	27	8
8	15	15	15	15	15	15	15	15	15	15	15
15	15	15	15	15	15	15	15	15	15	15	15
22	22	22	22	22	22	22	22	22	22	22	22
29	7 March	25	25	25	25	25	25	25	25	25	25
29	14	24	14	24	14	24	14	24	14	24	14
14	28	13	28	13	28	13	28	13	28	13	28
21	7 Nisan	21	7 Nisan	21	7 Nisan	21	7 Nisan	21	7 Nisan	21	7 Nisan
28	4 April	23	4 April	23	4 April	23	4 April	23	4 April	23	4 April
28	11	23	11	23	11	23	11	23	11	23	11
11	18	8	18	8	18	8	18	8	18	8	18
12	5 Jar	17	5 Jar	17	5 Jar	17	5 Jar	17	5 Jar	17	5 Jar
19	25	22	25	22	25	22	25	22	25	22	25
19	31	22	31	22	31	22	31	22	31	22	31
26	26	29	26	29	26	29	26	29	26	29	26
16	4 Sivan	16	4 Sivan	16	4 Sivan	16	4 Sivan	16	4 Sivan	16	4 Sivan
11	18	11	18	11	18	11	18	11	18	11	18
18	30	15	30	15	30	15	30	15	30	15	30
25	25	25	25	25	25	25	25	25	25	25	25
27	27	27	27	27	27	27	27	27	27	27	27
13	27	13	27	13	27	13	27	13	27	13	27
9	9	9	9	9	9	9	9	9	9	9	9
16	16	16	16	16	16	16	16	16	16	16	16
23	4 July	23	4 July	23	4 July	23	4 July	23	4 July	23	4 July
11	11	11	11	11	11	11	11	11	11	11	11
18	18	18	18	18	18	18	18	18	18	18	18
15	25	15	25	15	25	15	25	15	25	15	25
22	22	22	22	22	22	22	22	22	22	22	22
29	8	29	8	29	8	29	8	29	8	29	8
13	6 Elul	13	6 Elul	13	6 Elul	13	6 Elul	13	6 Elul	13	6 Elul
20	20	20	20	20	20	20	20	20	20	20	20
29	29	29	29	29	29	29	29	29	29	29	29
37	5 Sept.	37	5 Sept.	37	5 Sept.	37	5 Sept.	37	5 Sept.	37	5 Sept.

TABLE VI.

TABLE VI.

Year of the Jewish lunar cycle, the golden number, the first day of the Jewish passover, Easter Sunday, and the commencement of each Jewish year according to the Gregorian calendar, from A. D. 1812, to A. D. 1900.

Rabbinical year of the world.	Year from the Incarnation.	Year of the Jewish lunar cycle	Golden Number.	First day of the Jewish Passover, (15 Nisan.)	Easter Sunday.	Commencement of the Jewish year, according to the Greg. Calendar.
5572	B 1812	5	8	Saturday, March 28	March 29	Sept. 19, 1811
5573	1813	6	9	Thursday, April 15	April 18	7, 1812
5574	1814	7	10	Tuesday, April 5	10	25, 1813
5575	1815	8	11	Tuesday, April 25	March 26	15, 1814
5576	B 1816	9	12	Saturday, April 13	April 14	Oct. 5, 1815
5577	1817	10	13	Tuesday, April 1	6	Sept. 23, 1816
5578	1818	11	14	Tuesday, April 21	March 22	11, 1817
5579	1819	12	15	Saturday, April 10	April 11	Oct. 1, 1818
5580	B 1820	13	16	Thursday, March 30	2	Sept. 20, 1819
5581	1821	14	17	Tuesday, April 17	22	9, 1820
5582	1822	15	18	Saturday, April 6	7	27, 1821
5583	1823	16	19	Thursday, March 27	March 30	16, 1822
5584	B 1824	17	1	Tuesday, April 13	April 18	6, 1823
5585	1825	18	2	Sunday, April 3	3	23, 1824
5586	1826	19	3	Saturday, April 23	March 26	13, 1825
5587	1827	1	4	Thursday, April 12	April 15	Oct. 2, 1826
5588	B 1828	2	5	Tuesday, April 1	6	Sept. 22, 1827
5589	1829	3	6	Saturday, April 18	19	9, 1828
5590	1830	4	7	Thursday, April 8	11	28, 1829
5591	1831	5	8	Tuesday, March 29	3	18, 1830
5592	B 1832	6	9	Sunday, April 15	22	8, 1831
5593	1833	7	10	Thursday, April 4	7	25, 1832
5594	1834	8	11	Thursday, April 24	March 30	14, 1833
5595	1835	9	12	Tuesday, April 14	April 19	Oct. 4, 1834
5596	B 1836	10	13	Saturday, April 2	3	Sept. 24, 1835
5597	1837	11	14	Thursday, April 20	March 26	12, 1836
5598	1838	12	15	Tuesday, April 10	April 15	30, 1837
5599	1839	13	16	Saturday, March 30	March 31	20, 1838
5600	B 1840	14	17	Saturday, April 18	April 19	9, 1839
5601	1841	15	18	Tuesday, April 6	11	28, 1840
5602	1842	16	19	Saturday, March 26	March 27	16, 1841
5603	1843	17	1	Saturday, April 15	April 16	5, 1842
5604	B 1844	18	2	Thursday, April 4	7	25, 1843
5605	1845	19	3	Tuesday, April 23	March 23	14, 1844
5606	1846	1	4	Saturday, April 11	April 12	Oct. 2, 1845
5607	1847	2	5	Thursday, April 1	4	Sept. 21, 1846
5608	B 1848	3	6	Tuesday, April 18	23	11, 1847
5609	1849	4	7	Saturday, April 7	8	28, 1848
5610	1850	5	8	Thursday, March 28	March 31	17, 1849
5611	1851	6	9	Thursday, April 17	April 20	7, 1850
5612	B 1852	7	10	Sunday, April 4	11	27, 1851
5613	1853	8	11	Saturday, April 23	March 27	14, 1852
5614	1854	9	12	Thursday, April 13	April 16	Oct. 3, 1853
5615	1855	10	13	Tuesday, April 3	8	Sept. 23, 1854
5616	B 1856	11	14	Sunday, April 20	March 23	13, 1855
5617	1857	12	15	Thursday, April 9	April 12	30, 1856
5618	1858	13	16	Tuesday, March 30	4	19, 1857
5619	B 1859	14	17	Tuesday, April 19	24	9, 1858
5620	1860	15	18	Saturday, April 7	8	29, 1859
5621	1861	16	19	Tuesday, March 26	March 31	17, 1860
5622	1862	17	1	Tuesday, April 15	April 20	5, 1861
5623	B 1863	18	2	Saturday, April 4	5	25, 1862
5624	1864	19	3	Thursday, April 21	March 27	14, 1863
5625	1865	1	4	Tuesday, April 11	April 16	Oct. 1, 1864
5626	1866	2	5	Saturday, March 31	1	Sept. 21, 1865
5627	B 1867	3	6	Saturday, April 20	21	10, 1866
5628	1868	4	7	Tuesday, April 7	12	30, 1867
5629	1869	5	8	Saturday, March 27	March 28	17, 1868
5630	1870	6	9	Saturday, April 16	April 17	6, 1869
5631	B 1871	7	10	Thursday, April 6	9	26, 1870
5632	1872	8	11	Tuesday, April 23	March 31	16, 1871
5633	1873	9	12	Saturday, April 12	April 13	Oct. 3, 1872
5634	1874	10	13	Thursday, April 2	5	Sept. 22, 1873
5635	B 1875	11	14	Tuesday, April 20	March 28	12, 1874
5636	1876	12	15	Sunday, April 9	April 16	13, 1875
5637	1877	13	16	Thursday, March 29	1	19, 1876
5638	1878	14	17	Thursday, April 18	21	8, 1877
5639	B 1879	15	18	Tuesday, April 8	13	26, 1878
5640	1880	16	19	Saturday, March 27	March 28	18, 1879
5641	1881	17	1	Thursday, April 14	April 17	6, 1880
5642	1882	18	2	Tuesday, April 4	9	24, 1881
5643	B 1883	19	3	Sunday, April 22	March 25	14, 1882
5644	1884	1	4	Thursday, April 10	April 13	Oct. 2, 1883
5645	1885	2	5	Tuesday, March 31	5	Sept. 20, 1884
5646	1886	3	6	Tuesday, April 20	25	10, 1885
5647	B 1887	4	7	Saturday, April 9	10	30, 1886
5648	1888	5	8	Tuesday, March 27	1	19, 1887
5649	1889	6	9	Tuesday, April 16	21	6, 1888
5650	1890	7	10	Saturday, April 5	6	26, 1889
5651	B 1891	8	11	Thursday, April 23	March 29	15, 1890
5652	1892	9	12	Tuesday, April 12	April 17	Oct. 3, 1891
5653	1893	10	13	Saturday, April 1	2	Sept. 22, 1892
5654	1894	11	14	Saturday, April 21	March 25	11, 1893
5655	B 1895	12	15	Tuesday, April 9	April 14	Oct. 1, 1894
5656	1896	13	16	Sunday, March 29	5	Sept. 19, 1895
5657	1897	14	17	Saturday, April 17	18	14, 1896
5658	1898	15	18	Thursday, April 7	10	27, 1897
5659	B 1899	6	19	Sunday, March 26	2	17, 1898
5660	1900	7	1	Saturday, April 14	15	6, 1899
5661	1901	8	2	Thursday, April 4	7	25, 1900

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BEFORE the reader enters upon the particular uses of each of the preceding tables, it will be necessary to give a detailed account of the rabbinical computation of time upon which they have been constructed. The year used by the Jews contains 12 or 13 lunations, which are so artificially disposed, that its commencement constantly happens about the time of the *autumnal equinox*. In order to effect this, they have been obliged to have recourse to the sun's revolution through the twelve signs of the *Zodiac*, or, to speak more properly, to the quantum of time which the earth takes up in making one complete periodic revolution round the sun.—This period of time, according to the rabbins, (which is the same that is used in the construction of their calendar,) is 365 days, 5 hours, 997 *chetakim* (points) and 48 moments; which reduced to our time, is equal to 365 days, 5 hours, 55 minutes, and 25 seconds—1090 *chetakim* being contained in one hour, and 76 moments in a *chetek*.—See *Bibl. Rabb. Part II. p. 407.*

The quantity of the synodical revolution of the moon, according to the rabbins, is 29 days, 12 hours, and 793 *chetakim*, which, also reduced to our time, is equal to 29 days, 12 hours, 44 minutes, and 3½ seconds; and twelve times this quantity, or 354 days, 8 hours, 48 minutes, and 40 seconds, is equal to the Jewish common year, which is nearly 11 days short of the solar revolution; consequently, to keep the seasons of the year in their respective months, the rabbins employ an *embolismic* or *leap year*, of 13 lunar months, every second or third year; by means of which, with other corrections, which will be hereafter noticed, their years are found to correspond so exactly with the Gregorian calendar, as not to deviate from it materially, through the course of some centuries.

In the lunar cycle of 19 years, which embraces the principal variations in the motion of the moon, they have 12 common years of 12 lunar months, and 7 *embolismic* years of 13 lunar months; and, in order that all their months may begin as nearly as possible with the day of the conjunction of the sun and moon, they have, alternately, for the most part, 29 and 30 days. Thus *Tisri*, their first month, contains 30 days; *Marchesvan*, their second month, 29 or 30; *Cisleu*, 29 or 30; *Tebet*, 29; *Sebat*, 30; *Adar*, 29; *Nisan*, 30; *Ijar*, 29; *Siran*, 30; *Tammuz*, 29; *Ab*, 30; and *Elu*, 29. In the *embolismic* year, the *thirteenth* month, which is named *Veadar*, always consists of 30 days.

The reason why an *embolismic* year, for the most part, succeeds two common years, is evident from the circumstances of the lunar year being nearly 11 days shorter than the solar; so that in three years the latter gains from the former not fewer than about 32 days; and as only a month of 30 days is intercalated in that time, at the commencement of the lunar cycle, it is manifest that two intercalary years must sometimes happen with only one common year between. Accordingly, the 3d, 6th, 8th, 11th, 14th, 17th, and 19th years of every lunar cycle, are denominated *embolismic*. See Table I. If the lunar synodic revolution consisted precisely of 29 days 12 hours, the assigning to the Jewish months 29 and 30 days alternately, would be sufficient to fix the commencement of the different months about the day of the conjunction, *ad infinitum*; but as the synodic revolution, according to rabbi *Adda*, contains 44 minutes, 3½ seconds more than 29½ days, it is demonstrable that the assignment of 29 and 30 days alternately to the months must be insufficient, and in the course of a few years must produce a very sensible error.

Thus, in order to make this circumstance obvious to the lowest capacity, let the first paschal full moon in the lunar cycle, be supposed to commence precisely at mid-day, then it is evident, from the quantity of a synodic revolution, as ascertained by the rabbins, that the nineteen paschal full moons, which are contained in every cycle, will in this case happen as in the following table: where the first column points out the year of the cycle; the second, the precise point of time in the lunar cycle of the respective paschal full moons; the third, the nearest corresponding day, omitting the fractional parts; and the fourth, the differences of the numbers in the third column, or, in other words, the interval of time, expressed in whole numbers, which elapses between each successive paschal full moon.

1	0 days	0 hours	0 min.	0 sec.		
2	354	8	48	40	354	354
3 E	738	6	21	23	738	384
4	1092	15	10	3	1093	355
5	1446	23	58	43	1447	351
6 E	1830	21	31	26	1831	384
7	2185	6	20	6	2185	354
8 E	2569	3	52	49	2569	384
9	2923	12	41	29	2924	555
10	3277	21	30	9	3278	854
11 E	3661	19	2	52	3662	384
12	4016	3	51	32	4016	354
13	4370	12	40	12	4371	355
14 E	4754	10	12	55	4754	383
15	5108	19	1	35	5109	355
16	5463	3	50	15	5463	354
17 E	5847	1	22	58	5847	384
18	6201	10	11	38	6201	351
19 E	6585	7	44	21	6585	384
1	6949	16	33	1	6949	355

From the last column of the preceding table, it is evident that the paschal full moons happen constantly after an interval of 354, 355, 383, or 384 days, omitting the fraction parts; but the length of the Jewish year may be either 353, 354, 355, 383, 384, or 385 days. The reason of this discordance between the length of the Jewish year, and the interval between two consecutive paschal full moons, arises chiefly from the circumstance of never beginning the year on the first, fourth, or sixth day of the week. Hence, if the new moon, which regulates the commencement of the year, should happen on the first day of the week, the year does not begin till the following day: and if on the 4th or 6th, the commencement of the year is dated from the 5th or sabbath. The reason why the Jews never begin their year on the first day of the week, is, to prevent the occurrence of the celebration of the festival of *Hosanna Rabba* on the Sabbath-day: as some parts of this festival are deemed by them incompatible with the strict observance of the sabbath enjoined on them by the fourth commandment. The reason why the year is never begun on the 4th or 6th days of the week, is to prevent the occurrence of the great day of atonement on the 6th or Lord's day: for, as the Jews are bound to keep this fast on the 10th of *Tisri*, and also to observe it as strictly as they would the sabbath, in this case, two sabbaths, as it were, would come together, and produce great inconvenience, as, in their estimation, it is not lawful to bury their dead, or boil their food, on either of these days.

Hence arises the necessity of adding or subtracting, from time to time, an entire day, to or from the mean length of the common or *embolismic* year; which correction is always made in the month *Marchesvan*, or *Cisleu*, just in the same manner as the intercalated day in the Gregorian calendar, is always attached to the end of *February*. From the different varieties in the length of the months *Marchesvan* and *Cisleu*, connected with the day of the week upon which the year begins, are produced fourteen different kinds of years among the Jews, seven of which are common years, and the other seven *embolismic*; for sometimes these two months have each only 29 days; sometimes they have each 30 days; and at other times *Marchesvan* has 29, and *Cisleu* 30 days; and the new year may commence with the sabbath, or the 2d, 3d, or 5th day of the week.

The indexes by which these different years are distinguished in the preceding tables, are, for the common years, 5 P 1, 5 d 7, 7 D 1, 7 P 3, 2 D 3, 2 P 5, and 3 d 5; and for the *embolismic*, 5 D 1, 3 d 7, 2 P 7, 5 P 3, 7 D 3, 7 P 5, and 2 D 5. The first figure of the index denotes the day of the week upon which the year commences; thus, 5 denotes the year to begin on the fifth day of the week, or Thursday; 3 the third day of the week, or Tuesday, &c. &c. the letter of the index determines the length of the months *Marchesvan* and *Cisleu*; thus, P stands for *perfect*, i. e. these two months are both perfect, each containing 30 days; D stands for *defective*, i. e. each of these months contains only 29 days; and a small d denotes that one of these months is defective, which, in this case, is always *Marchesvan*. The last figure of the index shows the day of

EXPLANATION OF THE PRECEDING TABLES.

the week upon which the passover happens; just in the same manner as the figure denotes the day of the week upon which the year begins.

For a farther explanation of the index, let it be required to find upon what day of the week the rabbinical year of the world 5817 begins; upon what day of the week the passover is held in that year; and also the length of the months *Marchesvan* and *Cisleu*. To solve this question, we have only to refer to Table I. where we find the index of the year to be 2 D 5, i. e. the year commences on *Tuesday*, the *passover* is held upon *Thursday*, and the months *Marchesvan* and *Cisleu* are both defective, i. e. have only 29 days each.

Having premised thus much respecting the mode of constructing the Jewish calendar, we now come to explain the chief object of the preceding tables, which is to determine the order of reading the *Pareshioth* and *Haphtaroth*, or sections of the Law and the Prophets for any given year. For this purpose Tables I. II. and V. are chiefly constructed. In Table I. the index for every Jewish year of the world from 5569 to 5814 (both inclusive) is given; and as these years correspond to all the years of our Lord from 1807 to 2054, (both inclusive,) it will be 242 years before this table, in its present form, will be entirely antiquated: and it may be rendered perpetual, by affixing the same routine of indexes to the 247 years, beginning with A. D. 2055, and ending with A. D. 2301; and to the 247 years subsequent to A. D. 2301, &c. &c. *ad infinitum*. Table II. contains a calendar of sabbaths, for the 14 different kinds of years made use of by the Jews; together with the *Pareshah* or *Pareshioth* read on the different sabbaths of each. In the first column of the months, the black circle, or astronomical signs of the conjunction of the sun and moon, points out the figure annexed to it to be the day of the week upon which the month begins; and when two numbers are affixed, it is to show that the conjunction of the luminaries corresponds to both days; the latter of which is always taken for the commencement of the month. All the other numbers in this column are the days of the month upon which the sabbaths happen, except sometimes in the month of *Tisri*, where two numbers occur together, the first of which is the day of the week, and the latter the corresponding day of the month. In order, therefore, to find what *Pareshah* or *Pareshioth* are read on any given Sabbath, nothing more is necessary than to look into Table I. for the index of the given year, and with it to enter Table II. where, against the given sabbath, in the column of *Pareshioth*, will be found the given *Pareshah* or *Pareshioth* required.

Examp. 1. Required the *Pareshah* or *Pareshioth* appointed to be read in the synagogue on the second sabbath of the month Sivan, A. M. 5572.—In TABLE I. the index for the year is 5 d 7; from which it appears, by Table II. that it is the second Jewish common year; and the second sabbath of Sivan, in this year, is upon the 12th day of the month, over against which, in the column of *Pareshioth*, is 35, the number of the *Pareshah* required. By a reference to the list of *Pareshioth* given at the end of the Commentary, on the last chapter of Deuteronomy, we find that this section of the Law commences with Numb. iv. 21. and ends at vii. 89. of the same book. The *Haphtaroth* read on this sabbath, appears by the same list, to be the xiiiith chapter of Judges, from the 2d to the 25th verse; in Table V. the 12th of Sivan, A. M. 5572 is the same with the 23d of May, 1812.

Examp. 2. Required the *Pareshah* or *Pareshioth*, appointed to be read on the fourth of *Tammuz*, A. M. 5594.—In TABLE I. the index for the year is 7 D 3; which index corresponds to the fifth embolismic year in Table II. consequently the fourth sabbath of *Tammuz* falls on the 28th of the month; and the *Pareshioth* for the given day are the 42d and 43d. The former commences at the second verse of the xxxth chapter of Numbers, and the latter is continued from it to the end of the book. By a reference to Table V. the 28th of *Tammuz*, A. M. 5594, answers to the 24th of July, 1824.

N. B. The figure and capital letter found in the first column of Table V. at the beginning of each Jewish year, show to which of the fourteen kinds of years, according to their disposition in Table II. the said year belongs; thus 1 C stands for the first common year; 5 E, the fifth embolismic year, &c. &c. &c.

When, in the column of *Pareshioth*, or *Haphtaroth*, in Tables II. and V. the word *chippur* is affixed to any particular sabbath, it points it out to be the great day of ATONEMENT, for which a particular service is appointed. The portion of the Law read on that day begins with the 27th verse of the xxxiii chapter of *Leviticus*, and ends with the chapter. The *Haphtaroth* for this day is the book of the prophet *Jonah*.

When the word *succoth* is affixed to any particular sabbath, if it be the 15th of *Tisri*, it is the day upon which the feast of *tabernacles* commences; the portion of the law for which occasion begins at the 34th verse of the xxxiii chapter of *Leviticus*. The *Haphtaroth* is the xvth chapter of the prophet *Zechariah*; but on the sabbath which follows the 15th of *Tisri*, if it be within the octave of the feast of *tabernacles*, the portion of the prophets which is read is the xxxviii chapter of *Ezekiel*, according to the *German Jews*; but the other Jews read from *Ezek. xxxviii. 18. to xxxix. 16.*

The capital letters B. L. which are affixed to the fifty-fourth section of the law, in the third column of Table V. stand for book of the Law. This section is read on the 23d of *Tisri*, which is contrived so as never to happen on the sabbath, as the day upon which it is read is a time of great festivity among the Jews, for their having completed the reading of the fifty-four *Pareshioth*, which comprise the whole book of the Law. The asterisk affixed to the 23d day of *Tisri*, in Table V. and its corresponding time in the Gregorian computation, is designed to show that this day happens on a week day, and not on the sabbath, as all the other days in the same column do.

When 1 *Pas.* or 2 *Pas.* is affixed to any particular sabbath, it is the first or second sabbath of the passover, upon which, if the 15th of Nisan be the sabbath day, the portion of the prophets read on the occasion is the vth chapter of *Joshua*, all but the first verse. If there be only one sabbath in the feast of the passover, the *Haphtaroth* is the 14 first verses of the xxxviii chapter of *Ezekiel*; to which some add the three following. If there be two sabbaths in the feast of the passover, the latter is termed the octave, upon which they read the whole of the *Canticles*, and also the prophet *Isaiah*, from the 32d verse of the xth chapter to the end of the twelfth.

When *Pent.* is affixed to any particular sabbath, it is the second day of the feast of *pentecost*, upon which occasion the iiiid, ivth, vth, and viith chapters of the prophet *Habakkuk*, together with the book of *Ruth*, are read.

Besides the 54 sections of the law which are regularly read through in the course of a Jewish year, whether it be common or embolismic, there are four minor *Pareshioth* which are generally read in the month *Adar* of a common, and in *Veadar* of an embolismic year. These are *שְׁלֵחִים Shekalim*, זָכוֹר *Zachor*, פָּרָה *Para*, and חַחֹדֶשׁ *Hachodesh*; and are marked down in Tables II. and V. by their initial letters S, Z, P, and H. The minor *Pareshah*, *שְׁלֵחִים*, commences with the 11th verse of the xxxth chapter of *Exodus*, and ends at the 16th verse of the same; *זָכוֹר* begins with the 17th verse of the xxvth chapter of *Deuteronomy*, and contains the divine malediction upon the Amalekites; *פָּרָה* begins with the xixth chapter of Numbers, and ends with the chapter; and *חַחֹדֶשׁ* begins with the 10th verse of the xiii chapter of *Exodus*, and ends at the 20th verse of the same chapter.

When the Jewish year commences on the sabbath, (which circumstance is noticed in the third column of Table V. whenever it occurs,) Lev. xxiii. 24. and Numb. xxix. 1—7, are read.

When the 25th of *Cisleu* falls on the sabbath, the contraction *En.* for *encensia*, dedication, is affixed to the number of the *Pareshah* in Tables II. and V. to show that it is the day to be held in commemoration of the altar's being dedicated afresh to the service of God, after its purification from its pollutions by Antiochus.

Tables III. and IV. are constructed to determine the day of the week upon which the principal Jewish fasts and feasts are held for any given year. One example will be sufficient to illustrate these tables. *Examp.* Required the day of the week upon which the principal Jewish fasts and feasts happened in the Jewish year of the world 5673.—By a reference to TABLE I. this year corresponds to A. D. 1813; and in TABLE III. in the same square with 1813 is the capital letter C, which shows that the numbers in column C, of Table IV. over against the different fasts and festivals, are the days of the week required. Thus, the commencement of *Tisri* is on the second and third days of the week; the fast of *Gedaliah* on the 14th; the fast of ATONEMENT on the 14th; the feast of tabernacles on the 2d; *Hosannah Rabba* on the 1st; the *Lætitia Legis*, or joy for the Law, on the 3d; the commencement of *Marchesvan* on the 3d and 4th; the commencement of *Cisleu* on the 5th; the *Encensia* on the 1st; the commencement of *Tebet* on the 5th; the fast of the 10th of *Tebet* on the 1st; the commencement of *Sebat* on the sabbath; the commencement of *Adar* on the 1st and 2d; the commencement of *Veadar* on the 3d and 4th; the fast of *Esther* on the 2d; the feast of *Purim* on the 3d; the commencement of *Nisan* on the 5th; the feast of the passover on the 5th; the commencement of *Ijar* on the 6th and 7th; the 33d

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Omir on the 3d; the commencement of *Sivan* on the first; the *feast of pentecost* on the 6th; the commencement of *Tammuz* on the 2d and 3d: the *fast* of the 17th of *Tammuz* on the 5th; the commencement of *Ab* on the 4th; the *fast* of the 9th of *Ab* on the 5th; and the commencement of *Elul* on the 5th and 6th days of the week.

Table VI. needs little explanation; the titles of its different columns being sufficient for this purpose. The *first* column shows the year of the world according to the Jewish reckoning: the *second* column the year of our Lord, the letter B, in the same column, shows each *bissextile* or *leap year*. The 3d and 4th columns contain the *lunar cycle* and *golden numbers*. The *fifth* column shows the month, and day of the month, on which the Jewish passover falls, from the present year, 1812, to the year 1900. The *sixth* column marks the day on which *Easter* falls during the same period. The *seventh* column shows the year of our Lord corresponding with the beginning of the Jewish year in the *first* column; and also on what day of what month the Jewish year, according to the Gregorian calendar, commences. By the slightest inspection of these tables, any person may at once see the day on which the Jewish passover, and the Christian *Easter*, falls for any year of the above period from 1812 to 1900.

On the subject of the preceding tables there will be, doubtless, various opinions among the readers of this work. Some may even think them *useless*, while others will judge them of considerable importance. The writer has only to say, that no other part of the work has occasioned so much *labour* and so much *expense*. Nothing of this nature, on the same plan, has ever before met the eye of the *English* reader; nor does any other *language* afford a similar subject, at once so *extensive* in the *plan* and so

concise in the *execution*. Those who best understand the work will perceive, that it required no common *industry*, to say nothing of other requisite *qualifications*, to construct such tables, even with the extensive work of *Bartolucci's Bibliotheca Rabbinica* before him, to which the present collection of tables acknowledges high obligations. The writer could not consider his comment on the Pentateuch as even tolerably complete, without such an *apparatus* as is here produced, which it is hoped every minister of the word of God will find of the utmost use to him, in various matters connected with the Jewish affairs: but on this subject nothing need be added, as the tables and their uses have been already so largely explained. In his prospectus, the author promised "every requisite table;" and had he not added *these*, he must have considered the *pledge* given to the public not redeemed.

On the subject of the accompanying *map*, a good deal has already been said:—it is scarcely necessary to add, that great care and pains have been taken to make it even *generally* correct. It will be found, in some particulars, to differ from that of *Dr. Shaw*, placed at the end of *Erodus*; and, perhaps, in the situation of some places, from the *comment* itself. This was unavoidable; the comment was formed from the *sacred text*, the *map* was constructed from other authorities: to have *forced* them to an agreement in every particular, would have been to do violence to the respective authorities on which they are founded; and the words of God must not yield to the sayings of men. We have not an accurate geographical knowledge of the promised land: and, therefore, are not certain of the *real names*, and *true situation*, of various places mentioned in the Pentateuch: add to this, that many of the places are long since extinct; and others have changed their names, so as to be no longer discernible, &c.

P R E F A C E

TO THE

B O O K O F J O S H U A .

JOSHUA, the son of Nun, of the tribe of Ephraim, was first called *Oshêd*, or *Hoshêd* נֹשֶׁד Numb. xiii. 16. which signifies *saved*, a *Saviour*, or *Salvation*; but afterward Moses, guided no doubt by a prophetic spirit, changed his name into יְהוֹשׁוּעַ *Yehoshua*, or *Joshua*, which signifies, *he shall save*, or *the Salvation of Jehorah*: referring, no doubt, to his being God's instrument in *saving the people* from the hands of their enemies, and leading them from victory to victory over the different Canaanitish nations, till he put them in possession of the promised land. On the change and meaning of the name, see the note on Numb. xiii. 16. By the Septuagint he is called Ἰησοῦς Ναυη, *Jesus Nauê*, or *Jesus son of Narê*; and in the New Testament, he is expressly called Ἰησοῦς, *Jesus*. See Acts vii. 45. Heb. iv. 8. Joshua was denominated the *servant of Moses*, as he seems to have acted sometimes as his *secretary*, sometimes as his *aid-du-camp*, and sometimes as the *general* of the army. He was early appointed to be the *successor* of Moses, see Exod. xvii. 14. and under the instruction of this great master, he was fully qualified for the important office. He was a great and pious man, and God honoured him in a most extraordinary manner, as the sequel of the history amply proves. From the preceding books it appears that he became attached to Moses shortly after the exodus from Egypt: that he was held by him in the highest esteem; had the command of the army confided to him in the war with the Amalekites; and accompanied his master to the mount, when he went up to receive the law from God. These were the highest honours he could possibly receive, during the lifetime of Moses.

Commentators and critics are divided in opinion, whether the book that goes under his name, were actually compiled by him.

It is argued by those who deny Joshua to be the author, that there are both *names* and *transactions* in it, which did not exist till considerably after Joshua's time. The account we have chap. iv. 9. of the twelve stones set up by Joshua in the midst of Jordan, *remaining to the present day*, seems to prove that the book, at least this verse, was not written till after Joshua's time; the same may be said of the account of *AI*, that Joshua made it a *heap for ever*, even a *desolation to the present day*, chap. viii. 28. which is a proof, however, that the book was not written after the time of the *Kings*, as *AI* subsisted after the return from the captivity, see Ezra ii. 28. *The men of Beth-el and AI two hundred twenty and three*. It is supposed also, that the relation of the *marriage of Achsah*, daughter of Caleb, with *Ohniel*, the son of Kenaz, necessarily belongs to the time of the Judges; Josh. xv. 16—19. as also the account of the *capture of Leshem* by the Danites, chap. xix. 47. compared with Judges xvii. 7, 29.

“What is related chap. xv. 63. concerning the *Jebusites dwelling with the children of Judah at Jerusalem unto this day*, must certainly have been written *before the time of David*; for he took the strong hold of Zion, and expelled the Jebusites. See 2 Sam. v. 7—9. Also what is said chap. xvii. 10. *they drave not out the Canaanites that dwelt in Gezer: but they dwell among the Ephraimites unto this day*—must have been written before the time of Solomon; for in his time, Pharaoh, king of Egypt, had taken *Gezer*, burnt it with fire, slain the Canaanites that dwelt in it, and gave it a present to his daughter, the wife of Solomon, 1 Kings ix. 16. The country of *Cabul*, mentioned chap. xix. 27. had not this name till the time of Solomon, as appears from 1 Kings ix. 13. and the city called *Joktheel*, chap. xv. 38. had not this name till the reign of *Joash*, as appears from 2 Kings, chap. xiv. 7. it having been previously called *Selah*. The like may be said of *Tyre*, chap. xix. 29. and of *Galilee*, chap. xx. 7. and xxi. 32.”

These are the principal objections which are made against the book, as being the work of Joshua. Some of these difficulties might be so removed, as to render it still probable that Joshua was the author of the whole book, as some think to be intimated, chap. xxiv. 26. *And Joshua wrote these words in the book of the law of the Lord*: (but this probably refers to nothing more, than the *words of the covenant* which was then made, and which is included in ver. 2—24.) but there are other difficulties that cannot be removed on the above supposition; and therefore it has been generally supposed that the book was written by some inspired person *after the time of Joshua*, and positively *before* many kings had reigned in Israel. The book has been attributed to *Samuel*; though some give this honour to *Ezra*.

After all, I cannot help considering the book, in the main, as the composition of *Joshua* himself. It is certain that *Moses* kept an accurate register of all the events that took place during *his* administration in the wilderness; at least from the giving of the Law to the time of his death. And in that wilderness he wrote the *Book of Genesis*, as well as the others that bear his name. Now, it is not likely that Joshua, the constant servant and companion of Moses, could see all this, be convinced, as he must be, of its utility, and not adopt the same practice; especially as, at the death of Moses, he came into the same office. I therefore take it for granted, that the *Book of Joshua* is as truly *his work*, as the Commentaries of Cesar are *his*, and all the *real* difficulties mentioned above, may be rationally and satisfactorily accounted for, on the ground, that in transcribing this book in after ages, especially between the times of *Joshua* and the *Kings*, some few changes were made, and a very few slight additions, which referred chiefly to the insertion of names by which cities were then known instead of those by which they had been anciently denominated. This book therefore, I conceive to be not the work of *Ezra*, nor of *Samuel*, nor of any other person of those times; nor can I allow that “it is called the *Book of Joshua*, because he is the chief subject of it, as the heroic poem of Virgil is called the *Æneis*, because of the prince whose travels and actions it relates,” but I conceive it to be called the *Book of Joshua*, 1. Because *Joshua wrote it*. 2. Because it is the relation of his own conduct in the conquest, division, and settlement of the promised land. 3. Because it contains a multitude of *particulars* that only *himself*, or a constant *eyewitness*, could possibly relate. 4. Because it was evidently designed to be a *continuation of the Book of Deuteronomy*, and is so connected with it in narrative as to prove that it must have been immediately *commenced* on the *termination* of the other. 5. I might add to this, that with the exception of a few individuals, the whole of the ancient Jewish and Christian Churches have uniformly acknowledged Joshua to be its author.

The *Book of Joshua* is one of the most important writings in the Old Covenant; and should never be separated from the *Pentateuch*, of which it is at once both the continuation and completion. Between *this book* and the *five books of Moses* there is the same analogy as between the *four Gospels* and the *Acts of the Apostles*. The *PENTATEUCH* contains a history of the *ACTS* of the great Jewish *Legislator*, and the *LAWS* on which the *Jewish church* should be established. The *Book of Joshua* gives an account of the *establishment* of that church in the land of Canaan, according to the oft-repeated promises and declarations of God. The *GOSPELS* give an account of the *transactions* of *JESUS CHRIST*, the great Christian *Legislator*, and of those *LAWS* on which *his church* should be established, and by which it should be governed. The *ACTS of the APOSTLES* give an account of the *actual establishment* of that church, according to the predictions and promises of its great Founder. Thus then, the *Pentateuch* bears as pointed a relation to the *Gospels*, as the *Book of Joshua* does to the *Acts of the Apostles*. And we might, with great appearance of probability, carry this analogy yet farther, and show that the writings of several of the *Prophets* bear as strict a relation

to the *Apostolical Epistles*, as the books of *Ezekiel* and *Daniel* do to the *Apocalypse*. On this very ground of analogy, Christ obviously founded the Christian church; hence he had his *twelve disciples*, from whom the *Christian church* was to spring, as the *Jewish church* or *twelve tribes*, sprang from the *twelve sons of Jacob*. He had his *seventy*, or *seventy-two disciples*, in reference to the *seventy-two elders*, six chosen out of each of the twelve tribes, who were united with Moses and Aaron in the administration of justice, &c. among the people. Christ united in his person the characters both of *Moses* and *Aaron*, or *Legislator* and *High Priest*; hence he ever considers *himself*, and is considered by his *apostles* and *followers* the same in the *Christian church*, that *Moses* and *Aaron* were in the *Jewish*. As a rite of initiation into his church, he instituted *baptism* in the place of *circumcision*; both being types of the purification of the heart, and holiness of life; and as a rite of establishment and *confirmation*, the *holy eucharist* in place of the *paschal lamb*; both being intended to commemorate the atonement made to God for the sins of the people. The analogies are so abundant, and indeed universal, that time would fail to enumerate them. On this very principle, it would be a matter of high utility, to read these *Old Testament* and *New Testament Books* together; as they reflect a strong and mutual light on each other, bear the most decided testimony to the words and truth of prophecy, and show the ample fulfilment of all the ancient and gracious designs of God. This appears particularly evident in the *five Books of Moses*, and the *Book of Joshua*, compared and collated with the *four Gospels* and the *Acts of the Apostles*, and the analogy will be the more complete as to the number of those books, though that is a matter of minor consideration, when we consider Joshua as we ought, a continuation of the Book of Deuteronomy, though written by a different hand, which *two* books should be rated only as *one* history. Of *Judges* and *Ruth* it may be said, they are a sort of supplement to the Book of Joshua.

Whoever goes immediately from the reading of the *Pentateuch*, to the reading of the *Gospels*; and from the reading of *Joshua*, to that of the *Acts*, will carry with him advantages, which, on no other plan, he will be able to command. Even a commentator himself will derive advantages from this plan, which he will seek in vain from any other. To see the wisdom and goodness of God in the ritual of Moses, we must have an eye continually on the incarnation and death of Christ, to which it refers. And to have a proper view of the great atonement made by the sacrifice of our Lord, we must have constant reference to the Mosaic law, where this is shadowed forth. Without this reference, the law of Moses is a system of expensive and burdensome ceremonies, destitute of adequate meaning; and without this entering in of the law, that the offence might abound, to show the exceeding sinfulness of sin, the frailty of man, and the holiness of God; the Gospel of Christ, including the account of his incarnation, preaching, miracles, passion, death, burial, ascension, and intercession, would not appear to have a sufficient necessity to explain and justify it. By the Law is the knowledge of sin: and by the Gospel its cure. Either, taken separately, will not answer the purpose for which God gave these astonishing revelations of his justice and his grace.

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N. B. In pursuance of the promise made in the *General Preface*, I have given in the chronological note, at the head of each transaction, in the following book, not only the *Year of the World*, the *Year before Christ*, and the *Year of the Exodus* from Egypt, but also the *Year before the first Olympiad*. According to the *Arundelian Marbles*, and the most accurate computation, the *first Olympiad* commenced in the 3938 year of the *Julian Period*; 3228 years from the *Creation*; 780 years from the *foundation* of the *Athenian empire*; 408 years after the *taking of Troy*; 24 years before the *building of Rome*, and 776 before the *incarnation of our Lord*.

JOSHUA.

Year before the common Year of Christ, 1451.—Julian Period, 5068.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 10.—Indiction, 15.—Creation from Tur or September, 2533.

CHAPTER I.

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A. M. 2573.
B. C. 1451.
An. Exod. Fer. 40.
Anno ante
L. Olymp. 675.

NOW after the death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister,

saying,

2 ^b Moses my servant is dead: now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 [¶] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 ^d From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites; and unto the great

sea, toward the going down of the sun, shall be your coast.

5 [¶] There shall not any man be able to stand before thee all the days of thy life: ^f as I was with Moses, so ^e I will be with thee: ^b I will not fail thee, nor forsake thee.

6 ⁱ Be strong and of a good courage: for ^h unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, ⁱ which Moses my servant commanded thee: ^m turn not from it to the right hand or to the left, that thou mayest ⁿ prosper whithersoever thou goest.

8 ^o This book of the law shall not depart out of thy mouth; but ^p thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt ^r have good success.

^a Exod. 14. 13. Deut. 1. 28.—^b Deut. 34. 5.—^c Deut. 11. 24. Ch. 14. 9.—^d Gen. 15. 18. Exod. 23. 31. Numb. 34. 3-12.—^e Deut. 7. 21.—^f Exod. 3. 12.—^g Deut. 31. 8, 23. Ver. 9, 17. Ch. 3. 7. & 8. 27. Isai. 43. 2. 5.—^h Deut. 31. 6, & Hebr. 13. 6.—ⁱ Deut. 31.

^j 23.—^k Or, thou shalt cause this people to inherit the land, &c.—^l Numb. 21. 23. Deut. 31. 7. Ch. 11. 15.—^m Deut. 5. 32. & 23. 14.—ⁿ Or, do wisely. Deut. 29. 9.—^o Deut. 17. 13, 18.—^p Psal. 1. 2.—^q Or, do wisely. Ver. 7.

NOTES ON CHAPTER I.

Verse 1. *Now after the death of Moses*] **וַיַּחַד יְהוֹשֻׁעַ** *ya-yehi*, and it was, or happened, after the death of Moses. Even the first words in this book show it to be a continuation of the preceding, and intimately connected with the narrative in the last chapter of Deuteronomy, of which I suppose Joshua to have been the author; and that chapter to have originally made the commencement of this book; see the notes there. The time referred to here, must have been at the conclusion of the thirty days, in which they mourned for Moses.

Verse 2. *Moses my servant*] The word *servant*, as applied both to Moses and Joshua, is to be understood in a very peculiar sense. It signifies God's prime minister, the person by whom he issued his orders; and by whom he accomplished all his purposes and designs. No person ever bore this title in the like sense, but the Redeemer of mankind; of whom both Moses and Joshua were types.

Go over this Jordan] The account given by Josephus of this river, may not be unacceptable here. "Panium is thought to be the fountain of Jordan; but in reality it is carried thither in an occult manner, from the place called *Phiala*. This place lies on the road to Trachonitis, and is one hundred and twenty furlongs from Casarea, not far out of the road, on the right hand. It has its name *Phiala* (a bowl or basin) very justly, from the roundness of its circumference, being round like a wheel. It is always full, without ever sinking or running over. This origin of the Jordan was not known till the time of Philip, tetrarch of Trachonitis, who having ordered some chaff to be thrown in at *Phiala*, it was found at *Panium*. Jordan's visible stream arises from this cavern, (*Phiala*) and divides the marshes and fens of the lake *Senechon*: and when it has run another hundred and twenty furlongs, it first passes by the city *Julias*, and then passes through the middle of the lake *Gennesareth*, after which, running a long way over the desert, it empties itself in the lake *Asphaltites*." WAB, b. iii. c. x. s. 7. See the note on Numb. xxxiv. 12. and see the Map.

Verse 3. *The sole of your foot shall tread upon*] That is, of the whole land occupied by the seven Canaanitish nations; and as far as the Euphrates on the east; for this was certainly the utmost of the grant now made to them;

and all that was included in what is termed the *Promised Land*, the boundaries of which have already been defined; see Deut. chap. xxxiv. 1—4. and see ver. 4. below. It has been supposed, that the words *every place that the sole of your foot shall tread on*, were intended to express the ease with which they were to conquer the whole land, an instance of which occurs in the taking of Jericho. It was only their unfaithfulness to God, that rendered the conquest, in any case, difficult.

Verse 4. *From the wilderness, and this Lebanon*] Joshua appears to be standing with his face towards the promised land, and pointing out their different places, or their situation with his hand, *This Lebanon, &c.* The utmost of their limits should be from the desert of *Arabia Petraea* on the south, to *Lebanon* on the north; and from the *Euphrates* on the east, to the *Mediterranean sea* on the west. The Israelites did not possess the full extent of this grant till the days of David. See 2 Sam. viii. 3, &c. and 2 Chron. ix. 26.

Land of the Hittites] These are generally reputed to have been the most hardy and warlike of all the Canaanitish nations; and as they occupied the mountainous countries on the south of the land of Canaan, it is natural to suppose that they would be the most difficult to subdue: and on this account, it is supposed, God particularly specifies *these*—ye shall subdue and possess even all the land of the *Hittites*: but it is probable that under this one term, all the other nations are included; as it is certain they are, in other places, under the term *Amorites*.

Great sea] The *Mediterranean*, called *great*, in respect of the lakes in the land of Judea, such as the sea of *Gennesareth*, or sea of *Tiberias*, and the *Dead sea*, which were but comparatively small lakes; but the Hebrews gave the name of *sea*, **יָם** *yam*, to every large collection of waters.

Verse 5. *Be able to stand before thee*] Because God shall be *with* thee, therefore thou shalt be irresistible. This promise was most punctually and literally fulfilled.

Verse 7. *Only be thou strong and very courageous*] **יָצֵק עֹז, וְכַי אֲרִיפֶיךָ עֹפֹדָה**, Sept. *Be strong therefore, and play the man to the uttermost*. Though God had promised him that no man should be able to stand before him; yet it was on condition that he should use all his military

9 *Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave

you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the Lord hath given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses, the Lord's servant, gave you on this side Jordan, toward the sunrise.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

Deut. 31. 7, 8, 32—4 Ps. 77. 1. Jer. 1. 8—11 Ch. 3. 2 See Deut. 9. 1. & 11. 31. v Numb. 22. 20—23 Ch. 22. 2, 3, 4.

w Heb. marshalled by five: as Exod. 13. 18—x Chap. 22. 4, &c.—y Verse 6. 1 Sam. 20. 13. 1 Kings 1. 37.

skill; and avail himself to the uttermost of all the means, natural and providential, which God should place within his reach. God will not help them who refuse to help themselves.

Verse 8. *This book of the law shall not depart out of thy mouth*] The law which had already been written by Moses, and from which he and the people were to take all those precepts by which their lives were to be governed. Though there was a copy of the law laid up in the sanctuary, yet this was not sufficient. Joshua must have a copy for himself, and he was to consult it incessantly, that his way might be made prosperous, and that he might have good success. If he kept God's word, God would keep him in body and soul,—if he should observe to do according to that word, then God would cause all his way to be prosperous. Those who are obedient to God, lack no manner of thing that is good.

Verse 10. *Commanded the officers*] שוטרים *shoterim*, these were different from the שופטים *shophetim*, who were judges among the people, and whose business it was to determine in all civil cases. The *shoterim* have been supposed to be subordinate officers, whose business it was to see the decisions of the *shophetim* carried into effect. Calmet conjectures that the *shoterim* here, may have been the heralds of the army, like those so often met with in Homer, who were called the messengers both of the gods and men; who bore sceptres, and whose persons were ever held sacred. See on Deut. i. 13, 15.

Verse 11. *Prepare you victuals*] מצודות *tsedah*, such prey or provisions as they had taken from the conquered countries, such as corn, oxen, sheep, &c. for the word signifies prey, or what is taken by hunting, &c. This was necessary, as they were about to undergo considerable fatigue in marching, and in making preparations for the passage of the Jordan; for although the manna had not yet ceased to fall, yet such other provisions as are mentioned above, were necessary on this occasion.

For within three days ye shall pass] Calmet contends, with great appearance of truth, that these three days should be reckoned from the first day of their encamping at Jordan, three days after the return of the spies, i. e. on the eighth day of the first month, on the tenth of which they passed over Jordan. The text, therefore, is supposed to mean, *prepare victuals for three days' march*, for "on the third day after your decampment from Shittim, ye shall pass over the Jordan."

Verse 13. *Remember the word*] He puts the Reubenites, &c. in remembrance of the engagements they had made with Moses, see Numb. xxxii. 20, when he granted them their portion on the east side of Jordan.

Verse 14. *Your wives, your little ones*] And with these it appears from Numb. xxxii. 17. were left behind 70,580 effective men to guard them and their property; only 40,000 having passed over Jordan to assist the nine tribes and half to conquer the land. See chap. iv. 13.

Armed] צוואר *chamushim*, by fives; in several lines, five in front; probably the usual method of marching, but it seems to signify, arrayed, equipped, accoutred, well armed, and ready for battle. See the note on Exod. xiii. 16.

Verse 15. *Toward the sunrise*] That is, the east; as toward the going down of the sun, signifies the west.

Verse 16. *All that thou commandest us, we will do*] Here they acknowledge the divine mission of Joshua, as they had done that of Moses; and consequently promise to follow his directions in all things.

Verse 17. *Only the Lord thy God be with thee*] Provided God be with thee, as he was with Moses, we will implicitly obey thee. The words however may mean no more than an earnest prayer for Joshua's prosperity. May God be with thee as he was with Moses!

Verse 18. *He shall be put to death*] This was martial law; he who disobeyed the command of his general should be put to death. To this the people agreed; and it was essentially necessary, in order that proper discipline should be kept up in this great army. By insubordination their fathers had suffered much in the wilderness: they rejected the authority of Moses, mutinied, and made themselves a leader to conduct them back to Egypt; see Numb. xiv. 4. And Joshua himself, for attempting to encourage them against their fears, was near being stoned to death. It was necessary, therefore, that they should give him the most positive assurance, that they would not act as their fathers had done.

1. NOTWITHSTANDING the great honour God put on his servants, Moses, Aaron, Phinehas, and Joshua; yet we find him using every means to induce the people to trust in himself alone. Hence he is ever showing them, that even those great men had nothing but what they had received, and that they were as fully dependent upon himself, as the meanest of the people. What was even Moses, without his GOD?

2. Is it not strange that at the death of Moses, utter despair had not overwhelmed the whole camp; as he whom they expected to give them rest, had died before any conquest was made in Canaan? We find, however, that they are not discouraged: He who gave them Moses, has now given them Joshua in his place; and they had now fully learned, that if God be for them, none could be successfully against them.

3. From all this we may learn, that when God has a great work to accomplish, he will provide himself suitable instruments; and though one, which he has greatly honoured, appear to fail, we should know that he is not confined to work by that one alone. He has way every where, and all things serve the purposes of his will. He will as surely support his church on earth, as he will support the earth itself; and while the sun and moon endure, the church shall flourish; this is for his own honour; and he certainly is more concerned for his own glory in the administration of justice, judgment, and salvation in the earth, than any of the children of men can possibly be.

4. Though God had so implicitly promised them his help, yet he strongly insists on their own co-operation. He requires the use of every power and talent he has given: even Joshua himself must be strong and very courageous, and the people must obey him in all things, in order that they may go over the Jordan to possess the good land; and without this, they had never got into the promised rest. Shall we suppose then, that if we be not workers together with God, that we shall be saved? Vain expectation! He works in us to will and to do; i. e. he gives the principle of volition in things that are holy, and the principle of power, to bring the acts of will into good practical effect—therefore, says the apostle, work out your own salvation with fear and trembling. Will, therefore, under the influence of the gracious principle of volition: act, under the influence of the principle of power. Without the power, you can neither will nor do: but having the power, it is your duty to will and do. It is enough that God gives the power. It is our duty, when we receive these talents,

CHAPTER II.

Joshua sends out two spies to examine the state of the inhabitants of the land, particularly those of Jericho, who are encamped at the house of Rahab, 1. The King of Jericho informed of their being in the town, and sends to Rahab, commanding her to deliver them up, 2, 3. She takes the spies, and tells the messengers that the men were departed and come toward the mountains, 4, 5. When the officers of the king of Jericho were departed, she took the spies to the house-top, and covered them with flax, 6, 7. She relates to them that the tower of the Israelites had fallen on all the inhabitants of the country on hearing of their victories over the Amorrhites: that she knew none could resist the God of Israel, and therefore desired them to give her an oath that when they took Jericho, they would preserve the lives of her and her family, 8-13. They agree to do so, 14. She lets them down by a cord from the house-top, and gives them directions how to proceed, in order to avoid the pursuers, 15, 16. She is to tie a scarlet line to the window, through which she had let them down, which should be the sign to the Israelites to spare her and her inhabitants, 17-19. Having bound her to secrecy, they depart, 20, 21. After three days' stay in the mountain, they return to Joshua, and make a favourable report, 22-24.

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land,

a Or, had sent.—b Numb. 25. 1.—c Hebr. 11. 31. James 2. 25.—d Matt. 1. 5.—e Heb. 11y.

to improve them. In a million of cases, a man may be both able to will and to do, and yet do neither to the salvation of his soul.

NOTES ON CHAPTER II.

Verse 1. Joshua—sent—two men to spy secretly] It is very likely that these spies had been sent out soon after the death of Moses; and therefore our marginal reading, had sent, is to be preferred. Secretly—It is very probable also, that these were confidential persons: and that the transaction was between them and him alone. As they were to pass over the Jordan opposite to Jericho, it was necessary that they should have possession of this city, that in case of any reverses, they might have no enemies in their rear. He sent the men therefore, to see the state of the city, avenues of approach, fortifications, &c. that he might the better concert his mode of attack.

A harlot's house] Harlots and inn-keepers seem to have been called by the same name: as, no doubt, many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients, women generally kept houses of entertainment; and among the Egyptians and Greeks this was common—I shall subjoin a few proofs. HERODOTUS, speaking concerning the many differences between Egypt and other countries, and the peculiarity of their laws and customs, expressly says, Εἰς τοιαῖα μὲν γυναικὲς ἀγοραῖοισι καὶ κληλεῖοισι: αἱ δὲ ἀρῆες, καὶ οἴκος ἑσθῆες, ὑπαίνοισι. "Among the Egyptians the women carry on all commercial concerns, and keep taverns; while the men continue at home and weave." Herod. in Euterp. c. xxxv. DIODORUS SICULUS, lib. i. s. 8. and c. xxvii. asserts, that "the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract, that the woman shall be the ruler of her husband; and that he shall obey her in all things." The same historian supposes, that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of Isis, who was afterward deified among them.

Nymphodorus, quoted by the ancient scholiast on Œdipus Colonus of Sophocles, accounts for these customs: he says, that "Sesostris, finding the population of Egypt rapidly increasing; fearing that he should not be able to govern the people, or keep them united under one head, obliged the men to assume the occupations of women, in order that they might be rendered effeminate."

Sophocles confirms the account given by Herodotus; speaking of Egypt, he says,

Ἐκεί γὰρ αἱ μὲν ἀρῆες κατὰ στήνας
θακοῦσιν ἰσορροπούσας: αἱ δὲ σὺννοποι
τὰ ἴω βίον τροπέα κοροῦσιν αἱ.

Œdip. Col. v. 352.

"There the men stay in their houses weaving cloth; while the women transact all business out of doors, provide food for the family," &c. It is on this passage, that the scholiast cites Nymphodorus for the information given above, and which, he says, is found in the 13th chap. of his work "On the Customs of Barbarous Nations."

That the same custom prevailed among the Greeks, we have the following proof from APULEIUS: Ego vero quod primum ingressus stabulum conspiciatus sum, accessi, et de QUADAM ANU CAUPONA illico percontor. Metam. lib. i. p. 18. Edit. Bip. "Having entered into the first inn I met with, and there seeing a certain old woman, the INN-KEEPER, I inquired of her—"

It is very likely that when women kept the places of public entertainment among the Philistines; and that it was with such an one, and not with a harlot, that Samson lodged; see Judges xvi. 1, &c. for as this custom certainly did prevail among the Egyptians, of which we have the fullest proof above; we may naturally expect it to have prevailed also among the Canaanites and Philistines, as we find from Apuleius, that it did afterward among the Greeks.

even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night, of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass about the time of shut-

(Psa. 127. 1. Prov. 21. 20 —g Gen. 42. 9-12, 31. 2 Sam. 10. 3.—h See 2 Sam. 17. 16, 20.

Besides, there is more than presumptive proof, that this custom obtained among the Israelites themselves, even in the most polished period of their history: for, it is much more reasonable to suppose, that the two women, who came to Solomon for judgment relative to the dead child, 1 Kings iii. 16, &c. were inn-keepers, than that they were harlots. It is well known, that common prostitutes, from their abandoned course of life, scarcely ever have children: and the laws were so strict against such in Israel, see Deut. xxiii. 18. that if these had been of that class, it is not at all likely they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied, that the term זונה zonah, in the text, which we translate harlot, should be rendered tavern or inn-keeper, or hostess. The spies, who were sent out on this occasion, were undoubtedly the most confidential persons that Joshua had in his host: they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise, was extreme. Is it therefore likely, that persons who could not escape apprehension and death, without the miraculous interference of God, should, in despite of the law, which at this time must have been so well known unto them, go into a place where they might expect, not the blessing, but the curse of God? Is it not, therefore, more likely, that they went rather to an inn to lodge, than to a brothel? But what completes in my judgment, the evidence on this point, is, that this very Rahab, whom we call a harlot, was actually married to Salmon, a Jewish prince, see Matt. i. 5. And is it probable, that a prince of Judah would have taken to wife such a person as our text represents Rahab to be?

It is granted, that the Septuagint, who are followed by Heb. xi. 31. and James ii. 25. translate the Hebrew זונה zonah, by πορνῆ, which generally signifies a prostitute; but it is not absolutely evident that the Septuagint used the word in this sense. Every scholar knows, that the Greek word πορνῆ comes from πρᾶπω, to sell, as this does from πορῆ, to pass from one to another.—transire facio a me ad alterum: DAMN. But may not this be spoken as well of the woman's goods, as of her person? In this sense the Chaldee Targum understood the term, and has therefore translated it מרתא פונדאקיתה, a woman, a TAVERN-KEEPER. That this is the true sense, many eminent men are of opinion: and the preceding arguments render it at least very probable. To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence, to know what moral character she sustained: as an inn-keeper, she might be respectable, if not honourable: as a public prostitute, she could be neither: and it is not very likely, that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true, that the cases of Tamar and Bathsheba may be thought sufficient to destroy this argument; but whoever considers these two cases maturely, will see that they differ totally from that of Rahab, if we allow the word harlot to be legitimate. As to the objection, that her husband is nowhere mentioned in the account here given, it appears to me to have little weight. She might have been either a single woman, or a widow: and in either of these cases, there could have been no mention of a husband: or if she even had a husband, it is not likely he would have been mentioned on this occasion, as the secret seems to have been kept religiously between her and the spies. If she were a married woman, her husband might be included in the general terms, All that she had; and, All her kindred, chap. vi. 23. But it is most likely, that she was a single woman, or a widow, who got her bread honestly, by keeping a house of entertainment for strangers. See below.

Verse 3. The king of Jericho sent unto Rahab] This

ting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them, the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the Lord, since I have showed you kind-

ness, that ye will also show kindness unto my father's house, and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you: and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be blameless of thine oath which thou hast made us swear;

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in

1 See Exod. 1. 17. 2 Sam. 17. 19.—4 Gen. 35. 5. Exod. 23. 27. Deut. 2. 35 & 11. 25. 1 Heb. melt. Exod. 15. 15.—m Exod. 14. 21. Ch. 4. 23.—n Num. 21. 24, 34, 35. e Exod. 15. 14, 15.—p Ch. 5. 1. & 7. 5. 1 Imi. 13. 7.—r Heb. rose up.

1 Deut. 4. 39.—t See 1 Sam. 20. 11, 15, 17.—u See 1 Tim. 5. 8.—v Ver. 18.—w Heb. instead of you to die.—x Judg. 1. 24. Matt. 5. 7.—y Acts 9. 25.—z Exod. 26. 7. a Ver. 12.—b Ch. 6. 23.—c Heb. gather.

appears to be a proof of the preceding opinion: had she been a prostitute, or a person of ill-fame, he could at once have sent officers to have seized the persons lodged with her, as vagabonds: but if she kept a house of entertainment, the persons under her roof were sacred, according to the universal custom of the Asiatics: and could not be molested on any trifling grounds. A guest, or a friend, is sacred, in whatever house he may be received, in every part of the East, to the present day.

Verses 4. And hid them] Probably she secreted them for the time being, in some private corner; till she had the opportunity of concealing them on the house-top, in the manner mentioned ver. 6.

Verse 5. When it was dark] So it appears, that it was after night that the king of Jericho sent to Rahab, ordering her to produce the persons who lodged with her. The season itself was friendly to the whole plot: had these transactions taken place in day-light, it is scarcely possible that the spies could have escaped. But this is no excuse for the woman's prevarication: for God could have saved his messengers independently of her falsity. God never says to any, Do evil that good may come of it. See at the end of the chapter.

Verse 6. Hid them with the stalks of flax] It is a matter of little consequence whether we translate פשתים pistey hafts, stalks of flax, or stalks of hemp: the word פשתים, which signifies wood, serves to show, that whether it was hemp or flax, it was in its rough unmanufactured state: and as this was about the season, viz. the end of March or the beginning of April, in which the flax is ripe in that country, consequently Rahab's flax might have been recently pulled, and was now drying on the roof of her house. The reader may find some useful remarks upon this subject in Mr. Harmer's Observations, vol. iv. p. 97, &c.

Upon the roof] We have already seen, that all the houses in the east were made flat-roofed: for which a law is given, Deut. xxii. 8. On these flat roofs, the Asiatics to this day, walk, converse, and oftentimes even sleep and pass the night. It is probable, that this hiding was after that referred to in the fourth verse.

Verse 9. I know that the Lord hath given you the land] It is likely she had this only from conjecture, having heard of their successes against the Amorites, their prodigious numbers, and seeing the state of terror and dismay, to which the inhabitants of her own land were reduced.

Verse 11. He is God in heaven above, and in earth beneath.] This confession of the true God is amazingly full, and argues considerable light and information. As if she had said, "I know your God to be omnipotent and omnipresent;" and in consequence of this faith, she hid the spies, and risked her own life in doing it. But how

had she this clear knowledge of the Divine nature? 1. Possibly the knowledge of the true God was general in the earth at this time, though connected with much superstition and idolatry: the people believing that there was a god for every district, and for every people: for the mountains and for the valleys. See 1 Kings xx. 23. 2. Or she received this instruction from the spies, with whom she appears to have had a good deal of conversation; or, 3. She had it from a supernatural influence of God upon her own soul. She probably made a better use of the light she had received, than the rest of her countrymen, and God increased that light.

Verse 12. Swear unto me by the Lord] This is a farther proof that this woman had received considerable instruction in the Jewish faith: she acknowledged the true God by his essential character, Jehorah: and knew that an oath in his name, was the deepest and most solemn obligation under which a Jew could possibly come. Does not this also refer to the command of God, Thou shalt fear the Lord, and shall swear by his name? See the note on Deut. vi. 13.

Verse 13. Deliver our lives from death] She had learnt either from the spies, or otherwise, that all the inhabitants of the land were doomed to destruction; and therefore she obliges them to enter into a covenant with her, for the preservation of herself and her household.

Verse 14. Our life for yours] "May our life be destroyed if we suffer yours to be injured?" This is what was anciently called, in our country, pledging—staking a man's life for that of his neighbour or friend.

Verse 15. Then she let them down by a cord, &c.] The natural place for this verse, is after the first clause of the 21st verse; for it is certain that she did not let them down in the basket, till all those circumstances, marked from the 16th to the 20th verse inclusive, had taken place.

She dwelt upon the wall.] That is, either the wall of the city made a part of her house, or her house was builded close to the wall, so that the top or battlements of it were above the wall, with a window that looked out to the country. As the city gates were now shut, there was no way for the spies to escape but through this window; and in order to this, she let them down through the window, in a basket, suspended by a cord, till they reached the ground on the outside of the wall.

Verse 16. Hide yourselves there three days.] They were to travel by night, and hide themselves in the day-time; otherwise they might have been discovered by the pursuers, who were in search of them.

Verse 18. This line of scarlet thread] תפוח חמר Tikkeath chut hashani. Probably this may mean, this piece of scarlet cloth—or, this cloth (made) of scarlet thread. When the Israelites took the city, this piece of red cloth seems to have been hung out of the window, by way of

the house, ^d his blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befel them:

24 And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

CHAPTER III.

The Israelish camp removed from Shittim to Jordan. 1. The officers inform them how they are to pass the river, and the distance they are to keep from the ark, 9-11. Joshua directs the people, 5, 6. And the Lord gives directions to Joshua, 7, 8. He delivers the Lord's message to the people, and foretells the miraculous passage and division of Jordan, 9-13. The priests, bearing the ark, enter the river, and immediately the waters are cut off, and the priests stand on dry ground, in the bed of the river, till all the camp passes over, 14-17.

AN AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan,

d Matt. 27. 25-28 Sam. 17. 20. Ps. 52. 6.-Exod. 23. 14. Ch. 6. 2 & 21. 44. Heb. viii. Ver. 9-10 Ch. 2. 1.-1 Ch. 1. 10, 11.-2 See Num. 10. 33-1 Deut. 31. 9, 25.-Exod. 19. 12.

Ag; and this was the sign on which she and the spies had agreed.

Verse 20. If thou utter this our business] It was prudent to make her life depend on her secrecy: had it been otherwise, she might have been tempted to have given information, not only concerning the spies, but concerning the designs of the Israelites. But her life being at stake, added to every other motive, she kept the secret for the sake of her own personal safety, and that of all her relatives.

Verse 23. So the two men returned] Having concealed themselves in the mountain that night, all the next day, and the night ensuing: and on the third day, they returned to Joshua.

Verse 24. Truly the Lord hath delivered into our hands all the land] How different was this report from that brought by the spies on a former occasion! They found that all the inhabitants of the land were panic struck. The people had heard of the great exploits of the Israelites on the other side of Jordan; and as they had destroyed the potent kings of the Amorites, they took it for granted, that nothing could stand before them. This information was necessary to Joshua, to guide him in forming the plan of his campaign.

1. It may be asked, Did not Rahab lie in the account she gave to the officers of the king of Jericho? ver. 4, 5. There came men unto me, &c. I answer, She certainly did: and the inspired writer sets down the fact merely as it stood, without making the Spirit of God responsible for the dissimulation of the woman. But was she not rewarded, &c.? Yes; for her hospitality and faith; not for her lie. But could she have saved the spies without telling a lie? Yes, she certainly might. But what notion could a woman of her occupation, though nothing worse than an innkeeper, have of the nicer distinctions between truth and falsehood, living among a most profligate and depraved people, where truth could scarcely be known?

2. There is a lax morality in the world, that recommends a lie, rather than the truth, when the purposes of religion and humanity can be served by it! But when can this be? The religion of Christ is one eternal system of truth, and can neither be served by a lie, nor admit of one. On this vile subject fine words have been spoken. Tasso, in his elegant episode of Sophronia and Olinda, in the Gerusalemme Liberata, b. ii. v. 22. represents the former as telling a lie to Saladin, relative to the stealing of an image; for which, as he could not discover the culprit, he doomed all the Christians in his power to death. Sophronia, a pious Christian virgin, getting into the presence of the tyrant, in order to save her people, accuses herself, though perfectly innocent, of the theft. Her conduct on this occasion, the poet embellishes in the following manner, for which the religion of that time, which dealt in holy frauds, would no doubt applaud him:

he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 ¶ Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

5 ¶ And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of

n Heb. since yesterday and the third day.-Exod. 19. 10, 14, 15. Lev. 30. 7. Num. 11. 18. Ch. 7. 12. 1 Sam. 16. 2. Joel 2. 16.-p Num. 4. 16.-q Ch. 4. 14. 1 Chron. 23. 25. 2 Chron. 1. 1.-r Ch. 1. 5.-s Ver. 2-4 Ver. 17.

Ed ella: il tuo ei trova al tuo cospetto; Opera e il fatto, Signor, al quanta mano: Io p' immagine toia; io son colto Che tu ricorri, e me punir tu det. Così al pubblico fatto ti scappo alio Offese, e' il volle in se sol racorra. Magnanima menogna! or quando e il vero Si bello, che si possa a se preporre! Then she: "Before thy sight the guilty stands; The theft, O King! committed by these hands In me the thief, who stole the image, view; To me the punishment decreed is due." Thus fill'd with public zeal, the generous dame A victim for her people's ransom came. O great deceit! O lie! distinctly fair! What truth with such a falsehood can compare! Eboha.

Thus a lie is ornamented with splendid decorations, both by the Italian and English poet, and the whole formed into an anti-apostolic maxim; Let us do evil, that good may come of it.

A purer morality was taught by one of the most ancient heathen writers, than is here preached by these demi-Christians.

Εχθρος γαρ μοι κεινος, ημος αιδωσ ποληρις, Ος χ' ετερον μιν κενειν επι φρασει, αλλο δε βαζει. Iliad. ix. v. 312.

My soul detests him as the gates of hell, Who knows the truth, and dares a falsehood tell.

The following is the advice of a genuine Christian poet, and one of the holiest men of his time:

Lie not; but let thy heart be true to God; Thy tongue to it, thy actions to them both. Counselor tell lies; and those who fear the rod: The stony working soul spits lies and froth. Dare to be true! nothing one need a fee. The fault that needs it most, grows best thereby. Herbert.

For other observations on this subject, see the notes on Gen. xii. end, and xx. 12.

3. Though the hand of God was evidently in every thing that concerned the Israelites; and they were taught to consider that by his might alone, they were to be put in possession of the promised land; yet they were as fully convinced that if they did not use the counsel, prudence, and strength, which they had received from him, they should not succeed. Hence, while they depended on the Divine direction and power, they exercised their own prudence, and put forth their own strength: and thus they were workers together with him, and did not receive the grace of God in vain. The application of this maxim is easy; and we cannot expect any success, either in things spiritual or temporal, unless we walk by the same rule, and mind the same thing.

NOTES ON CHAPTER III.

Verse 1. Joshua rose early] Archbishop Usaber supposes that this was upon Wednesday, the 29th of April, A. M. 2553, the fortieth year after the Exodus from Egypt. From Shittim, where they had lately been encamped, to Jordan, was about sixty stadia, according to Josephus; that is, about eight English miles.

Verse 2. After three days] These three days were pro-

Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that "the living God *is* among you, and *that* he will, without fail, "drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of "the LORD of all the earth, passeth over before you, into Jordan.

12 Now therefore "take you twelve men out of the tribes of Israel, out of every tribe a man;

13 And it shall come to pass, "as soon as the soles of the feet of the priests that bear the ark of the LORD, "the LORD of all the earth, shall rest in the waters of Jordan, *that the waters of*

Jordan shall be cut off *from the waters that come down from above; and they "shall stand upon a heap.*

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the "ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and "the feet of the priests that bare the ark, were dipped in the brim of the water, (for "Jordan overfloweth all his banks "all the time of harvest,)

16 That the waters which came down from above, stood *and rose up upon a heap, very far from the city Adam, that "is beside "Zaretan: and those that came down "toward the sea of the plain, even "the salt sea, failed, and were cut off: and the people passed over right against Jericho.*

^u Deut. 5. 26. 1 Sam. 17. 26. 2 Kings 19. 4. Hos. 1. 10. Matt. 16. 16. 1 Thes. 1. 9. v Exod. 33. 2. Deut. 7. 1. Psal. 114. 2.—w Verse 13. Micah 4. 11. Zech. 4. 11. & 6. 5.—z Chap. 1. 2.—y Verses 15, 16.

^z Verse 11.—a Ps. 78. 13 & 114. 3.—b Act. 7. 45.—c Ver. 13.—d 1 Chron. 12. 13. Jer. 12. 5. & 49. 19. Eccles. 24. 21.—e Ch. 1. 18 & 3. 10, 12.—f 1 Kings 4. 12 & 7. 46. g Deut. 3. 17.—h Gen. 14. 3. Numb. 34. 3.

bably to be thus understood. As soon as Joshua took the command of the army he sent the spies to ascertain the state of Jericho, as we have seen chap. i. 12. They returned at the end of three days, or rather on the third day, and made their report. It was at this time, immediately on the return of the spies, that he made the proclamation mentioned here; in consequence of which the people immediately struck their tents, and marched forward to Jordan.

Verse 4. *About two thousand cubits*] This distance they were to keep, 1. For the greater respect, because the presence of the ark was the symbol and pledge of the Divine presence. 2. That the ark, which was to be their *pivot* over these waters, might be the more conspicuous, which it could not have been, had the people crowded upon it.

Verse 5. *Sanctify yourselves*] What was implied in this command, we are not informed; but it is likely, that it was the same as that given by Moses, Exod. xix. 10—14. They were to wash themselves and their garments, and abstain from every thing that might indispose their minds from a profitable attention to the miracle about to be wrought in their behalf.

Verse 6. *Spake unto the priests, saying, Take up the ark*] It is remarkable that the *priests*, not the *Levites*, whose ordinary business it was, were employed to carry the ark on this occasion. Calmet conjectures that this was because it was probably carried *without being wrapped up in its curtains*, as it always was when the Levites carried it. Though it was the business of the Levites, the sons of Kohath, to carry the ark; yet on certain occasions, the priests alone performed this office. 1. In the present case. 2. When they encompassed Jericho, chap. vi. 6. 3. When it was carried to the war against the Philistines by the priests, the sons of Eli, 2 Sam. xv. 25. 4. When David sent it back to Jerusalem, at the time he was obliged to fly from it, through the rebellion of his son Absalom, 2 Sam. xv. 25. And 5. At the time that it was taken out of the tabernacle, to be deposited in the temple, see 1 Kings viii. 6—11. These were the *most solemn* occasions, and on such alone, we may presume, the *priests* performed this office, instead of the *Levites*.

In all their former marches, the ark was carried in the centre of this immense camp; see the scheme at the end of chap. ii. of the book of Numbers, but *now* it was to proceed at the *head* of the army, and to go before them, and at such a distance, about three quarters of a mile, as the whole camp might see it as their guide.

Verse 7. *This day will I begin to magnify thee*] By making him the instrument in this miraculous passage, he did him honour, and gave him high credit in the sight of the people: hence his authority was established, and obedience to him as their leader fully secured. What must have confirmed this authority, was his circumstantially foretelling how the waters should be cut off, as soon as the feet of the priests had touched them, ver. 14. This demonstrated that the secret of the Lord was with him.

Verse 8. *Ye shall stand still in Jordan*] The priests proceeded first with the ark, and entered into the bed of the river, the course of which was immediately arrested, the waters collecting *above* the place where the priests stood, while the stream fell off towards the Dead sea; so that the whole channel below where the priests were standing, became dry. The whole camp, therefore, passed over below where the priests were standing, keeping at the distance of 2000 cubits from the ark: this they could readily do, as the whole bed of the river was dry for many miles below the place where the priests entered.

Verse 10. *Hereby ye shall know that the living God is among you*] The Israelites were apt to be discouraged, and to faint at even the appearance of danger; it was necessary, therefore, that they should have the fullest assurance of the presence and assistance of God in the important enterprise on which they were now entering. They are to combat idolaters, who have nothing to trust in, and help them, but *gods of wood, stone, and metal*: whereas they are to have the *living God* in the midst of them, He who is the author of *life and of being*—who can give, or take it away, at his pleasure; and who by this miracle proved that he had undertaken to guide and defend them: and Joshua makes *this* manifestation of God, the proof that he will drive out the Hittites, Hivites, &c. before them.

With regard to the situation of each of these nations in the land of Canaan, Calmet remarks, that those called CANAANITES chiefly inhabited what is called *Phœnicia*, the environs of *Tyre* and *Sidon*: the HITTITES occupied the mountains, southward of the Promised Land. The HIVITES dwelt by *Ebal* and *Gerizim*, *Sichem*, and *Gibeon*, toward the mountains of *Hermon*. The PERIZZITES were probably not a distinct nation or tribe, but rather *villagers*, scattered through the country in general. The GERGASHITES possessed the country beyond the Jordan, toward the lake of Gennesareth: the JEBUSITES possessed Jerusalem: and the AMORITES occupied the mountainous country in the vicinity of the western part of the Dead sea, and also that part of the land of *Mosab* which the Israelites conquered from Sihon and Og.

Verse 12. *Take you twelve men*] See the note on chap. iv. 2.

Verse 15. *And the feet of the priests—were dipped in the brim of the water*] Thus we find that every thing occurred exactly in the way in which Joshua had foretold it. This must have greatly increased his credit among the people.

For Jordan overfloweth all his banks, &c.] It has often been remarked, that there was no need of a miracle in crossing Jordan, as it is but an inconsiderable stream, easily fordable; being but about twenty yards in breadth. But the circumstance marked here by the sacred historian proves, that there was a time in the year, viz. in the harvest, that this said river overflowed his banks: and this is confirmed by another place in Scripture, 1 Chron. xii. 15. As the miracle reported here took place about the beginning of April, a time in which rivers in general are less than in winter, it may be asked, how there could be such an increase of waters at this time? The simple fact is, that the Jordan, as we have already seen, has its origin at the foot of Mount Lebanon; which mountain is always covered with snow, during the winter months: in those months, therefore, the river is low; but when the summer's sun has melted these snows, there is consequently a prodigious increase of waters, so that the old channel is not capable of containing them; and this accounts for the statement in the text, that the Jordan overfloweth his banks all the time of harvest: and this was the time which God chose they should pass over it, that a miraculous interposition might be necessary; and that by the miracle they should be convinced of his omnipotence, who was not only their guide, but had promised to put them in possession of this good land.

Verse 16. *Rose up upon a heap*] That is, they continued to accumulate, filling up the whole of the channel toward the source, and the adjacent ground over which they were now spread, to a much greater depth; the

17 And the priests that bare the ark of the covenant of the LORD, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

When the people were passed over, Joshua commanded twelve men, one taken out of each tribe, to take up a stone on their shoulder, out of the midst of the river, and carry it to the other side, to be set up as a memorial of this miraculous passage, 1-7. They do so, and set up the stones in the place where they encamp the first night, 8. The priests stand in the river, till all the people are passed over, 10, 11. Of the tribes of Reuben and Gad, and the half tribe of Manasseh, 40,000 fighting men pass over with the other tribes, 12, 13. Joshua is magnified in the sight of the people, and they fear him as they did Moses, 14. The priests are commanded to come up out of the river, which, on their leaving it, immediately returns, and overflows its banks as before, 15-18. This miraculous passage takes place the tenth day of the first month, 19. The stones are set up in Gilgal; and Joshua teaches the people what use they are to make of them, 20-24.

AN. EXOD. 12. 10. AND it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom

1 See Exod. 14. 29.—k Deut. 27. 2. Ch. 3. 17.—l Ch. 3. 12.—m Ch. 8. 13. n Ver. 19, 20.

he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priest which bare the ark of the covenant stood: and they are there unto this day.

o Ver. 21. Exod. 12. 28. & 13. 14. Deut. 6. 20. Psa. 44. 1. & 78. 3, 4, 5, 6.—p Heb. tomorrow.—q Ch. 3. 13, 15.—r Exod. 12. 14. Numb. 16. 40.

power of God giving a contrary direction to the current. We need not suppose them to be gathered up like a mountain, *instar montis*, as the *Vulgate* expresses it, but that they continued to flow back in the course of the channel; and ere they could have reached the lake of Gennesareth, where they might have been easily accumulated, the whole Israelitish army would have all got safely to the opposite side.

Very far from the city Adam—beside Zaretan.] Where these places were, it is difficult to say. The city Adam is wholly unknown. From 1 Kings iv. 12. we learn, that Zarlanaah was below Jezreel, near Beth-shean or Scythopolis; and not far from Succoth, 1 Kings vii. 46. And it appears from Gen. xxxiii. 17. Josh. xiii. 27. that Succoth lay on the east side of Jordan, not far from the lake of Gennesareth; and probably Adam was on the same side, to the north of Succoth. It is probable, that the Israelites crossed the Jordan near Bethabara, where John baptized, John i. 23. and which probably had its name, the house of passage, from this very circumstance. See Calmet's Commentary, and the Map. After all, it is extremely difficult to ascertain the exact situation of these places; as in the lapse of upward of 3000 years, the face of the country must have been totally changed. Seas, rivers, and mountains, change not: and though we cannot ascertain the spot, it is sufficiently evident that we can come near to the place. It has been considered a lame objection against the truth of the *Ilias*, that the situation of Troy cannot now be exactly ascertained. There are even many ancient cities and considerable towns in Europe, that though they still bear their former names, do not occupy the same spot: there are not a few of those even in England, among such, Norwich, Salisbury, &c. may be ranked.

Right against Jericho.] It would be impossible for the whole camp to pass over in the space opposite to Jericho, as they must have taken up some miles in breadth, besides the 2000 cubits which were left on the right, between them and the ark; but the river was divided opposite to Jericho; and there, the camp began to pass over.

Verse 17. The priests—stood firm on dry ground.] They stood in the mid channel, and shifted not their position, till the camp, consisting of nearly 600,000 effective men, besides women, children, &c. had passed over.

1. Is it not surprising, that the Canaanites did not dispute this passage with the Israelites? It is likely they would, had they had any expectation that such a passage would have been attempted. They must have known that the Israelitish camp was on the other side of the Jordan; but could they have supposed, that a passage for such a host was possible, when the banks of the Jordan were quite overflowed? It was not merely because they were panic struck, that they did not dispute this passage; but because they must have supposed it impossible; and when they found the attempt was made, the passage was effected, before they could prepare to prevent it.

2. God now appears in such a way, and works in such a manner, as to leave no doubt concerning his presence, or

his power, nor of his love to Israel. After this, was it possible for this people ever to doubt his being or his bounty? This, with the miraculous passage of the Red sea, were well calculated to have established their faith for ever: and those who did not yield to the evidence afforded by these two miracles, were incapable of rational conviction.

3. In some respects, the passage of the Jordan was more strikingly miraculous, than that even of the Red sea. In this latter, God was pleased to employ an agent: the sea went back by a strong east wind all that night, and made the sea dry land, Exod. xiv. 21. Nothing of this kind appeared in the passage of the Jordan; a very rapid river, for so all travellers allow it to be, went back to its source, without any kind of agency, but the invisible hand of the invisible God.

4. Through the whole period of the Jewish history, these miracles, so circumstantially related, were never denied by any; but on the contrary, conscientiously believed by all. Nor did any of them in their revolts from God, which were both foul and frequent, ever call these great facts in question; when even so full of enmity against God as to blaspheme his name, and give his glory to dumb idols! Is not this a manifest proof that these facts were incontestable? and that Jehovah had so done his marvellous works, that they should be had in everlasting remembrance? Reader, the same God who is over all, is rich in mercy to all that call upon him. He changes not, neither is he weary: trust in the Lord for ever; for in the Lord Jehovah is everlasting strength; and He ever saves his followers out of the hands of all their enemies, and having guided them by his counsel, will receive them into his glory.

NOTES ON CHAPTER IV.

Verse 2. Take you twelve men.] From chap. iii. 12. it appears, that these twelve men had been before appointed, one taken out of each of the twelve tribes; and now they are employed for that purpose for which they had been before selected.

Verse 3. Where ye shall lodge this night.] This was in the place that was afterward called Gilgal. See ver. 19.

Verse 4. Twelve men, whom he had prepared.] This must refer to their appointment, ch. iii. 12.

Verse 6. This may be a sign.] Stand as a continual memorial of this miraculous passage; and consequently a proof of their lasting obligation to God.

Verse 9. And Joshua set up twelve stones in the midst of Jordan.] It seems from this chapter, that there were two sets of stones, erected as a memorial of this great event: twelve at Gilgal, ver. 20. and twelve in the bed of Jordan, ver. 9. The twelve stones in the bed of Jordan might have been so placed, on a base of strong stone-work, so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at Gilgal, would stand as a monument of the place of the first encampment, after this miraculous passage. Though this appears to me to be the meaning of this place, yet Dr. Kennicott's criticism here should not be passed by. "It is well known," says he, "that when Joshua led the Israel-

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened, and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

12 And * the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand * prepared for war, passed over before the Lord unto battle, to the plains of Jericho.

14 ¶ On that day the Lord * magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the Lord spake unto Joshua, saying,

16 Command the priests that bear * the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that

bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were * lifted up unto the dry land, that the waters of Jordan returned unto their place, * and † flowed over all his banks, as they did before.

19 And the people came up out of Jordan on the tenth day of the first month, and encamped * in Gilgal, in the east border of Jericho.

20 ¶ And * those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, * When your children shall ask their fathers * in time to come, saying, What mean these stones?

22 Then ye shall let your children know, saying, * Israel came over this Jordan on dry land.

23 For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, * which he dried up from before us, until we were gone over:

24 * That all the people of the earth might know the hand of the Lord, that it is * mighty: that ye might † fear the Lord your God * for ever.

* Num. 32. 20, 27, 28.—† Or, ready armed.—‡ Ch. 3. 7.—§ Exod. 25. 16, 22. ¶ Heb. pitched up.—‡ Ch. 3. 15.—§ Heb. went.—¶ Ch. 5. 9.—‡ Ver. 3.—§ Ver. 6. ¶ Heb. to-morrow.

† Ch. 3. 17.—‡ Exod. 14. 21.—§ 1 Kings 8. 42, 43. 2 Kings 19. 19. Psa. 105. 9. Exod. 45. 16. 1 Chron. 29. 12. Psa. 89. 13.—¶ Exod. 14. 31. Deut. 6. 2. Psa. 97. 1. Jer. 10. 7.—‡ Heb. all days.

ites over Jordan, he was commanded to take twelve stones out of the midst of Jordan, to be a memorial that the ground in the very midst of that river had been made dry. But where was this memorial to be set up? The ninth verse says—*Joshua set up these stones in the midst of Jordan.* But is it likely that the stones should be placed, or set down, where they were taken up: and that the memorial should be erected there, where, when the river was again united, it would be concealed, and of course could be no memorial at all? This, however, flatly contradicts the rest of the chapter; which says these stones were pitched in *Gilgal*, where Israel lodged in Canaan for the first time. The solution of this difficulty is, that בְּתוֹךְ *betok*, in the midst, should be here מִתּוֹךְ *mitok*, from the midst, as in ver. 3, 8, 20, and as the word is here also in the Syriac version. The true rendering therefore is, *And Joshua set up the twelve stones (taken) from the midst of Jordan.* &c. I confess I see no need for this criticism, which is not supported by a single MS. either in his own or De Rossi's collection, though they amount to four hundred and ninety-four in number. Twelve stones might be gathered in different parts of the bed of the Jordan, and be set up as a pillar in another, and be a continual visible memorial of this grand event. And if twelve were set up in Gilgal as a memorial of their first encampment in Canaan: it is still more likely, that twelve would be set up in the bed of the river, to show where it had been divided, and the place where the Israelitish host had passed over dry shod. The reader may follow the opinion he judges most likely.

Verse 10. *And the people hastened, and passed over.*] How very natural is this circumstance! The people seeing the waters divided, and Jordan running back, might be apprehensive that it would soon resume its wonted course; and this would naturally lead them to hasten over, with as much speed as possible. The circumstance itself, thus marked, is a proof that the relator was an eyewitness of this miraculous passage.

Verse 12. *The children of Reuben, and—Gad*] Concerning the numbers of these tribes that staid behind, to take care of the women, children, and cattle, and which amounted to 70,580 men, see the note on Numb. xxxii. 17. *Passed over armed.*] See on chap. i. ver. 14.

Verse 14. *The Lord magnified Joshua.*] See the note on chap. iii. 7.

Verse 18. *The waters of Jordan returned unto their place.*] It is particularly remarked by the sacred historian, that as soon as the soles of the priests' feet touched the water, the stream of the Jordan was cut off, chap. iii. 15. and the course of the river continued to be inverted all the time they continued in its channel: and that, as soon as the soles of their feet had touched the dry land, on their return from the bed of the river, the waters immediately resumed their natural course. All this was done by the sovereign influence of that God, whose presence was represented by the ark of the covenant.

Verse 19. *On the tenth day of the first month.*] As the Israelites left Egypt on the fifteenth day of the first month, A. M. 2513, see Exod. xiv. and they entered into Canaan

the tenth of the first month, A. M. 2553, it is evident that forty years, wanting five days, had elapsed, from the time of their exodus from Egypt, to their entrance into the promised inheritance.

Encamped in Gilgal.] That is, in the place that was afterward called Gilgal, see chap. v. 9. for here the name is given it by anticipation. In Hebrew, גַּל, signifies to roll; and the doubling of the root גַּלגַּל, or גִּלגַּל, signifies rolling round and round, or rolling off, or away, because, in circumcising the children that had been born in the wilderness, Joshua rolled away, rolled off completely, the reproach of the people. From this time Gilgal became a place of considerable eminence in the sacred history. 1. It was the place, where the Israelitish camp rested the first night of their entering into that land, which had been promised to their fathers from the days of Abraham. 2. It was the place in which Joshua circumcised all the people who had been born in the wilderness, during the forty years of their wandering after they left Egypt. 3. It was the place in which Joshua had what we might term his fortified camp; and to which he and his army constantly returned, after each of their expeditions against the inhabitants of the land. 4. It appears to have been the place where all the women, children, cattle, and goods, &c. were lodged, probably, during the whole of the Canaanitish war. 5. It was the place where they celebrated the first passover they kept in the promised land. 6. It was the place where Saul, the first king of Israel, was proclaimed. 7. There the manna ceased to fall. And, 8. there the ark was fixed, till after the conquest of the country it was removed to Shiloh.

Gilgal was about ten furlongs from Jericho, and fifty from Jordan: Jericho being on the west, and Jordan on the east, Gilgal being between both. See Josephus, De Bello, &c. lib. v. c. 4. and Calmet on this place. Calmet supposes there was neither city nor town here before the arrival of the Israelites.

Verse 20. *Those twelve stones.*] It is very likely that a base of mason-work was erected of some considerable height, and then the twelve stones placed on the top of it; and that this was the case both in Jordan and in Gilgal: for twelve such stones as a man could carry a considerable way on his shoulder, see ver. 5. could scarcely have made any observable altar, or pillar of memorial: but erected on a high base of mason-work, they would be very conspicuous, and thus properly answer the end for which God ordered them to be set up.

Verse 22. *Then ye shall let your children know.*] The necessity of an early religious education is inculcated through the whole oracles of God. The parents who neglect it, have an awful account to give to the Judge of the quick and dead.

Verse 24. *That all the people of the earth might know.*] It is very likely that אֵלֶּיךָ יָצֵאתָ לְכָל עַמְּמֵי הָאָרֶץ, means simply, all the people of this land—all the Canaanitish nations, to whom, by the miracles wrought in behalf of his people, he intended to show his eternal power and Godhead, the excellence of his protection, and the una-

CHAPTER V.

The effect produced on the minds of the Canaanites by the late miracles. 1. Joshua is commanded to circumcise the Israelites, 2. He obeys. 3. Who they were that were circumcised, and why it was now done, 4-7. 4. They ate the first-fruits of the land, 8. The place called Beth-el, and why, 9. They kept the Passover in the same place, 10. They eat unleavened bread and parched corn, on the morrow after the Passover, 11. The manna ceases, 12. The captain of the Lord's host appears to Joshua, 13-15.

An. Exod. lxx. 10. Annot. lxx. 1. Orig. 673.

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

At that time the Lord said unto Joshua,

Numb. 13. 29.—1. Exod. 15. 11, 13, 16, 2. 9, 10, 11. Ps. 115. 6. Ezech. 21. 7. Isa. 1. Kings 19. 3.—Orig. Genesis of Jews.

variableness of human might against his omnipotence; and the miracles he wrought for this people in the sight of the heathen, were well calculated to make these things known.

1. God intends that his religion should be maintained and propagated in the earth: therefore he has given a revelation of himself to men, that it may be taught in the world; and he particularly requires that parents should be diligent and fervent in teaching their children the knowledge of his name. 2. This is one great use of the ordinances of the Gospel, and the rites of religion. They are all signifiers of sacred things, and point out matters of infinite importance beyond themselves. 3. A spirit of inquiry is common to every child: the human heart is ever panting after knowledge; and if not rightly directed when young, will, like that of our first mother, go astray after forbidden science. 4. If we wish our children to be happy, we should show them where happiness is to be found. If we wish them to be wise, we should lead them unto God, by means of his word and ordinances. It is natural for a child to inquire, "What do you mean by this baptism?—By this sacrament?—By praying?—By singing psalms and hymns?" &c. And what fine opportunities do such questions give pious and intelligent parents to instruct their children in every article of the Christian faith, and in every fact on which these articles are established! Oh why is this neglected, while the command of God is before our eyes, and the importance of the measure so strikingly obvious!

NOTES ON CHAPTER V.

Verse 1. The Amorites which were on the side of Jordan westward. It has already been remarked that the term Amorite is applied sometimes to signify all the nations or tribes of Canaan. It appears from this verse that there were people thus denominated that dwelt on both sides of the Jordan. Those on the east side had already been destroyed in the war which the Israelites had with Sihon and Og: with those on the west side, Joshua had not yet waged war. It is possible, however, that the Amorites, of whom we read in this verse, were the remains of those who dwelt on the east side of the Jordan, and who had taken refuge here on the defeat of Og and Sihon.

Verse 2. Make thee sharp knives. Before the use of iron was common, all the nations of the earth had their edge-tools made of stones, flints, &c. In the lately discovered islands this is found to be a common case. Our ancestors, in these countries, made their arrows and spear-heads of flint: these I have often seen turned up by the plough. But we cannot suppose, that, at the time here referred to, the Israelites were destitute of iron, and were therefore obliged to use knives made of stone or flint: their different manufactures in the wilderness prove that they must have had both iron and steel. Why then use knives made of stone? Probably it was unlawful to use metal of any kind in this religious rite; and, indeed, this seems likely from the circumstance of Zipporah, Exod. iv. 25. using a sharp stone, and circumcising her son: and we find, from the most ancient and authentic accounts, that the Egyptians considered it unlawful or profane to use any kind of metal to make incisions in the human body, when preparing it for embalming; see the note on Gen. 1. 2. and on Exod. iv. 25. That it was deemed improper to use any other kind of instrument in circumcision, we have a proof in the tribe Atnajab, in Ethiopia, who follow the Mosaic institution, and perform the rite of circumcision, according to Ludolf, cultris lapidibus, with knives made of stone. Hist. Ethio. lib. iii. c. 1. And as God commanded the people to make him an altar of unhewn stone,

Make thee sharp knives, and circumcise again, the children of Israel, the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people that were born in the wilderness, by the way as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that

o Exod. 4. 25.—p. Or. Genes. 17. 10.—Numb. 14. 29 & 36. 51, G5. Deut. 2. 16. 1. Numb. 11. 33. Deut. 1. 3 & 2. 7, 14. Ps. 95. 10.

on which no tool of iron had been lifted up, because this would pollute it, see Exod. xx. 25. and Deut. xxvii. 5. he might require that no instrument of iron should be used in a rite by which the body and soul of the person were in the most solemn and sacred manner dedicated to him, to be his house and temple; the heart itself being the altar on which continual sacrifices to God must be offered. A physical reason has been given for preferring knives of stone in this operation: "the wound suffers less through inflammation, and is sooner healed." For this a reason may be given. It is almost impossible to get an edge made so even and firm as not to leave particles of the metal in the incisions made even in the most delicate flesh: these particles would soon become oxidized by the action of the air, and extra inflammation in the part would be the consequence. The great aptitude of iron to be oxidized, i. e. to be converted to rust, is well known; but how far this reasoning, thus applied, may be supported by fact, I cannot pretend to determine: but it is sufficiently evident, that it was a common custom to use knives of stone in circumcision, and in all operations on those parts of the human body. I shall give a few examples. Pliny says, when they amputate certain parts, they do it with a sharp stone, because nothing else could be employed without danger. Kamia testa virilitatem amputabant: nec aliter citra perniciem.

Ovid, Fast. lib. iv. ver. 237. relates a circumstance where the sarum acutum, or sharp stone, was used about those parts:

Illicium sive corpus laevissimum scuto,
Languet, et circumcisa per levis testis roma cut.
I. e. Testis circumcisa per levis testis roma cut.
Abi parent paros, que necesse non
Abi parentis dicitur, non a circumcisa auferi;
Nullaque sunt cubita signa chelys viri.

This quotation is produced in order to prove that a knife made of a sharp stone was used in making incisions and amputations of certain parts of the body, even when the use of iron was well known: but a translation of the verses is not necessary, and would be improper. The

Milium qui rapta secreti genitalis tonsa

of Jutenal (Sat. vi. ver. 513.) is a further proof of this. Many other proofs might be produced; but those who wish for more may consult Calnet and Schuchzer.

Circumcise again the children of Israel the second time. This certainly does not mean that they should repeat circumcision on those who had already received it. This would have been as absurd as impracticable: but the command implies, that they were to renew the observance of a rite which had been neglected in their travels in the desert; which is sufficiently evident from the following verses.

Verse 4. This is the cause why Joshua did circumcise. The text here explains itself. Before the Israelites left Egypt all the males were circumcised; and some learned men think that all those who were born during their encampment at Sinai were circumcised also, because there they celebrated the passover; but after that time, during the whole of their stay in the wilderness, there were none circumcised till they entered into the promised land. Owing to their unsettled state, God appears to have dispensed, for the time being, with this rite; but as they are about to celebrate another passover, it was necessary that all the males should be circumcised; for, without this, they could not be considered within the covenant, and could not keep the passover, which was a seal of that covenant. As baptism is generally understood to have succeeded to circumcision, and the holy eucharist to the passover; hence, in the church of England, and probably in most others, no person is permitted to receive the sacrament of the Lord's Supper till he has been baptized.

were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that * he would not show them the land, which the LORD swore unto their fathers that he would give us; * a land that floweth with milk and honey.

7 And * their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, * when they had done circumcising all the people, that they abode in their places in the camp, * till they were whole.

9 And the LORD said unto Joshua, * This day have I rolled away * the reproach of Egypt from off you. * Wherefore the name of the place is called * Gilgal * unto this day.

a Numb. 11. 23. Psa. 95. 11. Hebr. 3. 11.—t Exod. 3. 8.—n Numb. 14. 31. Deut. 1. 39.—v Heb. when the people had made an end to be circumcised.—w See Gen. 21. 25.

Verse 8. *They abode—in the camp till they were whole.*] This required several days; see the notes on Gen. xxiv. Sir J. Chardin informs us, that when adults were circumcised they were obliged to keep their beds for about three weeks; or, at least, during that time they were not able to walk about but with great difficulty. The account he had from several renegades, who had received circumcision among the Mohamedans. Is it not strange, that during this time they were not attacked by the inhabitants of the land, and utterly destroyed, which might have been easily effected? See the case of the poor Shechemites, as related in Gen. xxxiv. with the notes there. Joshua, as an able general, would at once perceive that this very measure must expose his whole host to the danger of being totally annihilated; but he knew that GOD could not err, and that it was his duty to obey: therefore, in the very teeth of his enemies, he reduced the major part of his army to a state of total helplessness, simply trusting for protection in the arm of Jehovah! The sequel shows that his confidence was not misplaced: during the whole time, God did not permit any of their enemies to disturb them. The path of duty is the path of safety; and it is impossible for any soul to be injured while walking in the path of obedience. But why did not God order them to be circumcised while they were on the east side of the Jordan, in a state of great security? Because he chose to bring them into straits and difficulties, where no counsel or might but his own, could infallibly direct and save them; and this he did, that they might see that the excellence of the power was of God, and not of man. For the same reason, he caused them to pass the Jordan at the time that it overflowed its banks, and not at the time when it was low and easily fordable, that he might have the better opportunity to show them that they were under his immediate care and protection; and convince them of his almighty power, that they might trust in him for ever, and not fear the force of any adversaries. In both cases, how apparent are the wisdom, power, and goodness of God!

Verse 9. *The reproach of Egypt.*] Their being uncircumcised, made them like the uncircumcised Egyptians; and the Hebrews ever considered all those which were uncircumcised as being in a state of the grossest impurity. Being now circumcised, the reproach of uncircumcision was rolled away. This is another proof that the Israelites did not receive circumcision from the Egyptians; for they could not have considered those in a state of abomination, from whom they received that rite by which they conceived themselves to be made pure. The Israelites had this rite from Abraham; and Abraham had it from the express order of God himself.—See Gen. xvii. 10. and the note there.

The place is called Gilgal.] A rolling away, or rolling off. See the note on chap. iv. 19. where the word is largely explained.

Verse 10. *Kept the passover on the fourteenth day of the month.*] If the ceremony of circumcision was performed on the eleventh day of the month, as many think; that the sojourn was at the worst on the thirteenth, and that the passover was celebrated on the fourteenth, the people being then quite recovered; it must have been rather a miraculous than a natural healing. We have already seen, from the account of Sir J. Chardin, that it required about three weeks to restore to soundness adults who had submitted to circumcision: if any thing like this took place in the case of the Israelites at Gilgal, they could not have celebrated the passover on the third or fourth day after their circum-

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover * on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 ¶ And * the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan, that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood * a man over against him * with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

x Gen. 31. 14. 1 Sam. 14. 6. See Lev. 18. 3. Ch. 24. 14. Ezek. 20. 7. & 24. 3. & 1 Mac. 4. 58.—y That is, rolling.—z Ch. 4. 19.—a Exod. 12. 6. Numb. 9. 5.—b Exod. 14. 24. c Gen. 18. 2. & 32. 24. App. 1. 23. Zech. 1. 8. Acts 1. 10.—d Numb. 22. 23.

cision. The apparent impossibility of this led Mr. Harmer to suppose, that they kept the passover on the fourteenth day of the second month, the preceding time having been employed in the business of the circumcision. See his *Observations*, vol. iv. p. 427, &c.

Verse 11. *They did eat of the old corn of the land.*] The Hebrew word *אֵבָר* *abar*, which we translate *old corn*, occurs only in this place in such a sense, if that sense be legitimate. The noun, though of doubtful signification, is evidently derived from *אֵבָר* *abar*, to pass over, to go beyond; and here it may be translated simply, *the produce*, that which passes from the land into the hands of the cultivator; or, according to Cocceius, what passes from person to person, in the way of traffic: hence *bought corn*—what they purchased from the inhabitants of the land.

On the morrow after the passover.] That is, on the fifteenth day; for then the feast of unleavened bread began. But they could neither eat bread nor parched corn, nor green ears, till the first-fruits of the harvest had been waved at the tabernacle, see Levit. xxiii. 9, &c. And therefore, in this case, we may suppose that the Israelites had offered a sheaf of the barley harvest, the only grain that was then ripe, before they ate of the unleavened cakes and parched corn.

Verse 12. *And the manna ceased—after they had eaten of the old corn.*] This miraculous supply continued with them as long as they needed it. While they were in the wilderness, they required such a provision; nor could such a multitude, in such a place, be supported without a miracle. Now they are got into the promised land, the anathematized inhabitants of which either fall or flee before them, they find an *old stock*, and they are brought in just at the commencement of the harvest; hence, as there is an ample provision made in the ordinary way of Providence, there is no longer any need of a miraculous supply; therefore the manna ceased, which they had enjoyed for forty years. The circumstances in which it was first given, its continuance with them, through all their peregrinations in the wilderness; its accompanying them over Jordan, and ceasing as soon as they got a supply in the ordinary way of Providence, all prove that it was a preternatural gift.

"On the fourteenth of Nisan they sacrificed the Paschal lamb; on the fifteenth, i. e. according to our calculation, the same day after sunset, they disposed themselves for eating it, and actually did eat it. On the morrow, the sixteenth, after having offered to God the *homer*, they began eating the corn of the country; and the seventeenth the manna ceased to fall from heaven. What supports this calculation is, that the *homer*, or sheaf, was offered the sixteenth of Nisan, in broad day-light, though pretty late. Now the manna did not fall till night, or very early in the morning; so that it cannot be said to have ceased falling the same day that the Israelites began to eat of the produce of the country."—Dodd.

Verse 13. *When Joshua was by Jericho.*] The sixth chapter should have commenced here, as this is an entirely new relation; or these two chapters should have made but one, as the present division has most unnaturally divided the communication which Joshua had from the angel of the Lord, and which is continued to verse 5. of chap. vi. It is very likely that Joshua had gone out privately to reconnoitre the city of Jericho, when he had this vision; and while contemplating the strength of the place, and probably reflecting on the extreme difficulty of reducing it, God, to encourage him, granted him this vision, and instructed him in the means by which the city should be taken.

14 And he said, Nay; but as a captain of the host of the LORD, am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

CHAPTER VI.

The inhabitants of Jericho close their gates. 1. Continuation of the discourse between the captain of the Lord's host and Joshua. He commands the people to march round the city six days, the seven priests blowing with their trumpets; and to give a general shout while marching round it on the seventh, and promises, that then the walls of the city shall fall down. 2-3. Joshua delivers these directions to the priests and to the people. 6, 7. The priests and people obey; the order of their procession, 8-16. He commands them to spare the house of Rahab, 17, and not to touch any part of the property of the city, the whole of which God had devoted to destruction, 18, 19. On the seventh day the walls fall down, and the Israelites take the city, 20, 21. The spies are ordered to take care of Rahab and her family—the city is burnt, but the silver, gold, brass, and iron, are put into the treasury of the house of the Lord, 22-24. Rahab dwells among the Israelites, 25. And the city is laid under a curse. 26.

NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

u Ur, prince. See Exod. 23. 20. Dan. 10. 13, 21. & 12. 1. Rev. 12. 7. & 19. 11, 14. (Gen. 17. 3—g Exod. 3. 5. Actu. 7. 33.)

There stood a man over against him] It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form, which, in the fulness of time, he was actually to assume for the redemption of man. That the appearance was supernatural, is agreed on all hands; and as the name *Jehorah*, is given him, (chap. vi. 2.) and he received from Joshua divine adoration, we may presume that no created angel is intended.

And Joshua went unto him] This is a very natural relation, and carries with it all the appearances and characteristics of a simple relation of fact. The whole history of Joshua shows him to have been a man of the most undaunted mind and intrepid courage—a genuine HERO. An ordinary person, seeing this man armed with a drawn sword in his hand, would have endeavoured to have regained the camp, and sought safety in flight; but Joshua, undismayed, though probably slightly armed, walks up to this terrible person, and immediately questioned him, *Art thou for us, or for our adversaries?* Probably, at first, supposing that he might be the Canaanitish general, coming to reconnoitre the Israelitish camp, as himself was come out to examine the city of Jericho.

Verse 14. *But as captain of the host of the Lord am I now come*] By this saying, Joshua was both encouraged and instructed. As if he had said, "Fear not: Jehovah hath sent from heaven to save thee and thy people from the reproach of them that would swallow thee up. Israel is the Lord's host; and the Lord of hosts is Israel's captain. Thou thyself shalt only be captain under me; and I am now about to instruct thee relative to thy conduct in this war."

And Joshua—did worship] Nor was he rephended for offering divine worship to this person, which he would not have received, had he been a created angel.—See Rev. xxii. 8, 9.

Verse 15. *Loose thy shoe from off thy foot, &c.*] These were the same words which the angel on mount Sinai spake to Moses, see Exod. iii. 5-8. and from this, it seems likely that it was the same person that appeared in both places; in the first, to encourage Moses to deliver the oppressed Israelites, and bring them to the promised land; in the second, to encourage Joshua in his arduous labour in expelling the ancient inhabitants, and establishing the people in the inheritance promised to their fathers.

There is scarcely a more unfortunate division of chapters in the whole Bible than that here.—Through this very circumstance, many persons have been puzzled to know what was intended by this extraordinary appearance, because they supposed that the whole business ends with the chapter, whereas, it is continued in the succeeding one, the first verse of which is a mere parenthesis, simply relating the state of Jericho at the time that Joshua was favoured by this encouraging vision. We may draw two useful reflections from the subjects of this chapter.

1. As the manna had now failed, the people, always greatly addicted to incredulity, might have been led to imagine that God had now given them up, and would be no longer in their armies, had he not given them this strong assurance, that the angel of his presence should be with them as the guide and protector of the whole camp; for Joshua undoubtedly informed them of the encouragement he had received from the captain of the Lord's host.

2 ¶ And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him.

6 ¶ And Joshua, the son of Nun, called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns, before the ark of the LORD.

k Heb. did shut up, and was shut up.—i Ch 2. 9, 24. & 8. 1.—k Deut. 7. 26.—l See Julg. 7. 16, 22.—m Numb. 10. 8.—n Heb. under it.

2. By this vision he showed them that their help came from himself, and that it was not by human might or power, but by the Lord of hosts, they were to have the victory over all their adversaries: and he gave them the most convincing proof of this in the miraculous destruction of Jericho. By this means he continued to keep them dependent on his arm alone: without which dependence the spirit of religion could not have been preserved among them.

NOTES ON CHAPTER VI.

Verse 1. *Now Jericho was straitly shut up*] The king of Jericho finding that the spies had escaped, though the city was always kept shut by night, took the most proper precaution to prevent any thing of the kind in future, by keeping the city shut both day and night; having, no doubt, laid in a sufficiency of provisions to stand a siege, being determined to defend himself to the uttermost.

Verse 2. *And the Lord said unto Joshua*] This is the same person who, in the preceding chapter, is called the captain or prince of the Lord's host; the discourse being here continued that was begun at the conclusion of the preceding chapter, from which the five first verses of this are unnaturally divided.

I have given into thine hand Jericho, &c.] From ver. 11. of chap. xxiv. it seems as if there had been persons of all the seven Canaanitish nations then in Jericho, who might have come together at this time to help the king of Jericho against the invading Israelites. The Targum intimates that the place was very strong, having "gates of iron, and bars of brass—and was shut up so closely, that none came out either to combat, or make offers of peace."

Verse 3. *Ye shall compass the city*] In what order the people marched round the city, does not exactly appear from the text. Some think they observed the same order, as in their ordinary marches in the desert, see the note on Numb. x. 14. and see the *plans*, Numb. ii.; others think that the soldiers marched first, then the priests, who blew the trumpets, then those who carried the ark, and lastly, the people.

Verse 4. *Seven trumpets of rams' horns*] The Hebrew word יובלים *yobelim*, does not signify rams' horns—see the note on Lev. xxv. 11. nor do any of the ancient versions, the Chaldee excepted, give it this meaning. The instruments used on this occasion, were evidently of the same kind with those used on the jubilee, and were probably made of horn or of silver: and the text in this place may be translated, *And seven priests shall bear before the ark the seven jubilee trumpets*; for they appear to have been the same kind as those used on the jubilee.

Seven times] The time was thus lengthened out, that the besiegers and the besieged might be the more deeply impressed with that supernatural power, by which alone the walls fell.

Verse 5. *The walls of the city shall fall down flat*] Several commentators, both Jews and Christians, have supposed that the ground under the foundation of the walls opened, and the wall sunk into the chasm, so that there remained nothing but plain ground for the Israelites to walk over. Of this, the text says nothing: ופלו חומותיה ונשפלה חומתה הדר תחתיה, literally translated, is, *The wall of the city shall fall down under itself*; which appears to mean no more than, the wall shall fall down from its very foundations. And this probably was the case in every part, though large breaches in different places might be amply sufficient to admit the

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns, passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

9 And the armed men went before the priests that blew with the trumpets, and the **rere**-ward came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the Lord.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp; so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner, seven times: only on that day they compassed the city seven times.

16 And it came to pass that the seventh time, when the priests blew with the trumpets, Joshua

said unto the people, Shout: for the Lord hath given you the city.

17 ¶ And the city shall be accursed, *even it*, and all that *are* therein, to the Lord: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the Lord: they shall come into the treasury of the Lord.

20 ¶ So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swore unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

25 And Joshua saved Rahab the harlot alive,

^a Numb. 10 25. ^p Heb. gathering host—Heb. *hank*. ^q Heb. *hank*. ^r Heb. *hank*. ^s Heb. *hank*. ^t Heb. *hank*. ^u Heb. *hank*. ^v Heb. *hank*. ^w Heb. *hank*. ^x Heb. *hank*. ^y Heb. *hank*. ^z Heb. *hank*. ^{aa} Heb. *hank*. ^{ab} Heb. *hank*. ^{ac} Heb. *hank*. ^{ad} Heb. *hank*. ^{ae} Heb. *hank*. ^{af} Heb. *hank*. ^{ag} Heb. *hank*. ^{ah} Heb. *hank*. ^{ai} Heb. *hank*. ^{aj} Heb. *hank*. ^{ak} Heb. *hank*. ^{al} Heb. *hank*. ^{am} Heb. *hank*. ^{an} Heb. *hank*. ^{ao} Heb. *hank*. ^{ap} Heb. *hank*. ^{aq} Heb. *hank*. ^{ar} Heb. *hank*. ^{as} Heb. *hank*. ^{at} Heb. *hank*. ^{au} Heb. *hank*. ^{av} Heb. *hank*. ^{aw} Heb. *hank*. ^{ax} Heb. *hank*. ^{ay} Heb. *hank*. ^{az} Heb. *hank*. ^{ba} Heb. *hank*. ^{bb} Heb. *hank*. ^{bc} Heb. *hank*. ^{bd} Heb. *hank*. ^{be} Heb. *hank*. ^{bf} Heb. *hank*. ^{bg} Heb. *hank*. ^{bh} Heb. *hank*. ^{bi} Heb. *hank*. ^{bj} Heb. *hank*. ^{bk} Heb. *hank*. ^{bl} Heb. *hank*. ^{bm} Heb. *hank*. ^{bn} Heb. *hank*. ^{bo} Heb. *hank*. ^{bp} Heb. *hank*. ^{bq} Heb. *hank*. ^{br} Heb. *hank*. ^{bs} Heb. *hank*. ^{bt} Heb. *hank*. ^{bu} Heb. *hank*. ^{bv} Heb. *hank*. ^{bw} Heb. *hank*. ^{bx} Heb. *hank*. ^{by} Heb. *hank*. ^{bz} Heb. *hank*. ^{ca} Heb. *hank*. ^{cb} Heb. *hank*. ^{cc} Heb. *hank*. ^{cd} Heb. *hank*. ^{ce} Heb. *hank*. ^{cf} Heb. *hank*. ^{cg} Heb. *hank*. ^{ch} Heb. *hank*. ^{ci} Heb. *hank*. ^{cj} Heb. *hank*. ^{ck} Heb. *hank*. ^{cl} Heb. *hank*. ^{cm} Heb. *hank*. ^{cn} Heb. *hank*. ^{co} Heb. *hank*. ^{cp} Heb. *hank*. ^{cq} Heb. *hank*. ^{cr} Heb. *hank*. ^{cs} Heb. *hank*. ^{ct} Heb. *hank*. ^{cu} Heb. *hank*. ^{cv} Heb. *hank*. ^{cw} Heb. *hank*. ^{cx} Heb. *hank*. ^{cy} Heb. *hank*. ^{cz} Heb. *hank*. ^{da} Heb. *hank*. ^{db} Heb. *hank*. ^{dc} Heb. *hank*. ^{dd} Heb. *hank*. ^{de} Heb. *hank*. ^{df} Heb. *hank*. ^{dg} Heb. *hank*. ^{dh} Heb. *hank*. ^{di} Heb. *hank*. ^{dj} Heb. *hank*. ^{dk} Heb. *hank*. ^{dl} Heb. *hank*. ^{dm} Heb. *hank*. ^{dn} Heb. *hank*. ^{do} Heb. *hank*. ^{dp} Heb. *hank*. ^{dq} Heb. *hank*. ^{dr} Heb. *hank*. ^{ds} Heb. *hank*. ^{dt} Heb. *hank*. ^{du} Heb. *hank*. ^{dv} Heb. *hank*. ^{dw} Heb. *hank*. ^{dx} Heb. *hank*. ^{dy} Heb. *hank*. ^{dz} Heb. *hank*. ^{ea} Heb. *hank*. ^{eb} Heb. *hank*. ^{ec} Heb. *hank*. ^{ed} Heb. *hank*. ^{ee} Heb. *hank*. ^{ef} Heb. *hank*. ^{eg} Heb. *hank*. ^{eh} Heb. *hank*. ^{ei} Heb. *hank*. ^{ej} Heb. *hank*. ^{ek} Heb. *hank*. ^{el} Heb. *hank*. ^{em} Heb. *hank*. ^{en} Heb. *hank*. ^{eo} Heb. *hank*. ^{ep} Heb. *hank*. ^{eq} Heb. *hank*. ^{er} Heb. *hank*. ^{es} Heb. *hank*. ^{et} Heb. *hank*. ^{eu} Heb. *hank*. ^{ev} Heb. *hank*. ^{ew} Heb. *hank*. ^{ex} Heb. *hank*. ^{ey} Heb. *hank*. ^{ez} Heb. *hank*. ^{fa} Heb. *hank*. ^{fb} Heb. *hank*. ^{fc} Heb. *hank*. ^{fd} Heb. *hank*. ^{fe} Heb. *hank*. ^{ff} Heb. *hank*. ^{fg} Heb. *hank*. ^{fh} Heb. *hank*. ^{fi} Heb. *hank*. ^{fj} Heb. *hank*. ^{fk} Heb. *hank*. ^{fl} Heb. *hank*. ^{fm} Heb. *hank*. ^{fn} Heb. *hank*. ^{fo} Heb. *hank*. ^{fp} Heb. *hank*. ^{fq} Heb. *hank*. ^{fr} Heb. *hank*. ^{fs} Heb. *hank*. ^{ft} Heb. *hank*. ^{fu} Heb. *hank*. ^{fv} Heb. *hank*. ^{fw} Heb. *hank*. ^{fx} Heb. *hank*. ^{fy} Heb. *hank*. ^{fz} Heb. *hank*. ^{ga} Heb. *hank*. ^{gb} Heb. *hank*. ^{gc} Heb. *hank*. ^{gd} Heb. *hank*. ^{ge} Heb. *hank*. ^{gf} Heb. *hank*. ^{gg} Heb. *hank*. ^{gh} Heb. *hank*. ^{gi} Heb. *hank*. ^{gj} Heb. *hank*. ^{gk} Heb. *hank*. ^{gl} Heb. *hank*. ^{gm} Heb. *hank*. ^{gn} Heb. *hank*. ^{go} Heb. *hank*. ^{gp} Heb. *hank*. ^{gq} Heb. *hank*. ^{gr} Heb. *hank*. ^{gs} Heb. *hank*. ^{gt} Heb. *hank*. ^{gu} Heb. *hank*. ^{gv} Heb. *hank*. ^{gw} Heb. *hank*. ^{gx} Heb. *hank*. ^{gy} Heb. *hank*. ^{gz} Heb. *hank*. ^{ha} Heb. *hank*. ^{hb} Heb. *hank*. ^{hc} Heb. *hank*. ^{hd} Heb. *hank*. ^{he} Heb. *hank*. ^{hf} Heb. *hank*. ^{hg} Heb. *hank*. ^{hh} Heb. *hank*. ^{hi} Heb. *hank*. ^{hj} Heb. *hank*. ^{hk} Heb. *hank*. ^{hl} Heb. *hank*. ^{hm} Heb. *hank*. ^{hn} Heb. *hank*. ^{ho} Heb. *hank*. ^{hp} Heb. *hank*. ^{hq} Heb. *hank*. ^{hr} Heb. *hank*. ^{hs} Heb. *hank*. ^{ht} Heb. *hank*. ^{hu} Heb. *hank*. ^{hv} Heb. *hank*. ^{hw} Heb. *hank*. ^{hx} Heb. *hank*. ^{hy} Heb. *hank*. ^{hz} Heb. *hank*. ^{ia} Heb. *hank*. ^{ib} Heb. *hank*. ^{ic} Heb. *hank*. ^{id} Heb. *hank*. ^{ie} Heb. *hank*. ^{if} Heb. *hank*. ^{ig} Heb. *hank*. ^{ih} Heb. *hank*. ⁱⁱ Heb. *hank*. ^{ij} Heb. *hank*. ^{ik} Heb. *hank*. ^{il} Heb. *hank*. ^{im} Heb. *hank*. ⁱⁿ Heb. *hank*. ^{io} Heb. *hank*. ^{ip} Heb. *hank*. ^{iq} Heb. *hank*. ^{ir} Heb. *hank*. ^{is} Heb. *hank*. ^{it} Heb. *hank*. ^{iu} Heb. *hank*. ^{iv} Heb. *hank*. ^{iw} Heb. *hank*. ^{ix} Heb. *hank*. ^{iy} Heb. *hank*. ^{iz} Heb. *hank*. ^{ja} Heb. *hank*. ^{jb} Heb. *hank*. ^{jc} Heb. *hank*. ^{jd} Heb. *hank*. ^{je} Heb. *hank*. ^{jf} Heb. *hank*. ^{jj} Heb. *hank*. ^{jk} Heb. *hank*. ^{jl} Heb. *hank*. ^{jm} Heb. *hank*. ^{jn} Heb. *hank*. ^{jo} Heb. *hank*. ^{jp} Heb. *hank*. ^{jq} Heb. *hank*. ^{jr} Heb. *hank*. ^{js} Heb. *hank*. ^{jt} Heb. *hank*. ^{ju} Heb. *hank*. ^{kv} Heb. *hank*. ^{kw} Heb. *hank*. ^{kx} Heb. *hank*. ^{ky} Heb. *hank*. ^{kz} Heb. *hank*. ^{la} Heb. *hank*. ^{lb} Heb. *hank*. ^{lc} Heb. *hank*. ^{ld} Heb. *hank*. ^{le} Heb. *hank*. ^{lf} Heb. *hank*. ^{lg} Heb. *hank*. ^{lh} Heb. *hank*. ^{li} Heb. *hank*. ^{lj} Heb. *hank*. ^{lk} Heb. *hank*. ^{ll} Heb. *hank*. ^{lm} Heb. *hank*. ^{ln} Heb. *hank*. ^{lo} Heb. *hank*. ^{lp} Heb. *hank*. ^{lq} Heb. *hank*. ^{lr} Heb. *hank*. ^{ls} Heb. *hank*. ^{lt} Heb. *hank*. ^{lu} Heb. *hank*. ^{lv} Heb. *hank*. ^{lw} Heb. *hank*. ^{lx} Heb. *hank*. ^{ly} Heb. *hank*. ^{lz} Heb. *hank*. ^{ma} Heb. *hank*. ^{mb} Heb. *hank*. ^{mc} Heb. *hank*. ^{md} Heb. *hank*. ^{me} Heb. *hank*. ^{mf} Heb. *hank*. ^{mg} Heb. *hank*. ^{mh} Heb. *hank*. ^{mi} Heb. *hank*. ^{mj} Heb. *hank*. ^{mk} Heb. *hank*. ^{ml} Heb. *hank*. ^{mn} Heb. *hank*. ^{mo} Heb. *hank*. ^{mp} Heb. *hank*. ^{mq} Heb. *hank*. ^{mr} Heb. *hank*. ^{ms} Heb. *hank*. ^{mt} Heb. *hank*. ^{mu} Heb. *hank*. ^{mv} Heb. *hank*. ^{mw} Heb. *hank*. ^{mx} Heb. *hank*. ^{my} Heb. *hank*. ^{mz} Heb. *hank*. ^{na} Heb. *hank*. ^{nb} Heb. *hank*. ^{nc} Heb. *hank*. nd Heb. *hank*. ^{ne} Heb. *hank*. ^{nf} Heb. *hank*. ^{ng} Heb. *hank*. ^{nh} Heb. *hank*. ⁿⁱ Heb. *hank*. ^{nj} Heb. *hank*. ^{nk} Heb. *hank*. ^{nl} Heb. *hank*. ^{nm} Heb. *hank*. ^{no} Heb. *hank*. ^{np} Heb. *hank*. ^{nq} Heb. *hank*. ^{nr} Heb. *hank*. ^{ns} Heb. *hank*. ^{nt} Heb. *hank*. ^{nu} Heb. *hank*. ^{nv} Heb. *hank*. ^{nw} Heb. *hank*. ^{nx} Heb. *hank*. ^{ny} Heb. *hank*. ^{nz} Heb. *hank*. ^{oa} Heb. *hank*. ^{ob} Heb. *hank*. ^{oc} Heb. *hank*. ^{od} Heb. *hank*. ^{oe} Heb. *hank*. ^{of} Heb. *hank*. ^{og} Heb. *hank*. ^{oh} Heb. *hank*. ^{oi} Heb. *hank*. ^{oj} Heb. *hank*. ^{ok} Heb. *hank*. ^{ol} Heb. *hank*. ^{om} Heb. *hank*. ^{on} Heb. *hank*. ^{oo} Heb. *hank*. ^{op} Heb. *hank*. ^{oq} Heb. *hank*. ^{or} Heb. *hank*. ^{os} Heb. *hank*. ^{ot} Heb. *hank*. ^{ou} Heb. *hank*. ^{ov} Heb. *hank*. ^{ow} Heb. *hank*. ^{ox} Heb. *hank*. ^{oy} Heb. *hank*. ^{oz} Heb. *hank*. ^{pa} Heb. *hank*. ^{pb} Heb. *hank*. ^{pc} Heb. *hank*. ^{pd} Heb. *hank*. ^{pe} Heb. *hank*. ^{pf} Heb. *hank*. ^{pg} Heb. *hank*. ^{ph} Heb. *hank*. ^{pi} Heb. *hank*. ^{pj} Heb. *hank*. ^{pk} Heb. *hank*. ^{pl} Heb. *hank*. ^{pm} Heb. *hank*. ^{pn} Heb. *hank*. ^{po} Heb. *hank*. ^{pp} Heb. *hank*. ^{pq} Heb. *hank*. ^{pr} Heb. *hank*. ^{ps} Heb. *hank*. ^{pt} Heb. *hank*. ^{pu} Heb. *hank*. ^{pv} Heb. *hank*. ^{pw} Heb. *hank*. ^{px} Heb. *hank*. ^{py} Heb. *hank*. ^{pz} Heb. *hank*. ^{qa} Heb. *hank*. ^{qb} Heb. *hank*. ^{qc} Heb. *hank*. ^{qd} Heb. *hank*. ^{qe} Heb. *hank*. ^{qf} Heb. *hank*. ^{qg} Heb. *hank*. ^{qh} Heb. *hank*. ^{qi} Heb. *hank*. ^{qj} Heb. *hank*. ^{qk} Heb. *hank*. ^{ql} Heb. *hank*. ^{qm} Heb. *hank*. ^{qn} Heb. *hank*. ^{qo} Heb. *hank*. ^{qp} Heb. *hank*. ^{qq} Heb. *hank*. ^{qr} Heb. *hank*. ^{qs} Heb. *hank*. ^{qt} Heb. *hank*. ^{qu} Heb. *hank*. ^{qv} Heb. *hank*. ^{qw} Heb. *hank*. ^{qx} Heb. *hank*. ^{qy} Heb. *hank*. ^{qz} Heb. *hank*. ^{ra} Heb. *hank*. ^{rb} Heb. *hank*. ^{rc} Heb. *hank*. rd Heb. *hank*. ^{re} Heb. *hank*. ^{rf} Heb. *hank*. ^{rg} Heb. *hank*. ^{rh} Heb. *hank*. ^{ri} Heb. *hank*. ^{rj} Heb. *hank*. ^{rk} Heb. *hank*. ^{rl} Heb. *hank*. ^{rm} Heb. *hank*. ^{rn} Heb. *hank*. ^{ro} Heb. *hank*. ^{rp} Heb. *hank*. ^{rq} Heb. *hank*. ^{rr} Heb. *hank*. ^{rs} Heb. *hank*. ^{rt} Heb. *hank*. ^{ru} Heb. *hank*. ^{rv} Heb. *hank*. ^{rw} Heb. *hank*. ^{rx} Heb. *hank*. ^{ry} Heb. *hank*. ^{rz} Heb. *hank*. ^{sa} Heb. *hank*. ^{sb} Heb. *hank*. ^{sc} Heb. *hank*. ^{sd} Heb. *hank*. ^{se} Heb. *hank*. ^{sf} Heb. *hank*. ^{sg} Heb. *hank*. ^{sh} Heb. *hank*. ^{si} Heb. *hank*. ^{sj} Heb. *hank*. ^{sk} Heb. *hank*. ^{sl} Heb. *hank*. sm Heb. *hank*. ^{sn} Heb. *hank*. ^{so} Heb. *hank*. ^{sp} Heb. *hank*. ^{sq} Heb. *hank*. ^{sr} Heb. *hank*. ^{ss} Heb. *hank*. st Heb. *hank*. ^{su} Heb. *hank*. ^{sv} Heb. *hank*. ^{sw} Heb. *hank*. ^{sx} Heb. *hank*. ^{sy} Heb. *hank*. ^{sz} Heb. *hank*. ^{ta} Heb. *hank*. ^{tb} Heb. *hank*. ^{tc} Heb. *hank*. ^{td} Heb. *hank*. ^{te} Heb. *hank*. ^{tf} Heb. *hank*. ^{tg} Heb. *hank*. th Heb. *hank*. ^{ti} Heb. *hank*. ^{tj} Heb. *hank*. ^{tk} Heb. *hank*. ^{tl} Heb. *hank*. tm Heb. *hank*. ^{tn} Heb. *hank*. ^{to} Heb. *hank*. ^{tp} Heb. *hank*. ^{tq} Heb. *hank*. ^{tr} Heb. *hank*. ^{ts} Heb. *hank*. ^{tt} Heb. *hank*. ^{tu} Heb. *hank*. ^{tv} Heb. *hank*. ^{tw} Heb. *hank*. ^{tx} Heb. *hank*. ^{ty} Heb. *hank*. ^{tz} Heb. *hank*. ^{ua} Heb. *hank*. ^{ub} Heb. *hank*. ^{uc} Heb. *hank*. ^{ud} Heb. *hank*. ^{ue} Heb. *hank*. ^{uf} Heb. *hank*. ^{ug} Heb. *hank*. ^{uh} Heb. *hank*. ^{ui} Heb. *hank*. ^{uj} Heb. *hank*. ^{uk} Heb. *hank*. ^{ul} Heb. *hank*. ^{um} Heb. *hank*. ^{un} Heb. *hank*. ^{uo} Heb. *hank*. ^{up} Heb. *hank*. ^{uq} Heb. *hank*. ^{ur} Heb. *hank*. ^{us} Heb. *hank*. ^{ut} Heb. *hank*. ^{uu} Heb. *hank*. ^{uv} Heb. *hank*. ^{uw} Heb. *hank*. ^{ux} Heb. *hank*. ^{uy} Heb. *hank*. ^{uz} Heb. *hank*. ^{va} Heb. *hank*. ^{vb} Heb. *hank*. ^{vc} Heb. *hank*. ^{vd} Heb. *hank*. ^{ve} Heb. *hank*. ^{vf} Heb. *hank*. ^{vg} Heb. *hank*. ^{vh} Heb. *hank*. ^{vi} Heb. *hank*. ^{vj} Heb. *hank*. ^{vk} Heb. *hank*. ^{vl} Heb. *hank*. ^{vm} Heb. *hank*. ^{vn} Heb. *hank*. ^{vo} Heb. *hank*. ^{vp} Heb. *hank*. ^{vq} Heb. *hank*. ^{vr} Heb. *hank*. ^{vs} Heb. *hank*. ^{vt} Heb. *hank*. ^{vu} Heb. *hank*. ^{vv} Heb. *hank*. ^{vw} Heb. *hank*. ^{vx} Heb. *hank*. ^{vy} Heb. *hank*. ^{vz} Heb. *hank*. ^{wa} Heb. *hank*. ^{wb} Heb. *hank*. ^{wc} Heb. *hank*. ^{wd} Heb. *hank*. ^{we} Heb. *hank*. ^{wf} Heb. *hank*. ^{wg} Heb. *hank*. ^{wh} Heb. *hank*. ^{wi} Heb. *hank*. ^{wj} Heb. *hank*. ^{wk} Heb. *hank*. ^{wl} Heb. *hank*. ^{wm} Heb. *hank*. ^{wn} Heb. *hank*. ^{wo} Heb. *hank*. ^{wp} Heb. *hank*. ^{wq} Heb. *hank*. ^{wr} Heb. *hank*. ^{ws} Heb. *hank*. ^{wt} Heb. *hank*. ^{wu} Heb. *hank*. ^{wv} Heb. *hank*. ^{ww} Heb. *hank*. ^{wx} Heb. *hank*. ^{wy} Heb. *hank*. ^{wz} Heb. *hank*. ^{xa} Heb. *hank*. ^{xb} Heb. *hank*. ^{xc} Heb. *hank*. ^{xd} Heb. *hank*. ^{xe} Heb. *hank*. ^{xf} Heb. *hank*. ^{xg} Heb. *hank*. ^{xh} Heb. *hank*. ^{xi} Heb. *hank*. ^{xj} Heb. *hank*. ^{xk} Heb. *hank*. ^{xl} Heb. *hank*. ^{xm} Heb. *hank*. ^{xn} Heb. *hank*. ^{xo} Heb. *hank*. ^{xp} Heb. *hank*. ^{xq} Heb. *hank*. ^{xr} Heb. *hank*. ^{xs} Heb. *hank*. ^{xt} Heb. *hank*. ^{xu} Heb. *hank*. ^{xv} Heb. *hank*. ^{xw} Heb. *hank*. ^{xy} Heb. *hank*. ^{xz} Heb. *hank*. ^{ya} Heb. *hank*. ^{yb} Heb. *hank*. ^{yc} Heb. *hank*. ^{yd} Heb. *hank*. ^{ye} Heb. *hank*. ^{yf} Heb. *hank*. ^{yg} Heb. *hank*. ^{yh} Heb. *hank*. ^{yi} Heb. *hank*. ^{yj} Heb. *hank*. ^{yk} Heb. *hank*. ^{yl} Heb. *hank*. ^{ym} Heb. *hank*. ^{yn} Heb. *hank*. ^{yo} Heb. *hank*. ^{yp} Heb. *hank*. ^{yq} Heb. *hank*. ^{yr} Heb. *hank*. ^{ys} Heb. *hank*. ^{yt} Heb. *hank*. ^{yu} Heb. *hank*. ^{yv} Heb. *hank*. ^{yw} Heb. *hank*. ^{yx</}

and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured them at that time, saying, 'Cursed be the man before the Lord,

that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.

27 * So the Lord was with Joshua: and his fame was noised throughout all the country.

o See Matt. l. 5.—(1 Kings 16. 31.)

g Ch. l. 5.—Ch. 9. l. 3.

heathenism, were purified, and the males received circumcision, they were doubtless admitted into the camp, and became incorporated with Israel.

Verse 24. *Only the silver, and the gold—they put into the treasury, &c.*] The people were to have no share of the spoils, because they had no hand in the conquest. God alone overthrew the city; and into his treasury only, the spoils were brought. This is one proof that the agitation of the air, by the sound of the people's voice was not the cause of the fall of the city walls.

Vessels of brass and of iron] Instead of *ἄσβεστον*, *VESSELS*; the Septuagint in the Alexandrian copy, evidently have read *ἄσβεστον*, ALL, with the omission of the *ἄσβεστον*; for they translate in ver. 19. *ἄσβεστον καὶ σιδῆρον*, ALL the brass and iron; but this reading does not appear in any of KenNICOTT's or DE ROSSI's MSS.

And she dwelleth in Israel even unto this day] This is one proof that the book was written in the time to which it is commonly referred: and certainly might have been done by the hand of Joshua himself, though doubtless many marginal notes may have since crept into the text, which, to superficial observers, give it the appearance of having been written after the days of Joshua. See the *preface* to this book.

Verse 25. *And Joshua adjured them at that time*] It appears that they had received intimations from God, that this idolatrous city should continue a monument of the divine displeasure: and having convened the princes and elders of the people, he bound them by an oath, that they should never rebuild it: and then, in their presence, pronounced a curse upon the person who should attempt it. The ruins of this city continuing, would be a permanent proof, not only of God's displeasure against idolatry, but of the miracle which he had wrought in behalf of the Israelites; and for these reasons, God willed that it should not be rebuilt: Nevertheless, he left men to the operation of their own free will, and recorded the penalty which those must pay who should disobey him.

He shall lay the foundation thereof, &c.] This is a strange execration; but it may rather be considered in the light of a prediction. It seems to intimate that he who should attempt to rebuild this city, should lose all his children in the interim, from laying the foundation to the completion of the walls; which the author of 1 Kings xvi. 34. says was accomplished in Hiel the Bethelite, who rebuilt Jericho, under the reign of Ahaz, and laid the foundation of it in Abiram, his first-born; and set up its gates in his youngest son Segub: this was 550 years after Joshua pronounced the curse. But we are not sure that this means, that the children either died a natural or violent death on this occasion, for we may understand the history as relating to the slow progress of the work. Hiel having begun the work at the birth of his first-born, was not able to conclude before the birth of his last child, who was born many years after: and as their names are mentioned, it is very likely that the distance of time between the birth of each was well known when this history was written: and that the extraordinary length of time spent in the work, in which a multitude of vexatious delays had taken place, is that to which the prophetic execration relates. Yet the first opinion is the most probable. We must not suppose that Jericho had been wholly neglected from its overthrow by Joshua, to the days Hiel; if it be the same with the city of palm trees, mentioned Deut. xxiv. 3. We find it mentioned as an inhabited place in the beginning of Judges, chap. i. 16. a short time after the death of Joshua. And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees, with the children of Judah, &c. and this said city, if the same with the city of palm trees, was taken from the Israelites by Eglon, king of Moab, Judg. iii. 13. The ambassadors of David, who were disgracefully treated by Huzai king of the Ammonites, were commanded to tarry at Jericho till their beads should grow, 2 Sam. x. 4, 5. It appears, therefore, that there was a city which went under this name, long before the time of Hiel, unless we can suppose that the city of palm trees was a different place from Jericho, or that the name Jericho, was given to some part of the circumjacent country, after the city was destroyed, which is very probable.

After Hiel had rebuilt this city, it became of considerable consequence in the land of Judaea: the courses of priests lodged there, who served in their turns at the temple; see Luke x. 30. There was a school of prophets there, which was visited by Elijah and Elisha, 2 Kings ii. 4, 5, 18, and it was at this city that our Lord miraculously healed blind Bartimeus, Matt. x. 46. Luke xix. 1, &c. At present, Jericho is almost entirely deserted, having but thirty or forty miserable cabins in it, which serve for a place of refuge to some wretched Moors and Arabs, who live there like beasts. The plain of Jericho, formerly so celebrated for its fertility, is at present uncultivated, producing nothing but a few wild trees, and some very indifferent fruits. See *Calmet*.

Verse 27. *So the Lord was with Joshua*] Giving him miraculous assistance in all his enterprises: and this was what he was naturally led to expect from the communication made to him by the captain of the Lord's host, chapter v. 14, &c.

1. MANY attempts have been made either to deny the miracle in the fall of Jericho, or to account for it on natural causes. Reference has already been made to some of these in the note on ver. 20. But to those who believe the Divine authenticity of the New Testament, every objection of this kind is removed by the authority of the author of the Epistle to the Hebrews, chap. xi. 30. *By FAITH the walls of Jericho fell down after they had been compassed about seven days.* Hence we find that it was a miraculous interference; and that Joshua's faith, in the promise made to him by the captain of the Lord's host, was the instrument which God chose to employ in the accomplishment of this important purpose.

2. The same is said of Rahab, *By FAITH the harlot Rahab perished not with them that believed not, when she had received the spies with peace*, Heb. xi. 31. She believed that the true God was on the side of the Hebrews; and that all opposition to them must be in vain: and this faith led her to put herself under the Divine protection, and in virtue of it she escaped the destruction that fell on her countrymen. Thus God has ever chosen to put honour on faith, as the instrument by which he will perform his greatest miracles of justice and mercy. God, who cannot lie, has given the promise; he that believes shall have it accomplished: for, with God, nothing shall be impossible; and all things are possible to him that believes. These are scriptural maxims, and God cannot deny himself.

3. On the curse pronounced by Joshua on those who should rebuild Jericho, it may be necessary to make a few remarks. In ancient history we have many instances of execrations against those who should rebuild those cities which had been destroyed in war, the revival of whose power and influence was dreaded; especially such cities as had been remarkable for oppression, insolence, or perfidy. Strabo observes, lib. xiii. p. 898. edit. 1707. that Agamemnon pronounced execrations on those who should rebuild Troy, as Cræsus did against those who should rebuild Sidonia, in which the tyrant Glaucus had taken refuge; and this mode of execrating cities, according to Strabo, was an ancient custom—*εἶπε καὶ καταρασαμένου τοῦ Ἀγαμέμνονος κατὰ γαλατῶν ἔθνος κατακρατῆ καὶ Ὀκρίσιος ἐξέλον την Σιδῶνην εἰς τὸν οὐρανὸν κατέβητε Γλαυκίας, ἄρας εἰπετο κατὰ τῶν τευχισιῶντων παλιν τὸν τόπον.*

The Romans made a decree, full of execrations, against those who should rebuild Carthage, which had been the rival of their empire; and which, from its advantageous situation, might again become formidable should it be rebuilt. See Zonaras, Annal.

The Ionians, according to Isocrates, pronounced the most awful execrations on those who should rebuild the temples destroyed by the Persians; that they might remain to posterity an endless monument of the impiety of those barbarians; and that none might put confidence in a people who were so wicked as to make war on the gods themselves. The other Greeks who had suffered by the Persians, acted in the same way, leaving the desolated temples as a public monument of the enmity that should ever subsist between the two nations. See *Calmet*, and see the notes on Numb. xxii. 6.

CHAPTER VII.

The trespass of the Israelites. 1. Joshua sends men to view the state of Ai, 2. They return with a favourable report. 3. Three thousand men are sent against it, who are defeated, and thirty-six killed, 4, 5. Joshua is greatly distressed, prostrates himself, and inquires of the Lord for the reason why he has thus lost. He sends to his enemies, 6-9. The Lord raises him, and restores him, that contrary to the common opinion of the people he should receive the spoils of Jericho, 10-12. He is directed how to throw the belting tent, 13-15. Joshua inquires in what tribe the guilt is found, and finds it to be in the tribe of Judah, in what family, and finds it to be among the Zabites, in what house of it, and finds it to be in that of Zabdi, in what individual, and finds it to be Achan, son of Carmi, son of Zabdi, 16-18. Joshua exhorts him to confess his sin, 19. He does so, and gives a circumstantial account, 20, 21. Joshua sends for the stolen articles, 22, 23. And Achan, and all that belonged to him, are brought to the valley of Achor, stoned and burnt, 24-26.

An. Exol. lat. 40. Anno ante 1. Olymp. 673.

BUT the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of the Lord was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

[1 Ch. 22:20 - k 1 Chron. 2:7, Achan. - Or, Zimri, 1 Chron. 2:6 - m Heb. about 3000 men, or about 3000 men - n Lev. 25:17, Deut. 24:23 - o Or, in Morad. - p Ch. 2:9, 11. Lev. 25:33. Ex. 22:14. - q Gen. 37:29, 31.

NOTES ON CHAPTER VII.

Verse 1. *The children of Israel committed a trespass*] It is certain that one only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole, till the trespass was discovered, and by a public act of justice inflicted on the culprit, the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other, that sin might be nowhere tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp. See on ver. 12.

The accursed thing] A portion of the spoils of the city of Jericho, the whole of which God had commanded to be destroyed.

For Achan, the son of Carmi, &c.] Judah had two sons by Tamar, Pharez, and Zerah. Zerah was father of Zabdi, and Zabdi of Carmi, the father of Achan. These five persons extend through a period of 265 years; and hence Calmet concludes, that they could not have had children before they were 50 or 55 years of age. This Achan, son of Zabdi, is called, in 1 Chron. ii. 6. Achan, son of Zimri; but this reading is corrected into Achan, by some MSS. in the place above cited.

Verse 2. *Sent men from Jericho to Ai*] This is the place called Hai, Gen. xii. 8. It was in the east of Beth-el, north of Jericho, from which it was distant about ten or twelve miles. From verses 4 and 5. it appears to have been situated upon a hill, and belonged to the Amorites, as we learn from verse 7. It is very likely that it was a strong place, as it chose to risk a siege, notwithstanding the extraordinary destruction of Jericho, which it had lately witnessed.

Verse 4. *About three thousand men*] The spies sent to reconnoitre the place, ver. 3. reported, that the town was meanly garrisoned, and that two or three thousand men would be sufficient to take it. These were accordingly sent up, and were repulsed by the Amorites.

Verse 5. *They chased them from before the gate even unto Shebarim*] They seem to have presumed, that the men of Ai would have immediately opened their gates to them, and therefore they marched up with confidence; but the enemy appearing, they were put to flight, their ranks utterly broken, and thirty-six of them killed. Shebarim, שְׁבָרִים signifies breaches, or broken places, and may here apply to the ranks of the Israelites, which were broken by the men of Ai; for the people were totally routed, though there were but few slain. They were panic struck, and fled in the utmost confusion.

The hearts of the people melted] They were utterly

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the even-tide, he, and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies?

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

[1 Sam. 4:12, 2 Sam. 1:2 & 13:19. Neh. 9:1. Job 2:12. - a Exol. 5:22, 2 Kings 3:10. - b Heb. necks. - c Ps. 51:4. - d See Exol. 32:12. Numb. 14:13. - e Heb. fallest. - x Ver. 1. - y Ch. 6:17, 18. - z See Act. 5:1, 2.

discouraged; and by this was given an ample proof, that without the supernatural assistance of God, they could never have conquered the land.

Verse 6. *Joshua rent his clothes, &c.*] It was not in consequence of this slight discomfiture simply considered in itself that Joshua laid this business so much to heart: but, 1. because the people melted, and became as water, and there was little hope that they would make any stand against the enemy; and 2. because this defeat evidently showed that God had turned his hand against them. Had it not been so, their enemies could not have prevailed.

Put dust upon their heads] *Rending the clothes, beating the breast, tearing the hair, putting dust upon the head, and falling down prostrate*, were the usual marks of deep affliction and distress. Most nations have expressed their sorrow in a similar way. The example of the distressed family of king Latinus, so affectingly related by Virgil, may be adduced in illustration of many passages in the history of the patriarchs, prophets, apostles, &c.

Regina ut tacitis valentem prospicit hostem - Purpureos inortura, manu discellit smicos - Fluit prima manu flavas Latinus crines, Et rosas lanista gena -

It scema veste Latinus - Canitum immundo perfuram pulvere torpida -

Ed. lib. xiv. ver. 308.

"The queen who saw the foe invade the town, And braids on tops of burning houses thrown, She raves against the gods, she beats her breast, And tears, with both her hands, her purple vest. The sad Latinus, rends her yellow hair, And rosy cheeks; the rest her sorrow shares. Latinus tears his garments, as he goes, Both for his public and his private woes; With filth his venerable beard besmears, And sordid dust deforms his silver hairs." Dryden.

Verse 7. *Alas, O Lord God*] Particles of exclamations and distress, or what are called *interjections*, are nearly the same in all languages; and the reason is, because they are the simple voice of nature. The Hebrew word, which we translate, *alas*, is אַחַי, ah, ah. The complaint of Joshua, in this and the following verses, seems principally to have arisen from his deep concern for the glory of God, and the affecting interest he took in behalf of the people; he felt for the thousands of Israel, whom he considered as abandoned to destruction; and he felt for the glory of God; for he knew, should Israel be destroyed, God's name would be blasphemed among the heathen; and his expostulations with his Maker, which have been too hastily blamed by some, as savouring of too great freedom and impatience, are founded on God's own words, Deut. xxxii. 26, 27. and on the practice of Moses himself, who had used similar expressions on a similar occasion. See Exod. v. 22, 23. Numb. xiv. 13-18.

Verse 10. *Wherefore liest thou thus upon thy face?*] It is plain there was nothing in Joshua's prayer, or complaint, that was offensive to God, for here there is no reprehension. *Why liest thou thus?* This is no time for

12 * Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because ^b they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, ^c sanctify the people, and say, ^d Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that the tribe which ^e the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take, shall come man by man.*

15 ^f And it shall be, *that he that is taken with the accursed thing, shall be burnt with fire, he and all that he hath: because he hath ^g transgressed the covenant of the Lord, and because he ^h hath wrought ⁱ folly in Israel.*

16 ¶ So Joshua rose up early in the morning,

and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken;

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, ^k was taken.

19 ¶ And Joshua said unto Achan, My son, ^l give, I pray thee, glory to the LORD God of Israel, ^m and make confession unto him; and ⁿ tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a ^o wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

^a See Numb. 11. 45. Julg. 2. 11.—^b Deut. 7. 26. Ch. 6. 18.—^c Exod. 19. 10.—^d Ch. 2. 5.—^e Prov. 16. 33.—^f See 1 Sam. 14. 35. 39.—^g Ver. 11.—^h Gen. 31. 7. Julg. 20. 6.

ⁱ Or, wickedness.—^k 1 Sam. 11. 42.—^l See 1 Sam. 6. 5. Jer. 13. 16. Jolu. 9. 24.—^m Numb. 5. 6, 7. 2 Chron. 30. 22. 1 Sam. 5. 1. Dan. 9. 4.—ⁿ 1 Sam. 14. 43.—^o Heb. tongue.

complaint; something else is indispensably necessary to be done.

Verse 11. *Israel hath sinned*] It is impossible that God should turn against his people, if they had not turned away from him. *They have taken of the accursed thing*—notwithstanding my severe prohibition: *they have also stolen*—supposing, if not seen by their brethren, I should either not see, or not regard it. *They have dissembled*—pretended to have kept strictly the command I gave them: *and have put it among their own stuff*—considered it now as a part of their own property.

Verse 12. *Because they were accursed*] From this verse it appears that the nature of the execration or anathema was such, that those who took of the thing doomed to destruction, fell immediately under the same condemnation. The inhabitants of Jericho, and all that they had, were accursed; therefore they, and all their substance, were to be destroyed. The Israelites took of the accursed thing, and therefore became accursed with it. This was certainly understood when the curse was pronounced—Every man who touches this property shall be involved in the same execration. Achan, therefore, was sufficiently aware of the risk he ran in taking any part of the anathematized thing; and when viewed in this light, the punishment inflicted on him will appear to be perfectly just and proper.

Verse 13. *Up, sanctify the people*] Joshua, all the time that God spake, lay prostrate before the ark; he is now commanded to get up, and sanctify the people, i. e. cause them to wash themselves, and get into a proper disposition to hear the judgment of the Lord, relative to the late transactions.

Verse 14. *Ye shall be brought according to your tribes*] It has been a subject of serious inquiry, in what manner, and by what means, the culpable *tribe, family, household, and individual*, were discovered. The Jews have many conceits on the subject: the most natural is, that the tribes being, in their representatives, brought before the high priest, the stone on the breast-plate gave immediate intimation by suddenly losing its lustre, according to them. This is what is termed, consulting God by *Urim and Thummim*. It is, however, most probable, that the whole was determined by the lot; and that God chose this method to detect the guilty *tribe*, next the *family*, thirdly the *household*, and lastly the *individual*. This was nearly the plan pursued in the election of Saul, by Samuel. "Now, therefore," says he, "present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken; and Saul the son of Kish, was taken." If the lot was used in the one case, it was doubtless used in the other also, as the procedure, in the main, was entirely similar. The same mode was used to find out who it was that transgressed the king's command, when it was found that Jonathan had eaten a little honey, 1 Sam. xiv. 40—43. It is well known that the promised land was divided by lot among the Israelites, see Numb. xxiv. 55. xxxiii. 54. Deut. i. 33, &c. and that the courses of the priests were

—lotted by lot in the days of David, 1 Chron. xxiv. 5,

&c. That this was a frequent mode of determining difficult questions, and appointed by God himself, is evident from Lev. xvi. 8. Psal. xxiii. 18. Prov. xvi. 33. xviii. 18. and Acts i. 26.

Verse 17. *And he brought the family of Judah*] Dr. Kennicott observes, "All Israel came near by their tribes, and one tribe was fixed on: then that tribe came by its families, and one family was fixed on; then came that family by its households, and one household was fixed on; and then that household, coming man by man, one man was fixed on. Yet, according to the present text, in the execution of this command, all Israel came, and the tribe of Judah was fixed on: secondly came the families of Judah, and the family of the Zarahites was fixed on; thirdly came the family of the Zarahites, MAN by MAN, and Zabdi was fixed on; and fourthly came the household of Zabdi, MAN by MAN, and Achan was fixed on. So that, in the third article, the word *for, by households*, is most certainly left out; and the fourth article, *man by man*, is improperly expressed twice. Instead of לְבָרִים *legaberim*, MAN by MAN, in ver. 17. the true word לְבֵיתִים *lebethim*, by HOUSEHOLDS, is preserved in six Hebrew copies, and the Syriac version. By this method was discovered Achan, as he is here five times called, though the valley in which he was stoned is called *Achor*. He is also called *Achar* in the text, and in all the Versions, in 1 Chron. ii. 7. He is called *Achar* in the five places of Joshua, in the Syriac version, also, in all fire, in the Greek of the Vatican MS. and twice in the Alexandrian MS. and so in Josephus."—*Kennicott's Observat.*

Verse 19. *My son, give—glory to the Lord God*] The person being now detected, Joshua wishes him to acknowledge the omniscience of God, and confess his crime. And doubtless this was designed, not only for the edification of the people, and a vindication of the righteous judgment of God, but in reference to his own salvation: for as his life was now become forfeited to the law, there was the utmost necessity of humiliation before God, that his soul might be saved. *Give glory to God*, signifies the same as make a thorough confession as in the presence of God, and disguise no part of the truth. In this way and in these very words, the Jews adjured the man who had been born blind, that he would truly tell who had healed him; for they pretended to believe that Christ was such a sinner, that God would not work a miracle by him, John ix. 24.

Verse 20. *I have sinned against the Lord God*] This seems a very honest and hearty confession; and there is hope, that this poor culprit escaped perdition.

Verse 21. *A goodly Babylonish garment* אֲדָרֶת שִׁנְעָר *adereth Shin'ar*, a splendid or costly robe of *Shinar*; but as Babylon or Babel, was built in the plain of *Shinar*, the word has, in general, been translated *Babylon*, in this place. It is very probable, that this was the robe of the king of Jericho; for the same word is used, Jonah iii. 6. to express the royal robe of the king of Nineveh, which he laid aside in order to humble himself before God.

Bochart and Calmet have shown at large, that Babylonish robes were very splendid, and in high reputation. "They are," says Calmet, "generally allowed to have been of various colours, though some suppose they were

22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his cart, and all that he

had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

p Heb. poured.—q Ver. 26. Ch. 13. 7.—r Ch. 6. 18. 1 Chron. 2. 7. Gal. 5. 12 a Deut. 17. 5.

1 Cl. 8. 29.—2 Sam. 13. 17. Lam. 3. 52.—Deut. 13. 17. 2 Sam. 21. 14.—r Verse 24. Isaiah 63. 10. Hosea 2. 15.— That is, trouble.

woven thus; others, that they were embroidered with the needle; and others, that they were painted. Silius Italicus appears to think they were woven, thus:

Venia spirantes referens subtemine vultus, Quas racho carlat Babylon. Punic. l. xiv. ver. 657.

"Martial seems to say they were embroidered with the needle:

Non ego pretulerim Babylonica picta superbe Texta, Semina qua cariantur acu.—Lib. viii. E. 28. ver. 17.

"PLINY (lib. viii. c. 48.) and APULEIUS (Florid. lib. i.) speak of them as if painted: Colores diversos picturâ incerece Babylon maximè celebravit, et nomen imposuit."

Thus far Calmet: but it may be observed, that the clothes woven of divers colours at Babylon, which were so greatly celebrated, and hence called Babylonian garments, appear rather to have had the pictures woven or embroidered in them, than painted on them, as Calmet supposes; though it is most likely, the figures referred to, were the work of the needle, after the cloth came from the loom.

AQUILA translates the original, אֲדֶרֶת שֵׁטֶר אֶזְרָחֵי שִׁינָר, by ἁρόλην Βαβυλωνικην, a Babylonish robe—ΣΥΜΜΑΧΟΥΣ, ἐνδύμα σινάρα, a robe of Sinar; the SEPTUAGINT, ψάλην ποικίλην, a fine garment of different colours—and the VULGATE, Pallium coccineum, a scarlet cloak. There is no doubt it was both beautiful and costly; and on these grounds it was coveted by Achan.

Two hundred shekels of silver] At three shillings per shekel, amount to about 30l. sterling.

A wedge of gold] A tongue of gold, לֶשׁוֹן זָהָב, leshon zahab, what we commonly call an ingot of gold, a corruption of the word lingal, signifying a little tongue—of fifty shekels weight. These fifty shekels, in weight 29 oz. 15½ gr. at 2l. 5s. 2½ per sh. would be worth about 113l. Os. 10j.

This verse gives us a notable instance of the progress of sin. 1. It enters by the eye; 2. Sinks into the heart; 3. Actuates the hand; and 4. Leads to secrecy and dissimulation. I saw, &c. I coveted, &c. I took and hid them in the earth. Thus says St. James: "When lust (evil desire) is conceived, it bringeth forth sin; and when sin is finished, it bringeth forth death," chap. i. 15.

Verse 24. Joshua—took Achan—and all that he had] He, and his cattle and substance, were brought to the valley to be consumed; his sons and his daughters (probably) to witness the judgments of God inflicted on their disobedient parent.—See ver. 25.

Verse 25. Why hast thou troubled us? Here is a reference to the meaning of Achan's or Achar's name, אַחַר מֶחֱ אַחַר-תָּנוּ; and as אַחַר āchar is used here, and not אַחֲרָי āchar, and the valley is called the Valley of Achar, and not the Valley of Acan, hence some have supposed that Achar was his proper name, as it is read in 1 Chron. ii. 7. in some MSS. and ancient versions. See the note on ver. 17.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.] With great deference to the judgment of others, I ask, Can it be fairly proved from the text, that the sons and daughters of Achan were stoned to death, and burnt, as well as their father? The text certainly leaves it doubtful, but seems rather to intimate, that Achan alone was stoned, and that his substance was burnt with fire. The reading of the present HEBREW text is—they stoned HIM with stones, and burnt THEM with fire, after they had stoned THEM with stones. The singular number being used in the first clause of the verse, and the plural in the last, leaves the matter doubtful. The VULGATE is very clear; Lapidavitque eum omnis Israel; et cuncta que illius erant, igne consumpta sunt—"All Israel stoned him; and all that he had was consumed with fire." The SEPTUAGINT add this and the first clause of the next verse together: και ἐλιθοβολησαν αυτον λιθοις πας Ισραηλ, και επροσθουσ αυτω σωρον λιθων μεναι—And all Israel stoned him with stones, and

raised over HIM a great heap of stones. The SYRIAC says simply, They stoned him with stones, and burnt what pertained to him with fire. The TARGUM is the same as the Hebrew. The ANGLO-SAXON seems to refer the whole to Achan and his goods: And hine ðær þær ðon, J hir ðing forþþærþon.—And HIM they stoned there, and burnt his goods. The ARABIC version alone says, They stoned HIM and his CHILDREN, and his goods, هُوَ وَنَبِيَهُ وَمَالَهُ. Instead of burnt THEM, حَرَّمْ اَثَمًا, two of De Rossi's MSS. read اَمَّوْ اَثَمًا, HIM; which reading, if genuine, would make the different members of the verse agree better. It is possible that Achan, his oxen, asses, sheep, tent, and all his household goods, were destroyed; but his sons and daughters left uninjured. But it may be asked, Why are they brought out into the valley with the rest? Why, that they might see, and fear, and be for ever deterred by their father's punishment from imitating his example.

I have gone thus far into this important transaction, in which the justice and mercy of God are so much concerned, that I might be able to assign to each its due. That Achan's life was forfeited to justice by his transgression, no one doubts: he sinned against a known and positive law. His children could not suffer with him, because of the law, Deut. xxiv. 16. unless they had been accomplices in his guilt: of this there is no evidence; and the text in question, which speaks of Achan's punishment, is extremely dubious, as far as it relates to this point. One circumstance, that strengthens the supposition that the children were not included, is the command of the Lord, ver. 15. "He that is taken with the accursed thing, shall be burnt with fire, he and all that he hath." Now all that he hath may certainly refer to his goods, and not to his children; and his punishment, and the destruction of his property, would answer every purpose of public justice, both as a punishment and preventive of the crime; and both mercy and justice require, that the innocent shall not suffer with the guilty, unless, in very extraordinary cases, where God may permit the righteous or the innocent, to be involved in those public calamities, by which the ungodly are swept away from the face of the earth: but in the case before us, no necessity of this kind is urged; and therefore I conclude, that Achan alone suffered, and that his repentance and confession were genuine and sincere; and that while justice required his life, MERCY was extended to the salvation of his soul.

Verse 26. They raised over him a great heap of stones] The burial-places, both of heroes and eminent culprits, were anciently thus distinguished; and transactions of this kind gave rise to those great piles of stones called cairns, that are so frequently to be met with, especially in northern countries.

FROM the whole of this account, we may see the exceeding sinfulness of sin, and the great danger of not withdrawing its first approaches. By covetousness, many lives and many souls have been destroyed; and yet the living lay it not to heart! Who fears the loss of money, provided he can get riches? Through the intensity of this desire, every part of the surface of the earth, and as far as possible its bowels, are ransacked in order to get wealth; and God alone can tell, who sees all things, to how many private crimes, frauds and dissimulations, this gives birth; by which the wrath of God is brought down upon the community at large! Who is an enemy to his country? The sinner against his God. An open foe may be resisted and repelled, because he is known: but the covetous man, who, as far as his personal safety will admit, is outraging all the requisitions of justice, is an unseen pestilence, sowing the seeds of desolation and ruin in society. Achan's covetousness, which led him to break the law of God, had nearly proved the destruction of the Israelitish camp; nor would the Lord turn away from his displeasure till the evil was detected, and the criminal punished.

CHAPTER VIII.

The Lord encourages Joshua, and promises to deliver Ai into his hands; and instructs him how he is to proceed against it. 1, 2. Joshua takes thirty thousand of his best troops, and gives them instructions concerning his intention of taking Ai by stratagem. 3-5. The men dispute themselves according to these directions. 6-12. The king of Ai attacks the Israelites, who, figurative to the letter, fly before him; in consequence of which all the troops of Ai issue out and pursue the Israelites, 14-17. Joshua, at the command of God, stretches out his spear toward Ai, and then five thousand men that he had placed in ambush in the valley, rise up, enter the city, and set it on fire. 18, 19. Then Joshua and his men pursue toward the men of Ai, and, at the same time, those who had taken the city, sell it forth, and attack them in the rear; thus the men of Ai were defeated, their king taken prisoner, the city sacked, and twelve thousand persons slain, 20-25. The Israelites take the spoils, and bring the king of Ai, 27-28. Joshua builds an altar to God on mount Ebal, and hangs the king of Ai, according to the law of Moses, 29-33. The elders, officers, and judges, stand on each side of the ark, one half over against mount Gerizim, and the other against mount Ebal, and read all the blessings and curses of the law, according to the command of Moses, 34-35.

Ab. Exal. 1a. 40. Anno ante 7. Olymp. 675.

AND THE LORD said unto Joshua, **F**ear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

a Deut. 1. 21. & 7. 16. & 31. 8. Ch. 1. 9.—b Ch. 6. 2.—c Ch. 6. 21.—d Deut. 20. 14.

Render, is the face of God turned against thee, because of some private transgression? Are not thy circumstances and family suffering in consequence of something in thy private life? O search and try thy ways, return to God, and humble thyself before him, lest thy iniquity instantly find thee out.

NOTES ON CHAPTER VIII.

Verse 1. Fear not! The iniquity being now purged away: because of which God had turned his hand against Israel, there was now no cause to dread any other disaster; and therefore Joshua is ordered to take courage.

Take all the people of war with thee! From the letter of this verse it appears, that all that were capable of carrying arms, were to march out of the camp on this occasion: thirty thousand chosen men formed an ambuscade in one place; five thousand he placed in another, who had all gained their positions in the night season: with the rest of the army he appeared the next morning before Ai, which the men of that city would naturally suppose were the whole of the Israelitish forces; and consequently be the more emboldened to come out and attack them. But some think that thirty thousand men were the whole that were employed on this occasion: five thousand of whom were placed as an ambuscade on the west side of the city, between Beth-el and Ai, ver. 12. and with the rest he appeared before the city in the morning. The king of Ai seeing but about twenty-five thousand coming against him, and being determined to defend his city and crown to the last extremity, though he had but twelve thousand persons in the whole city, ver. 25. scarcely one half of whom we can suppose to be effective men, he was determined to risk a battle; and accordingly issued out, and was defeated by the stratagem mentioned in the preceding part of this chapter.

Several eminent commentators are of opinion, that the whole Israelitish force was employed on this occasion, because of what is said in the first verse: but this is not at all likely. 1. It appears that but thirty thousand were chosen out of the whole camp for this expedition, the rest being drawn up in readiness, should their co-operation be necessary. See verses 3 and 10. 2. That all the people were mustered, in order to make this selection, ver. 1. 3. That these thirty thousand were sent off by night, ver. 3. Joshua himself continuing in the camp a part of that night, ver. 9. with the design to put himself at the head of the army next morning. 4. That of the thirty thousand men, five thousand were directed to lie in ambush between Beth-el and Ai, on the west side of the city, ver. 12. the twenty-five thousand having taken a position on the north side of the city, ver. 11. 5. That the whole of the troops employed against Ai on this occasion, were those on the north and west, ver. 13. which we know from the preceding verses, were composed of thirty thousand chosen men. 6. That Joshua went in the course of the night, probably before day-break, into the valley, between Beth-el and Ai, where the ambuscade of five thousand men was placed, ver. 13. and gave them the proper directions how they were to proceed, and agreed on the sign he was to give them, at the moment he wished them to act, see ver. 18. and that after having done so, he put himself at the head of the twenty-five thousand men on

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready:

5 And I and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that they will flee before them,

6 (For they will come out after us) till we have drawn them from the city: for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, even the people of war

e Judg. 20. 29.—f Judg. 20. 32.—g Heb. pulled.—h 2 Sam. 13. 28.—i Verse 5.

the north side of the city, for we find him among them when the men of Ai issued out, ver. 15. though he was the night before in the valley on the west side, where the ambuscade lay, ver. 13. 7. That as Ai was but a small city, containing only twelve thousand inhabitants, it would have been absurd to have employed an army of several hundred thousand men against them. 8. This is confirmed by the opinion of the spies, chap. vii. ver. 3. who, from the smallness of the place, the fewness of its inhabitants, and the panic-struck state in which they found them, judged that three thousand troops would be quite sufficient to reduce the place. 9. That it appears this judgment was correctly enough formed, as the whole population of the place amounted only to twelve thousand persons, as we have already seen, ver. 25. 10. That even a less force might have been sufficient for the reduction of this place, had they been supplied with battering-rams, and such like instruments, which it does not appear the Israelites possessed. 11. That this is the reason why Joshua employed the stratagems detailed in this chapter, for having no proper instruments or machines by means of which he might hope to take the city by assault; and to reduce it by famine, which was quite possible, would have consumed too much time, he used the feigned flight, ver. 19. to draw the inhabitants from the city, that the ambush, ver. 12, 15. might then enter, and take possession of it. 12. That had he advanced with a greater force against the city, the inhabitants would have had no confidence in risking a battle, and consequently would have kept within their walls, which would have defeated the design of the Israelites, which was to get them from the city. 13. That all these circumstances considered, thirty thousand men, disposed as above, were amply sufficient for the reduction of the city; and were the whole of the Israelitish troops which were employed on the occasion.

Verse 8. Ye shall set the city on fire! Probably this means no more than that they should kindle a fire in the city, the smoke of which should be an indication that they had taken it. For as the spoils of the city were to be divided among the people, had they at this time set fire to the city itself, all the property must have been consumed, for the five thousand men did not wait to save any thing, as they immediately issued out to attack the men of Ai in the rear.

Verse 10. Numbered the people! יספר את העם tayiphkod at ha'am, he visited the people, that is, inspected their ranks, to see whether every thing were in perfect readiness, that, in case they should be needed, they might be led on to the attack. There is no doubt that Joshua had left the rest of the army so disposed and ready, part of which had probably advanced toward Ai, that he might easily receive reinforcements, in case of any disaster to the thirty thousand which had advanced against the city: and this consideration will serve to remove a part of the difficulty which arises from the 1st, 3d, and 10th verses, collated with other parts of this chapter. Had he brought all his troops in sight, the people of Ai would not have attempted to risk a battle, and would consequently have kept within their walls, from which it was the object of Joshua to decoy them. See the preceding observations, particularly the 10th, 11th, and 12th.

that *were* with him went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ^k of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and ^l their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^m wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel ⁿ made as if they were beaten before them; and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no ^o power to flee this way or that way: and the people that fled to the wilderness, turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the others issued out of the city against them: so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they ^p let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them; and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 ^q Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD, which he ^r commanded Joshua.

28 And Joshua burnt Ai, and made it ^s an heap for ever, *even* a desolation unto this day.

29 ^t And the king of Ai he hanged on a tree until eventide: ^v and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and ^w raise thereon a great heap of stones, that *remaineth* unto this day.

30 Then Joshua built an altar unto the LORD God of Israel, ^x in mount Ebal.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the ^y book of the law of Moses, an altar of whole

^k Or, of Ai.—Heb. their lying in wait. Ver. 4.—on Judg. 20. 34. Eccl. 9. 12. a Judg. 20. 36, &c.—o Heb. hand.—p Deut. 7. 2.—r Numb. 31. 24, 25.—s Ver. 2

t Deut. 13. 16.—u Ch. 10. 26. Ps. 107. 40. & 110. 5.—v Deut. 21. 22. Ch. 10. 22. w Ch. 7. 26. & 10. 27.—x Deut. 27. 4, 5.—y Exod. 20. 26. Deut. 27. 5, 6.

Verse 17. *There was not a man left in Ai or Beth-el*] It is very likely, that the principal strength of *Beth-el* had been previously brought into Ai, as the strongest place to make a stand in: *Beth-el* being but about three miles distant from Ai, and probably not greatly fortified. Therefore Ai contained, on this occasion, *All the men of Beth-el*, all the warriors of that city, as well as its own troops and inhabitants. Others think, that the Bethelites, seeing the Israelites fly, sallied out of their city as against a common enemy, but that finding the men of Ai discomfited, and the city taken, they returned to Beth-el, which Joshua did not think proper to attack at this time. From Judges i. 24. we find that Beth-el was then a *walled city*, in the hands of the Canaanites, and was taken by the house of *Joseph*.

Verse 18. *Stretch out the spear*] It is very probable that Joshua had a *flag* or *ensign* at the end of his spear, which might be easily seen at a considerable distance; and that the *unfurling* or *waving* of this, was the sign agreed on between him and the ambush.—See ver. 13. and the preceding observations on ver. 1. observation 6. and on seeing this *flag* or *ensign* unfurled, the men who lay in ambush arose, and entered the city: making the *fire* previously agreed-on.—See ver. 8.

Verse 19. *Set the city on fire.*] See on ver. 8.

Verse 20. *They had no power to flee this way or that way*] They were in utter consternation; they saw that the city was taken—they found themselves in the midst of their foes—that their wives, children, and property, had fallen a prey to their enemies, in consequence of which, they were so utterly panic-struck, as to be incapable of making any resistance.

Verse 24. *Returned unto Ai, and smote it with the edge of the sword.*] This must refer to the women, children, and old persons left behind; for it is likely that all the effective men had sallied out when they imagined the Israelites had fled. See ver. 16.

Verse 26. *Joshua drew not his hand back*] He was not only the *general*, but the *standard-bearer* or *ensign*, of his own army; and continued in this employment during the whole of the battle. See on ver. 18. Some commentators understand this, and ver. 18. *figuratively*, as if they

implied that Joshua continued in *prayer to God* for the success of his troops; nor did he cease till the armies of Ai were annihilated, and the city taken and destroyed. The Hebrew word *ידיו* *kidon*, which we render *spear*, is rendered by the Vulgate *clypeum*, buckler; and it must be owned, that it seems to have this signification in several passages of Scripture. See 1 Sam. xvii. 6. and 45. Job xxxix. 23. but it is clear enough also, that it means a *spear*, or some kind of *offensive armour*, in other places. See Job xli. 29. Jerem. vi. 23. I cannot therefore think that it has any *metaphorical* meaning, such as that attributed to the holding up of Moses's hands, Exod. xvii. 10—12. which is generally allowed to have a spiritual meaning, though it might be understood as the act of Joshua *in here*; and to this meaning an indirect glance is given in the note on the above place. But however the place in Exodus may be understood, that before us does not appear to have any metaphorical or equivocal meaning—Joshua continued to hold up or stretch out his spear, and did not slack from the pursuit, till the forces of Ai were utterly discomfited.

Verse 27. *Only the cattle and the spoil*] In the case of Jericho, these were all consigned to destruction, and therefore it was criminal to take any thing pertaining to the city, as we have already seen; but in the case before us, the cattle and spoils were expressly given to the conquerors by the order of God. See ver. 2.

Verse 28. *Unto this day.*] This last clause was probably added by a later hand.

Verse 29. *The king of Ai he hanged on a tree*] He had gone out at the head of his men, and had been taken prisoner, ver. 23. and the battle being over, he was ordered to be hanged, probably after having been *strangled*, or in some way deprived of life, as in the case mentioned, chap. x. 26. for in those times it was not customary to hang people alive.

As soon as the sun was down] It was not lawful to let the bodies remain all night upon the tree. See the note on Deut. xxi. 23. The Septuagint say, the king of Ai was hanged *ἐν δύο δένδρον*, upon a *double tree*, which probably means a *forked tree*, or something in the form of a *cross*. The tree on which criminals were hanged among

stones, over which no man hath lift up any iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side of the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal: as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAPTER IX.

All the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, unite their forces against Joshua, 1, 2. The inhabitants of Gibeon hearing what Joshua had done to Ai, sent ambassadors to him, feigning themselves to come from a very distant tribe, requesting a friendly alliance with him, 3-5. Their address is polite, and the means they used to deceive the Israelites, 6-13. The Israelitish elders are deceived, and make a league with them, which they confirm with an oath, 14, 15. After three days they are informed that the Gibeonites belong to the seven Canaanitish nations, yet they spare their cities, 16, 17. The congregation murmuring because of this, the elders excuse themselves because of their oath, 18, 19. They purpose to make the Gibeonites slaves to the congregation, 20, 21. Joshua calls them, and pronounces this sentence against them, 22, 23. They subvert themselves, and submit to their lot, 24, 25. They are spared, and made hewers of wood and drawers of water to the congregation, and to the altar, 26, 27.

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the val-

1 Exod. 20, 21.—a Deut. 27, 2, 8.—b Deut. 31, 9, 25.—c Deut. 31, 12.—d Deut. 11, 22 & 27, 12.—e Deut. 31, 11. Nehem. 8, 3.—f Deut. 28, 2, 15, 17 & 21, 30, 21 & 30, 19. g Deut. 31, 12.—h Verse 31.—i Hebrew, waited.—k Num. 34, 6.—l Exod. 3, 17 & 23.

leys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together, to fight with Joshua, and with Israel, with one accord.

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai.

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted, upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take

23.—m Psa. 83, 3, 5.—n Heb. mouth.—o Ch. 10. 2 Sam. 21, 1, 2.—p Ch. 6, 97.—q Ch. 5, 10.—r Ch. 11, 19.—s Exod. 23, 32. Deut. 7, 2.—t 20. 16. Judg. 2.—u Deut. 20, 11. 2 Kings 10, 6.—m Deut. 20, 15.—v Exod. 18, 14. Josh. 2, 10.—w Num. 21, 21, 23.

the Romans was called *arbor infelix*, and *lignum infelix*, the *unfortunate*, *ill-fated*, or *accursed tree*.

Raise thereon a great heap of stones] This was a common custom through all antiquity in every country, as we have already seen in the case of Achan. Chap. vii. 20.

Verse 30. Then Joshua built an altar] This was done in obedience to the express command of God. Deut. xxvii. 4-8. See the notes there.

Verse 32. A copy of the law of Moses] *מִשְׁנֵה תּוֹרַת* *misneh torath*, the *repetition of the law*; that is, a copy of the *blessings and cursings*, as commanded by Moses—not a copy of the *Decalogue*, as some imagine; nor of the book of Deuteronomy, as others think; much less of the whole Pentateuch, but merely of that part which contained the blessings and cursings, and which was to be read on this solemn occasion. See the note on Deut. xxvii. 3.

Verse 33. Half of them over against mount Gerizim] See the arrangement of the whole of this business in the note and observations on Deut. xxvii. 26. And see also the notes on chap. xxviii. of the same book.

Verse 35. With the women, and the little ones] It was necessary that all should know, that they were under the same obligation to obey—even the *women* are brought forward, not only because of their personal responsibility, but because to them, was principally entrusted the education of the children.—The *children* also witness this solemn transaction, that a salutary fear of offending God might be early, diligently, and deeply impressed upon their hearts. Thus every precaution is taken to ensure obedience to the Divine precepts, and consequently to promote the happiness of the people: for this, every ordinance of God is remarkable, as he ever causes the *interest and duty* of his followers to go hand in hand.

1. It may be asked, seeing God promised to deliver Ai into the hands of the Israelites, why needed they to employ so many men, and so many stratagems, in order to its reduction? To this it may be answered, that God will have man to put forth the wisdom and power with which he has endued him, in every important purpose of life;—that he endued him with those powers for this very end; and that it would be inconsistent with his gracious design, so to help man at any time, as to render the powers he had given him useless.

2. It is only in the use of lawful means that we have any reason to expect God's blessing and help. One of the ancients has remarked, "Though God has made man

without himself, he will not save him without himself; and therefore man's own concurrence of will, and co-operation of power with God, are essentially necessary to his preservation and salvation. This co-operation is the grand condition, *sine qua non*, on which God will help or save. But is not this "endeavouring to merit salvation by our own works?" No: for this is impossible, unless we could prove that all the mental and corporeal powers which we possess, came from and of ourselves, and that we held them independently of the power and beneficence of our Creator; and that every act of these was of infinite value, to make it an equivalent for the heaven we wished to purchase. Putting forth the hand to receive the alms of a benevolent man, can never be considered a purchase price for the bounty bestowed. For ever shall that word stand true in all its parts, Christ is the AUTHOR of eternal salvation to all them that OBEY him. Heb. v. 9.

NOTES ON CHAPTER IX.

Verse 1. And it came to pass when all the kings—heard thereof] From this account, it appears that the capture and destruction of Jericho, and Ai, had been heard of to the remotest parts of the land: that a general fear of the Israelitish arms prevailed; and that the different dynasties or petty governments into which the land was divided, felt all their interests at stake, and determined to make the defence of their country a common cause. This was the most prudent step they could take in their circumstance; and therefore they entered into a confederation, in order to arrest the progress of the Israelites. The great sea mentioned here, is the *Mediterranean sea*, the coasts of which were inhabited by the *Phœnicians, Tyrians, Sidonians, and Philistines*. It is very likely that all these united with the Canaanites, for their common safety.

Verse 3. The inhabitants of Gibeon heard] These alone, did not join the confederation. Gibeon is supposed to have been the capital of the Hivites. In the division of the land it fell to the lot of Benjamin, chap. xviii. 25. and was afterward given to the priests, chap. xxii. 17. See the note on chap. x. 2.

Verse 4. They did work wilily] Finesse of this kind is allowed by the conduct of all nations; and stratagems in war are all considered as legal. Nine-tenths of the victories gained, are attributable to stratagem; all sides practice them, and therefore none can condemn them. Much time and labour have been lost in the inquiry, "Did not the Gibeonites tell lies?" Certainly they did—and

victuals * with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

12 This our bread we took hot for our provision, out of our houses, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments, and our shoes, are become old by reason of the very long journey.

14 And the men took of their victuals, * and asked not counsel at the mouth of the LORD.

15 And Joshua * made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

* Heb. in your hand.—Or, they received the men by reason of their victuals. Numb. 27. 31. Isa. 50. 1, 2. See Judg. 1. 1. 1 Sam. 22. 10. & 23. 10, 11. & 30. 8.

what is that to us? Does the word of God commend them for it? It does not. Are they held up to us as examples? surely no. They did what any other nation would have done in their circumstances; and we have nothing to do with their example. Had they come to the Israelites, and simply submitted themselves without opposition, and without fraud, they had certainly fared much better. Lying and hypocrisy, always defeat their own purpose; and at best can succeed only for a short season. Truth and honesty never wear out.

Old sacks—and wine-bottles, old, &c.] They pretended to have come from a very distant country, and that their sacks, and the goat-skins that served them for carrying their wine and water, were worn out by the length of the journey.

Verse 5. Old shoes, and clouted] Their sandals, they pretended, had been worn out by long and difficult travelling, and they had been obliged to have them frequently patched during the way; their garments also being worn thin, and what remained of their bread, mouldy, and spotted with age; or, as our old version has it, bored, pierced with many holes by the vermin which had bred in it, through the length of the time it had been in their sacks: and this is the most literal meaning of the original נקודים nikkudim, which means spotted, or pierced with many holes.

The old and clouted shoes, has been a subject of some controversy; the Hebrew word בלתי balath, signifies worn out, from בלה balah, to wear away, and מעללואח melulluoth, from מלל melal, to spot or patch, i. e. spotted with patches. Our word clouted, in the Anglo-saxon geclutod, signifies seamed up, patched, from clut, a clout, rag, or small piece of cloth, used for piecing or patching. But some suppose, the word here comes from clout, the diminutive of clou, a small nail, with which the Gibeonites had fortified the soles of their shoes, to prevent them from wearing out in so long a journey; but this seems very unlikely; and our old English term clouted, seamed, or patched, expresses the spirit of the Hebrew word.

Verse 6. Make ye a league with us.] כרתו לנו ברית caritu lanu berith, cut, or divide the covenant sacrifice with us. From this it appears, that heathenism, at this time, had its sacrifices; and covenants were ratified by sacrificing to, and invoking the objects of their adoration.

Verse 7. Peradventure ye dwell among us] It is strange, they should have had such a suspicion, as the Gibeonites had acted so artfully: and it is as strange, that having such a suspicion, they acted with so little caution.

Verse 8. We are thy servants.] This appears to have been the only answer they gave to the question of the Israelitish elders, and this they gave to Joshua, not to them, as they saw that Joshua was commander in chief of the host.

Who are ye? and from whence come ye?] To these questions, from such an authority, they felt themselves obliged to give an explicit answer; and they do it very artfully, by a mixture of truth, falsehood, and hypocrisy.

Verse 9. Because of the name of the Lord thy God] They pretend that they had undertaken this journey on a religious account; and seem to intimate, that they had the highest respect for Jehovah, the object of the Israelites' worship; this was hypocrisy.

We have heard the fame of him] This was true: the wonders which God did in Egypt, and the discomfiture of Sihon and Og, had reached the whole land of Canaan; and it was on this account, that the inhabitants of it were panic-struck. The Gibeonites knowing that they could not stand where such mighty forces had fallen, wished to

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours; and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were ^b Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let

2 Sam. 2. 1. & 5. 19.—a. Chap. 11. 19. 2 Sam. 21. 2.—b. Ch. 13. 25, 26, 28. Ezra 2. 25. c. Eccles. 5. 2. Psa. 15. 4.

make the Israelites their friends. This part of their relation was strictly true.

Verse 11. Wherefore our elders, &c.] All this, and what follows to the end of ver. 13. was false, contrived merely for the purpose of deceiving the Israelites; and this they did to save their own lives; as they expected all the inhabitants of Canaan to be put to the sword.

Verse 14. The men took of their victuals] This was done, in all probability, in the way of friendship: for, from time immemorial to the present day, eating together, in the Asiatic countries, is considered a token of unalterable friendship; and those who eat even salt together, feel themselves bound thereby in a perpetual covenant. But the marginal reading of this clause should not be hastily rejected.

And asked not counsel at the mouth of the Lord] They made the covenant with the Gibeonites, without consulting God by Urim and Thummim, which was highly reprehensible in them, as it was a state transaction, in which the interests and honour of God their King were intunately concerned.

Verse 15. Joshua made peace with them] Joshua agreed to receive them into a friendly connection with the Israelites; and to respect their lives and properties; and the elders of Israel bound themselves to the observance of it, and confirmed it with an oath. As the same words are used here as in ver. 6. we may suppose that the covenant was made in the ordinary way, a sacrifice being offered on the occasion, and its blood poured out before the Lord. See on Gen. xv. 10, &c.

Verse 16. At the end of three days] Gibeon is reputed to be only about eight leagues distant from Gilgal, and on this account the fraud might be easily discovered in the time mentioned above.

Verse 17. The children of Israel—came unto their cities] Probably when the fraud was discovered, Joshua sent out a detachment to examine their country, and to see what use could be made of it in the prosecution of their war with the Canaanites. Some of the cities mentioned here, were afterward in great repute among the Israelites; and God chose to make one of them, Kirjath-jearim, the residence of the ark of the covenant for twenty years, in the reigns of Saul and David. There is no evidence that the preservation of the Gibeonites was displeasing to Jehovah.

Verse 18. All the congregation murmured] Merely because they were deprived of the spoils of the Gibeonites. They had now got under the full influence of a predatory spirit; God saw their proneness to this, and therefore, at particular times, totally interdicted the spoils of conquered cities, as in the case of Jericho.

Verse 19. We have sworn unto them] Although the Israelites were deceived in this business, and the covenant was made on a certain supposition, which was afterward proved to have had no foundation in truth, and consequently the whole engagement on the part of the deceived was hereby vitiated, and rendered null and void; yet, because the elders had eaten with them, offered a covenant sacrifice, and sworn by Jehovah, they did not consider themselves at liberty to break the terms of the agreement, as far as the lives of the Gibeonites were concerned. That their conduct in this respect was highly pleasing to God, is evident from this, that Joshua is nowhere reprehended for making this covenant, and sparing the Gibeonites; and that Saul, who four hundred years after this, thought himself and the Israelites loosed from this obligation, and, in consequence, oppressed and destroyed the Gibeonites, was punished for the breach of this treaty, being considered as

them live, lest ⁴ wrath be upon us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be ^a hewers of wood and drawers of water unto all the congregation; as the princes had ^f promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, ^a We are very far from you; when ^b ye dwell among us?

23 Now therefore ye ^{are} ⁱ cursed, and there shall ^{be} none of you be freed from being bondmen, and ^h hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God ^{commanded} his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore ^{we} were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we ^{are} ^o in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so he did unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua ^{made} them that day ^a hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, ^r in the place which he should choose.

CHAPTER X.

Adonizedek, king of Jerusalem, hearing of the capture of Ai, and that the Gibeonites had made peace with Israel, calls to his assistance four other kings, to fight against Gibeon, 1-4. They join forces, and encamp against Gibeon, 5. The Gibeonites send to Joshua for succour, 6, who immediately marches to their relief, receives encouragement from God, and falls suddenly on the confederate forces, 7-9, and defeats them—they fly; and multitudes of them are slain by a miraculous shower of hailstones, 10, 11. Joshua, finding that the day began to fall, prayed that the sun and moon might stand still, that they might have time to pursue and utterly destroy these confederate forces, 12. The sun and moon stand still, and make that day as long as two, 13, 14. Joshua and the people return to their camp at Gilgal, 15. The five kings having taken shelter in a cave at Makkedah, Joshua commanded the people to roll great stones against the mouth of the cave, and set a watch to keep it, while Israel were pursuing their enemies, 16-19. The Israelites return to Makkedah, bring forth the five kings, they slay and hang them on five trees, 20-27. The families take and destroy Makkedah, 28, and Libnah, 29, 30, and Leisah, 31, 32, and defeat Hiram, king of Gezer, 33, and take Eglon, 34, 35, and Hebron, 36, 37, and Debir, 38, 39, and all the country of the hills, south, vale, and springs, and the whole country from Kadesh-barnea to Gibeon, 40-42. They return to Gilgal, 43.

NOW it came to pass, when Adonizedek, king of Jerusalem, had heard how Joshua had taken Ai, and had utterly destroyed it; ^a as he had done to Jericho and her king, so he had done to Ai and her king; and ^b how the inhabitants of Gibeon had made peace with Israel, and were among them;

A. M. 2554.
B. C. 1450.
An. Exod. lxx.
41.
Anno ante
1. Olymp. 674.

^d See 2 Sam. 21. 1, 2, 6. Ezek. 17. 13, 15, 18, 19. Zech. 5. 3, 4. Mal. 3. 5.—e Deut. 20. 11.—f Verse 15.—g Verse 6, R.—h Verse 16.—i Genesis 9. 25.—k Hebrew, not to cut off from you.

¹ Ver. 21, 27.—m Exod. 23. 32. Deut. 7. 1, 2.—n Exod. 15. 14.—o Gen. 16. 6.—p Heb. fore, or delivered to be. ¹ Chron. 5. 9, 2. Ezra 3. 21.—q Ver. 31, 33.—r Deut. 12. 5. ⁴ Ch. 6. 21.—t Ch. 8. 22, 26, 28.—u Ch. 9. 15.

the violator of a most solemn oath, and covenant engagement. See 2 Sam. xxi. 2-9. and see Ezek. xvii. 13, 19.

All these circumstances laid together, prove that the command to destroy the Canaanites was not so absolute as is generally supposed: and should be understood as rather referring to the destruction of the political existence of the Canaanitish nations, than to the destruction of their lives. See the notes on Deut. xx. 10. and 17.

Verse 21. *Hewers of wood and drawers of water*] Perhaps this is a sort of proverbial expression, signifying the lowest state of servitude, though it may also be understood literally. See below.

Verse 23. *Now therefore ye are cursed*] Does not this refer to what was pronounced by Noah, Gen. ix. 25. against Ham and his posterity? Did not the curse of Ham imply slavery, and nothing else? *Cursed be Canaan, a servant of servants shall he be*—and does it not sufficiently appear that nothing else than perpetual slavery is implied in the curse of the Gibeonites? They were brought, no doubt, under tribute; performed the meanest offices for the Israelites, being in the same circumstances with the servile class of Hindoos, called the *Chelrees*; had their national importance annihilated, and yet were never permitted to incorporate themselves with the Israelites. And we may reasonably suppose, that this was the purpose of God relative to all the Canaanitish nations: those who would not renounce their idolatry, &c. were to be extirpated,—those who *did*, were to be preserved alive, on condition of becoming tributary, and serving as slaves. See the note on Deut. xx. 17.

Hewers of wood and drawers of water] The disgrace of this state lay not in the laboriousness of it, but in its being the common employment of the females; if the ancient customs among the same people were such as prevail now: the most intelligent travellers in those countries, represent collecting wood for fuel, and carrying water, as the peculiar employment of the females. The Arab women of Barbary do so, according to Dr. Shae. The daughters of the Turcomans, in Palestine, are employed, according to D'Arnieux, in fetching wood and water for the accommodation of their respective families. From these circumstances Mr. Harmer reasons thus: "The bitterness of the doom of the Gibeonites, does not seem to have consisted in the laboriousness of the service enjoined them, for it was usual for women and children to perform what was required of them; but its degrading them from the characteristic employment of men, that of bearing arms; and condemning them and their posterity for ever to the employment of females. The not receiving them as allies was bitter; the disarming them who had been warriors, and condemning them to the employment of females, was worse; but the extending this degradation to their posterity, was bitterest of all. It is no wonder, that in these circumstances, they are said to have been cursed." Obs. vol. iv. p. 297.

Verse 24. *We were sore afraid of our lives*] Self-preservation, which is the most powerful law of nature,

dictated to them those measures which they adopted; and they plead this as the motive of their conduct.

Verse 25. *We are in thine hand*] Entirely in thy power.

As it seemeth good and right unto thee—do] Whatever justice and mercy dictate to thee to do us, that perform. They expect justice, because they deceived the Israelites; but they expect mercy also, because they were driven to use this expedient for fear of losing their lives. The appeal to Joshua is full of delicacy and cogent argument.

Verse 26. *And so did he unto them*] That is, he acted according to justice and mercy; he delivered them out of the hands of the people, so that they slew them not; here was mercy; and he made them hewers of wood and drawers of water to the congregation, and to the altar of God; here was justice. Thus Joshua did nothing but what was good and right, not only in his own eyes, but also in the eyes of the Lord.

How long the Gibeonites were preserved as a distinct people after this, we know not. That they existed in the time of David, is evident from the circumstance mentioned on ver. 19. They are not mentioned after the captivity; and it is probable that they were nearly annihilated by the persecution raised up against them by Saul. Some suppose that the Gibeonites existed under the appellation of *Nethinim*; but of this there is no decisive proof; the *Nethinim* were probably slaves of a different race.

On what we meet with in this chapter, we may make the following observations.

1. The Gibeonites told lies, in order to save their lives. No expediency can justify this, nor are we called to attempt it. The Gibeonites were heathens, and we can expect nothing better from them.—See note at the end of chap. ii.

2. They did not profit by their falsity: had they come in fairly, sought peace, and renounced their idolatry, they would have had life on honourable terms. As it was, they barely escaped with their lives, and were utterly deprived of their political liberty. Even the good that is sought by unlawful means, has God's curse on it.

3. We need not be solicitous for the character of the Gibeonites here; they are neither our models, nor believers in the true God: and therefore pure religion is not concerned in their prevarication and falsity.

4. We see here of what solemn importance an oath was considered among the people of God; they swore to their own hurt, and changed not. When once they had bound themselves to their Maker, they did not believe that any changing circumstances could justify a departure from so awful an obligation. Thus, reader, shouldst thou fear a lie, and tremble at an oath.

NOTES ON CHAPTER X.

Verse 1: *Adonizedek*] This name signifies the lord of justice or righteousness: and it has been conjectured that the Canaanitish kings assumed this name in imitation of that of the ancient patriarchal king of this city, Melchizedek, whose name signifies king of righteousness, or

2 That they * feared greatly, because Gibeon *was* a great city, as one of the * royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek, king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: * for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, † gathered themselves together, and went up, they and all their host, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua * to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

† Exod. 15, 11, 16. Deut. 11, 25.—w Heb. cities of the kingdom.—x Ver. 1. Ch. 9, 15.—y Ch. 9, 2.—z Ch. 5, 10 & 9, 6.—a Ch. 8, 1.—b Ch. 11, 6. Judg. 4, 14.

my righteous king: a supposition that is not improbable, when the celebrity of Melchizedek is considered.

Jerusalem ירושלים *Yerushalam*, this word has been variously explained—if it be compounded of שָׁלוֹם *shalam*, peace, perfection, &c. and נְרָא *raah*, he saw, it may signify the vision of peace—or, he shall see peace or perfection.

Verse 2. *As one of the royal cities*] Not a regal city, but great, well inhabited, and well fortified, as those cities which served for the royal residence, generally were. It does not appear that the Gibeonites had any king—they seem to have been a small, but powerful republic, all the men thereof *were* mighty, merely governed by their elders; for, in their address to Joshua, chap. ix. 11. they mention no king, but simply state that they were sent by their elders and the inhabitants of their country—nor do we any where read of their king, and therefore, we may naturally suppose that they had none.

Verse 3. *Hoham king of Hebron*] This city was situated in the mountains, southward of Jerusalem, from which it was about thirty miles distant. It fell to the tribe of Judah.

Piram king of Jarmuth] There were two cities of this name; one belonged to the tribe of Issachar, see chap. xxi. 29. that mentioned here, fell to the tribe of Judah, see chap. xv. 34. It is supposed to have been about eighteen miles distant from Jerusalem.

Japhia king of Lachish] This city is celebrated in Scripture: in that city Amaziah was slain by conspirators, 2 Kings, xiv. 19. It was besieged by Sennacherib, 2 Kings, xviii. 14, 17. and without effect by the Assyria, as we learn from Isa. xxxviii. 7. it was also besieged by the army of Nebuchadnezzar, see Jer. xxxiv. 7. it also fell to the lot of Judah, Josh. xv. 39.

Debir king of Eglon] Where this city was situated, is very uncertain; but we learn from chap. xv. 39. that it fell to the lot of the tribe of Judah.

Verse 5. *The five kings of the Amorites*] This a general name for the inhabitants of Canaan, otherwise called *Canaanites*—and it is very likely they had this appellation, because the Amorites were the most powerful tribe or nation in that country. The inhabitants of Jerusalem were *Jebusites*, xv. 63. those of Hebron were *Hittites*, Genesis xxiii. 2, 3. xxv. 9, 10. and the Gibeonites were *Hivites*, Joshua ix. 7. and yet all these are called *Amorites* occasionally, probably for the reason already mentioned, viz. because that tribe was numerous and powerful.

Verse 7. *Joshua—came unto them suddenly*] This he did by a forced march during the night: for he went up from Gilgal all night; from Gilgal to Gibeon was about eighteen or twenty miles; and having fallen so unexpectedly on these confederate kings, they were immediately thrown into confusion.

Verse 10. *Slew them with a great slaughter at Gibeon*] Multitudes of them fell in the onset; after which they fled, and the Israelites pursued them by the way of Beth-horon. There were two cities of this name, the upper and lower, both in the tribe of Ephraim, and builded by Sheerah, the daughter of Ephraim, 1 Chron. vii. 24. The situation of these two cities is not exactly known.

To Azekah and unto Makkedah] These two cities were in the tribe of Judah, Josh. xv. 35—41.

Verse 11. *The Lord cast down great stones from heaven*

7 So Joshua ascended from Gilgal, he, and * all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord said unto Joshua, † Fear them not: for I have delivered them into thine hand; ‡ there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the Lord † discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up * to Beth-horon, and smote them to † Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, ‡ that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones, than they whom the children of Israel slew with a sword.

12 ¶ Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites

† Ch. 1, 5.—d Judg. 1, 15. 1 Sam. 7, 10, 12. Psal. 18, 14. Isa. 28, 21.—e Ch. 16, 3, 5. f Ch. 15, 35.—g Isa. 18, 13, 14. & 77, 17. Isai. 20, 20. Eccles. 46, 6. Rev. 16, 21.

ren upon them] Some have contended that stones, in the common acceptance of the word, are intended here: and that the term *hailstones* is only used to point out the celebrity of their fall, and their quantity. That stones have fallen from the clouds, if not from a greater height, is a most incontestable fact. That these have fallen in different parts of the world is also true—the East Indies, America, France, Germany, England, &c. have all witnessed this phenomenon: of such stones I have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hailstones, in the proper sense of the word, are meant, as well as expressed, in the text. That God on other occasions, has made use of hailstones, to destroy both men and cattle, we have ample proof in the plague of hail that fell on the Egyptians.—See the note on Exod. ix. 19. There is now before me a square of glass, taken out of a south window in the house of Mr. Ball, of Creekerston, in the parish of Longbridge Deverell, county of Wilts, through which a hailstone passed in a shower that fell there June 1, 1780, at two o'clock, p. m. The hole is an obtuse ellipsis, or oval, and is cut as true as if it had been done with a diamond: it is three inches and a half in diameter: a proof that the stone that pierced it, (which was about eleven inches in circumference) came with inconceivable velocity, else the glass must have been shattered to pieces. I have known a cannon-ball go through a square of glass in the cabin window of a ship, and make precisely the same kind of hole, without either shattering or even starting the glass. It is needless to add, that this hail shower did great damage, breaking even trees in pieces, and destroying the vegetation through the whole of its extent. But allowing that extraordinary showers of hail have fallen in England or France, is it likely that such showers ever fell in the Promised Land? They certainly have. Albertus Aquensis, one of the writers in the collection, *Gesta Dei per Francos*, in describing the expedition of Baldwin I. in the Holy Land, observes, that when he and his army were in the Arabian mountains, in the vicinity of the Dead sea, they suffered incredibly from horrible hail, terrible frost, and indescribable rain and snow, so that thirty of his men perished by them. His words are, "Sexta vero die montanis permensis, in extremo illorum cacumine maxima pertulerunt pericula, in GRANDINE horribili, in GLACIE terribili, in pluvia et nive INAUDITA, quorum immanitate, et horrore ingruente, ad triginta homines pedites, præ frigore, mortui sunt."—Hist. Hieros. p. 307. I conclude therefore, that a shower of hailstones may be meant; and that this shower, though natural in itself, was supernaturally employed on this occasion, and miraculously directed to fall where it did, and do the execution described.

But I am ready to grant notwithstanding, that as a most stupendous miracle was in this instance wrought, in causing the sun and moon to stand still; there can be no doubt that the shower of stones, which was also miraculous, might have been of real stones, as well as hailstones. Of late, this subject of the fall of real stones from the clouds, has been very closely investigated, and not only the possi-

before the children of Israel, and he said in the sight of Israel, ^b Sun, stand thou still upon

Gibeon; and thou, Moon, in the valley of ^a Aja-lon.

In Isai. 24. 2. Hab. 3. 11. Eccles. 10. 4.

In Heb. be silent — k Judg. 12. 12.

bility of the fall of such stones from the clouds, or from much higher regions, but the certainty of the case has been fully demonstrated. These substances are now, in philosophical language, denominated *Æroliths*, or *air-stones*; and the following table, constructed by M. *Izarn*, a foreign chymist, exhibits a variety of facts of this kind, shows the places and times in which these substances fell;

and the testimony by which these facts are supported. As it is as possible that God might have projected a shower of stones on these idolaters, even from the moon, as to arrest that planet in her course, I give the table, and leave the Reader to decide in the present case, for *Æroliths* or *hailstones*, as may seem to him most congruous to the fact here related.

Substances.	Places where they fell.	Period of their fall.	Testimony.
Shower of stones	At Rome	Under Tullus Hostilius	Livy.
Shower of stones	At Rome	{ Consuls, C. Martius and M. Torquatus	J. Obsequens.
A very large stone	Near the river Negos, Thrace	{ Second year of the 78th Olympiad	Pliny.
Three large stones	In Thrace	Year before J. C. 452	Ch. of Count Marcellin.
Stone of 72 lbs.	Near Larissa, Macedonia	January, 1706	Paul Lucas.
About 1,200 stones; one 120 lbs.	Near Padua, in Italy	In 1510	Carden, Varcit.
Another of 60 lbs.	On mount Vasier, Provence	November 27, 1637	Gassendi.
Another of 59 lbs.	Liponas, in Bresse	September, 1753	De La Lande.
Two large stones, weighing 20 lbs.	Niort, Normandy	In 1750	De La Lande.
A stony mass	At Luze, in Le Maine	September 13, 1768	Bacheley.
A stone of 7 1-2 lbs.	At Aire, in Artois	In 1768	Gurson de Boyaval.
A stone	In Le Cotentin	In 1768	Morand.
A stone	Environns of Agen	July 24, 1790	St. Amand, Baudin, &c.
Extensive shower of stones	Sienna, Tuscany	July, 1794	Earl of Bristol.
About 12 stones	Wold Cottage, Yorkshire	December 13, 1795	Captain Topham.
A large stone of 56 lbs.	In Portugal	February 19, 1796	Southey.
A stone of 10 lbs.	Salé, department of the Rhone	March 17, 1798	Le Lieuvre and De Drée.
A stone of about 190 lbs.	Benares, East Indies	December 19, 1798	J. Lloyd Williams, Esq.
Shower of stones	{ At Plann, near Tabor, { Bohemia	July 3, 1753	B. De Born.
Shower of stones	America	April 5, 1800	Philosophical Magazine.
Mass of iron, 70 cubic feet	Abakauk, Siberia	Very old	Pallas, Chladni, &c.
Mass of ditto, 40 quintals	Barbouthan, near Roquefort	July, 1789	Darcet, jun. Lomet, &c.
Shower of stones	Ensisheim, Upper Rhine	November 7, 1492	Butenchoen.
Large stone, 260 lbs.	Near Verona	In 1762	Acad. de Bourd.
Two stones, 200 and 300 lbs.	Salica, near Ville Franche	March 12, 1798	De Drée.
A stone of 20 lbs.	Near L'Aigle, Normandy	April 26 1803	Fourcroy.
Several ditto, from 10 to 17 lbs.			

The stones generally appear luminous in their descent, moving in oblique directions, with great velocities, and commonly with a hissing noise. They are frequently heard to explode, or burst, and seem to fly in pieces, the larger parts falling first. They often strike the earth with such force, as to sink several inches below the surface. They are always different from the surrounding bodies, but in every case are similar to one another, being semi-metallic, coated with a thin black encrustation. They bear strong marks of recent fusion. Chymists have found, on examining these stones, that they very nearly agree in their nature and composition, and in the proportions of their component parts. The stone which fell at Ensisheim, in Alsace, in 1492, and those which fell at L'Aigle, in France, in 1903, yielded by the analysis of Fourcroy and Vauquelin, as in this table:

ENSISHEIM stone fell A. D. 1492.	L'AIGLE stone fell A. D. 1803.	
56 0	54	of silica
30 0	36	—oxyd of iron
12 0	9	—magnesia
2 4	3	—oxyd of nickel
3 5	2	—sulphur
1 4	1	—lime
105 3	105	

Their specific gravities are generally about three or four times that of water, being heavier than common stones. From the above account, it is reasonable to conclude, that they have all the same origin. To account for this phenomenon, various hypotheses have appeared; we shall mention three: 1. That they are little planets, which circulating in space, fall into the atmosphere, which by its friction diminishes the velocity, so that they fall by their weight. 2. That they are concretions formed in the atmosphere. 3. That they are projected from lunar volcanoes. These are the most probable conjectures we can meet with, and of these the two former possess a very small degree of probability; but there are very strong reasons in favour of the last. Among the reasons we may notice the following: 1. Volcanoes in the moon have been observed by means of the telescope. 2. The lunar volcanoes are very high, and the surface of that globe suffers frequent changes, as appears by the late observations of Schroeter. 3. If a body be projected from the moon to a distance greater than that of the point of equilibrium, between the attrac-

tion of the earth and moon, it will, on the known principle of gravitation, fall to the earth. 4. That a body may be projected from the lunar volcanoes beyond the moon's influence, is not only possible, but very probable; for on calculation it is found, that four times the force usually given to a twelve pounder, will be quite sufficient for this purpose: it is to be observed, that the point of equilibrium is much nearer the moon; and that a projectile from the moon will not be so much retarded as one from the earth, both on account of the moon's rarer atmosphere, and its less attractive force. On this subject, see Mr. Haward's valuable paper in the Philosophical Transactions for 1802, and Dr. Hutton's Dissertation in the new abridgment, part xxi. It is highly probable, that the ancile, or sacred shield that fell from heaven in the reign of Numa Pompilius, was a stone of this sort. The description of its fall, as given by Ovid, *Fast.* lib. iii. bears a striking resemblance to recent accounts of stones falling from the atmosphere, particularly in the luminous appearance and hissing noise with which it was accompanied.

Dum hospitium totum jam sol emoverat orbem,
Et crassis æthere venit ab axe *Ærolith*.
Ter tunc non nubes, una fulgura missi:
Credite dicenti: mira, et acta loquor.
Et melius cœli regione *dehiscere* capti:
Summum oculos cœca luce turbata nitens.
Eccœ levi actum versatum finit orbem.
Decet hic, a populo clamor ad antra venit
Tollit lauro moneta
Liquæ ancile vocat, quod ab omni parte recinunt est.

It is very possible that the *Palladium of Troy*, and the *Image of the Ephesian Diana*, were stones which really fell from the atmosphere: bearing some rude resemblance to the human form. See the *IMPERIAL ENCYCLOPEDIA*, article *Ærolith*.

I believe it is generally agreed among philosophers, 1. That all these aerial stones, chymically analyzed, show the same properties: 2. That no stone found on our earth, possesses exactly the same properties, nor in the same proportions. This is an extraordinary circumstance and deserves particular notice.

Verse 12. *Then spake Joshua to the Lord*] Though Joshua saw that the enemies of his people were put to flight, yet he well knew that all which escaped would rally again; and that he should be obliged to meet them once more in the field of battle if permitted now to escape; finding that the day was drawing toward a close, he feared that he should not have time sufficient to complete the destruction of the confederate armies: in this moment, being suddenly inspired with divine confidence, he requested the

15 ^q And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, ^r Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them, entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: ^s none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out these kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, ^t put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, ^u Fear not,

nor be dismayed, be strong, and of good courage: for ^v thus shall the Lord do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: *and* they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which* remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah ^w as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joshua passed from ^b Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

^q Ver. 63.—^r Psa. 43. 4, 5. Isai. 2. 10.—^s Ver. 22. Psa. 18. 37—41.—^t Heb. cut off the tail.—^u Exod. 11. 7.—^v Psa. 107. 40. & 110. 5. & 149. 8, 9. Isai. 26. 5, 6. Mal. 4. 2.

^w Deut. 21. 6, 8. Ch. 1. 9.—^x Deut. 3. 21. & 7. 12.—^y Ch. 8. 26.—^z Deut. 21. 14. Ch. 5. 22.—^a Ch. 6. 21.—^b 2 Kings 8. 22.

spoken largely on this difficult subject; but in such a way, as I am obliged to confess, has given me little satisfaction; and which appears to me to leave the main difficulties unremoved. Conscious of the difficulties of this subject, I beg leave to address every candid reader, in the often quoted words of an eminent author,

*Fine, vale! et quid novisti rectius istis,
Candidus imperiti: et non, his utere morum.
Hor. Epist. l. i. E. vi. ver. 67.*

Farewell! and if a better system's thine,
Impart it frankly, or make use of mine. Francis.

Book of Jasher] The book of the upright. See on Numb. xxi. 14. Probably this was a book, which, in reference to Joshua and his transactions, was similar to the Commentaries of Caesar, on his wars with the Gauls. Critics and commentators are greatly divided in their sentiments relative to the nature of this book. The opinion above appears to me most probable.

Verse 14. *And there was no day like that!* There was no period of time in which the sun was kept so long above the horizon, as on that occasion. Some learned men have supposed that the *Fable of Phaeton* was founded on this historic fact. The fable may be seen, with all the elegance of poetic embellishment, in the commencement of the second book of Ovid's *Metamorphoses*: but I confess I can see nothing in the pretended copy, that can justify the above opinion.

Verse 15. *And Joshua returned—unto the camp to Gilgal.*] That the Israelitish army did not return to the camp at Gilgal, till after the hanging of the five kings and the destruction of their cities, is sufficiently evident from the subsequent parts of this chapter. When all this business was done, and not before, they returned unto the camp to Gilgal. See ver. 43. This verse is omitted by the *Sephuagint* and by the *Anglo-Saxon*: and it does not appear to have existed in the ancient *hexaplar* versions; it stands in its proper place, ver. 43. and is not only useless where it is, but appears to be an incumbrance to the narrative. Should it be considered as genuine, and in its proper place; I would propose that מקדח *Makkedah*, should be read instead of גלגל *Gilgalah*, for we find from ver. 21. that Joshua had a temporary camp there. *Then Joshua returned and all Israel with him, unto the camp to Makkedah*—after which we may suppose, that Joshua, having secured the cave, sent some detachments to scour the country, and cut off all the remaining straggling Canaanites; when this was done, they also returned to the camp at Makkedah, as is related, ver. 21. and when the business

was completed, they struck the camp at Makkedah, and all returned to their (fortified) camp at Gilgal, ver. 43.

Verse 16. *Hid themselves in a cave*] It is very likely that this cave was a fortified place, among some rocks; for there were many such places in different parts of Palestine.

Verse 21. *None moved his tongue*] The whole transactions of this important day, had been carried on so evidently under the direction of God, that there was not the least murmuring, nor cause for it, among them, for their enemies were all discomfited. There is an expression similar to this, Exod. ix. 7. on which the reader is requested to consult the note.

Verse 24. *Put your feet upon the necks of these kings.*] This act was done *symbolically*, as a token not only of the present complete victory, but of their approaching triumph over all their adversaries, which is the interpretation given of it by Joshua, in the succeeding verse.

Verse 26. *Smote—slew—and hanged them on five trees*] Hanging *alive* seems a barbarous custom; among the Hebrews, criminals were first deprived of life, this was the debt required by *justice*; then they were hanged up, perhaps generally by the *hands*, not by the *neck*; this was done by way of *example*, to deter others from committing the crimes for which those had suffered: but they were never permitted to hang thus exposed *all night*, as this could have answered no purpose, either of *justice* or *example*, as they could not be seen in the night season. *One day* also was deemed enough for their exposure, it being thought sufficient to show the public, that justice had been executed: and to have exhibited them *longer* would have appeared to be a barbarous cruelty, which attempted to extend punishment beyond the possible requisitions of justice. See the note on Deut. xxi. 23.

Verse 28. *That day Joshua took Makkedah*] It is very possible, that Makkedah was taken on the evening of the same day in which the miraculous *solstice* took place; but as to the other cities mentioned in this chapter, they certainly were subdued some days after; as it is not possible that an army, exhausted as this must have been, with a whole night's march, and two days' hard fighting, could have proceeded farther than Makkedah that night—the other cities were successively taken in the following days.

Verse 29. *Fought against Libnah*] This city was near Makkedah, see chap. xv. 42. and fell to the tribe of Judah, ver. 20, 42. and was given to the priests, chap. xxi. 13. Sennacherib besieged it, after he had been obliged to raise the siege of Lachish. See 2 Kings, xix. 8. Isa. xxxvii. 8.

CHAPTER XI.

The kings of Hazor, Madon, Shimron, and Achshaph, with those of the mountains, plains, &c. and various chiefs of the Canaanites and Amorites, confederate against Israel, 1-3. They pitch their tents at the waters of Merom, 4, 5. The Lord encourages Joshua, 6. He attacks and destroys them, 7, 8. He burns all their horses, and burns all their chariots, 9. Takes and burns several of their cities, 10-13. The Israelites take the spoils, 14, 15. An account of the country taken by Joshua, 16-18. The Gibeonites and Hivites only, make peace with Israel, 16. All the rest treat, and are overcome, 20. Joshua cuts off the Anakim, 21, 22. The conquered lands are given to Israel, and the war is concluded, 23.

An Exod. lxx. 41. Anno ante I. Olym. p. 674.

AND it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that were on the north of the mountains, and of the plains south of Chinnereth, and in the valley, and in the borders of Dor on the west,

3 And to the Canaanite on the east, and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts

with them, much people, even as the sand that is upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 And the Lord said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

1 Ch. 10. 3.—k Ch. 19. 15.—l Numb. 34. 11.—m Ch. 17. 11. Julg. 1. 27. 1 Kings 4. 11. Judg. 3. 3.—o Ch. 13. 11.—p Gen. 31. 49.—q Gen. 22. 17. & 32. 12. Julg. 7. 12.

1 Sam. 13. 5.—r Heb. assembled by appointment.—s Ch. 10. 6.—t 2 Sam. 8. 4. u Ur, Zidon-rabbah.—v Ch. 13. 6.—w Or, salt pits.—x Heb. burnings.—y Ver. 6.

NOTES OF CHAPTER XI.

Verse 1. Jabin king of Hazor] It is probable that Jabin was the common name of all the kings of Hazor. That king, by whom the Israelites were kept in a state of slavery for twenty years, and was defeated by Deborah and Barak, was called by this name, see Judg. iv. 2, 3, 23. The name signifies wise or intelligent. The city of Hazor was situated above the lake Semechon, in upper Galilee, according to Josephus, Antiq. lib. v. c. 6. It was given to the tribe of Naphtali, Josh. xix. 36. who, it appears, did not possess it long; for though it was burnt by Joshua, ver. 11. it is likely that the Canaanites rebuilt it, and restored the ancient government, as we find a powerful king here about one hundred and thirty years after the death of Joshua, Judg. iv. 1. It is the same that was taken by Tiglath-pileser, together with Kadesh, to which it is contiguous, see 2 Kings xv. 29. It is supposed to have given name to the Valley or Plain of Hazor or Nazor, situated between it and Kadesh, where Jonathan and Matathias defeated the armies of Demetrius, and slew three thousand of their men, 1 Maccab. xi. 63-74. It was, in ancient times, the metropolitan city of all that district, and a number of petty kings or chieftains were subject to its king, see ver. 10. and it is likely that it was those tributary kings who were summoned to attend the king of Hazor on this occasion; for Joshua having conquered the southern part of the promised land, the northern parts seeing themselves exposed, made now a common interest, and joining with Jabin, endeavoured to put a stop to the progress of the Israelites. See Calmet.

Jobab king of Madon] This royal city is nowhere else mentioned in Scripture, except in chap. xii. 19. The Vatican copy of the Septuagint reads Mapuv, Maron, which, if legitimate, Calmet thinks may mean, Maronia, or Marath, in Phœnicia, to the north of mount Libanus. The Hebrew text reads מרון Meron, chap. xii. 20. after Shimron, which is probably the same with מרון Madon, ver. 19. the word having casually dropped out of the preceding place into the latter, and the resh ר and daleth ד interchanged, which might have easily happened from the great similarity of the letters. Hence Calmet conjectures that it may be the same place with מרון Meroz, Judg. v. 23.

King of Shimron] This city is supposed to be the same with Symira, in Cælo-Syria, joined to Maron or Marath, by Pliny and Pomponius Mela. It cannot be Samaria, as that had its name long after, by Omri, king of Israel. See 1 Kings xvi. 24.

King of Achshaph] Calmet supposes this to have been the city Ecdippé, mentioned by Pliny, Ptolemy, Josephus, and Eusebius. The latter places it within ten miles of Ptolemais, on the road to Tyre. It fell to the tribe of Asher. See chap. xix. 25.

Verse 2. On the north of the mountains] Or the mountain—probably Hermon, or some mountain not far from the lake of Genesareth.

And of the plains] That is, the valleys of the above mountains, which had the sea of Chinnereth, or Genesareth on the south.

Chinnereth] This city is supposed by St. Jerom, and several others since his time, to be the same as was afterwards called Tiberias. From this city or village, the sea of Chinnereth, or Genesareth, probably had its name.

And in the borders of Dor] Calmet supposes this to mean the champaign country of the higher and lower Galilee, on to the Mediterranean sea, and to the village or city of Dor, which was the furthestmost city of Phœnicia. Dor was in the lot of the half tribe of Manasseh, and was situated on the Mediterranean sea, three leagues from Cæsarea, and seven from Ptolemais.

Verse 3. The Canaanite on the east, &c.] Those who dwelt on the borders of Jordan, south of the sea of Tiberias.

On the west] Those were the Phœnicians, who dwelt on the coast of the Mediterranean sea, from Dor northwards on the way to mount Libanus. Calmet.

The Hivite under Hermon] Mount Hermon was to the east of Libanus, and the fountains of Jordan: it is the same with Syron, and Baal-Hermon, in Scripture.

The land of Mizpeh.] There were several cities of this name: one in the tribe of Judah, chap. xv. 38.; a second in the tribe of Benjamin, chap. xviii. 26.; a third beyond Jordan, in the tribe of Gad; and a fourth beyond Jordan, in the tribe of Manasseh, which is that mentioned in the text, see Wells' Geography. Calmet supposes this Mizpeh to be the place where Laban and Jacob made their covenant, and from which circumstance it took its name. See Gen. xxxi. 48, 49.

Verse 4. Much people, even as the sand] This form of speech, by some called hyperbole, conveys simply the idea of a vast or unusual number—a number, of which no regular estimate could be easily formed. Josephus, who seldom finds difficulties in such cases, and makes no scruple of often speaking without book, tells us that the allied armies amounted to 300,000 foot, 10,000 horse, and 20,000 chariots of war, Antiq. lib. v. c. 1.

That chariots were frequently used in war, all the records of antiquity prove: but it is generally supposed, that among the Canaanites they were armed with iron scythes fastened to their poles, and to the naves of their wheels. Terrible things are spoken of these, and the havoc made by them when furiously driven among the ranks of infantry. Of what sort the cavalry was, we know not; but from the account here given, we may see what great advantages these allies possessed over the Israelites, whose armies consisted of infantry only.

Verse 5. The waters of Merom] Where these waters were, interpreters are not agreed. Whether they were the waters of the lake Semechon, or the waters of Megiddo, mentioned Judg. v. 19. cannot be easily determined. The latter is the more probable opinion.

Verse 6. Be not afraid—of them] To meet such a formidable host, so well equipped, in their own country, furnished with all that was necessary to supply a numerous army, required more than ordinary encouragement in Joshua's circumstances. This communication from God was highly necessary, in order to prevent the people from desponding on the eve of a conflict in which their all was at stake.

Verse 7. By the waters of Merom suddenly] Joshua being apprized of this grand confederation, lost no time, but marched to meet them; and before they could have supposed him at hand, fell suddenly upon them and put them to the rout.

Verse 8. Great Zidon] If this were the same with the Sidon of the ancients, it was illustrious long before the

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not a'ny left to breathe; and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, * as Moses, the servant of the Lord, commanded.

13 But as for the cities that stood still b in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the

cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 c As the Lord commanded Moses his servant, so d did Moses command Joshua, and e so did Joshua; f he left nothing undone of all that the Lord commanded Moses.

16 ¶ So Joshua took all that land, g the hills, and all the south country, h and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; 17 i Even from k the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and l all their kings he took, and smote them, and slew them.

18 m Joshua made war a long time with all those things.

a Heb. any breath.—Numb. 33. 52. Deut. 7. 2. & 20. 16, 17.—b Heb. on their heap. c Exod. 34. 11, 12.—d Deut. 7. 2.—e Ch. 1. 7.—f Heb. he removed nothing.

g Ch. 12. 8.—h Ch. 10. 41.—i Ch. 12. 7.—k Or, the smooth mountain.—l Deut. 7. 24. Ch. 12. 7.—m Till 1451. Ver. 23

Trojan war: and both it and its inhabitants are frequently mentioned by Homer, as excelling in works of skill and utility, and abounding in wealth:

Εὐθ' ἔσαν οἱ πελοὶ παρποικίλοι, ἔργα γυναικῶν Σιδωνίων.— Iliad. vi. ver. 289.

There lay the vestures of no vulgar art, Sidonian maids embroiled 'd every part. Pope.

Ἀργυρεὸν κρηττῆρα τετυγμένον' ἔξ δ' ἀρα μετρά Χανόανεν, αὐτὰρ κάλλιει εἰσὶα πᾶσαν ἐπ' αἶαν Πόλλον, ἔπει Σιδῶνες πολυδαίδαλοι ἠέκαστον. Iliad. xxiii. ver. 741.

A silver urn, that full six measures held, By none in weight or workmanship excell'd; Sidonian wares brought the frame to shine Elatean, with artless device. Pope.

Ἐε μὲν Σιδῶνος πολυχαλκοῦ εὐχαρῆτα εἶνατ' Odyss. xv. 424.

I am of Sidon, famous for her wealth.

The art of making glass is attributed by Pliny to this city. Sidon artifex vitri, Hist. Nat. l. v. c. 19.

Misrephoth-maim] Or Misrephoth of the waters. What this place was, is unknown; but Calmet conjectures it to be the same with Sarepta, a city of Phenicia, contiguous to Sidon. The word signifies the burning of the waters, or inflammation—probably it was a place noted for its hot springs; this idea seems to have struck Luther, as he translates it, die warme wasser—the hot waters.

Verse 9. He houghed their horses] The Hebrew word קרῖ ἄκαρ, which we render to hough, or hamstring, signifies to wound, cut, or lop off. It is very likely that it means here, not only an act by which they were rendered useless, but by which they were destroyed; as God had purposed that his people should not possess any cattle of this kind, that a warlike and enterprising spirit might not be cultivated among them; and that, when obliged to defend themselves and their country, they might be led to depend upon God for protection and victory. On the same ground, God had forbidden the kings of Israel to multiply horses, Deut. xvii. 16. See the note there, containing the reasons on which this prohibition was founded.

Burnt their chariots] As these could have been of no use without the horses.

Verse 10. Took Hazor] See on verse the first.

Verse 13. The cities that stood still in their strength] The word תלם telam, which we translate their strength, and the margin, their heap, has been understood two ways. 1. As signifying those cities which had made peace with the Israelites, when conditions of peace were offered, according to the command of the law; and consequently, were not destroyed. Such as the cities of the Hittites, see ver. 19. 2. The cities which were situated upon hills and mountains, which, when taken, might be retained with little difficulty. In this sense the place is understood by the Vulgate, as pointing out the cities, quæ erant in collibus et tumulis sitæ, which were situated on hills and eminences. As the cities of the plain might be easily attacked and carried, Joshua destroyed them, Hazor excepted: but as those on mountains, hills, or other eminences, might be retained with little trouble, prudence would dictate their preservation, as places of refuge in any insurrection of the people, or invasion of their adversaries. The passage in Jeremiah, chap. xxx. 18. Jerusalem shall be builded on her own heap, ἢν telah, if understood as above, conveys an easy and clear sense: Jerusalem shall be re-established on her own hill.

Verse 14. All the spoil of these cities—Israel took] With the exception of those things which had been employed for idolatrous purposes, see Deut. vii. 25.

Verse 16. The mountain of Israel, and the valley of the same] This place has given considerable trouble to

commentators: and it is not easy to assign such a meaning to the place, as may appear in all respects satisfactory.

1. If we consider this verse and the 21st, to have been added after the times in which the kingdom of Israel and Judah were divided, the difficulty is at once removed.

2. The difficulty will be removed, if we consider that mountain and valley are put here for mountains and valleys, and that those include all the mountains and valleys, which were not in the lot that fell to the tribe of Judah. Or, 3. If by mountain of Israel, we understand Beth-el, where God appeared to Jacob, afterward called Israel, and promised him the land of Canaan, a part of the difficulty will be removed. But the first opinion seems best founded; for there is incontestable evidence that several notes have been added to this book since the days of Joshua. See the Preface.

Verse 17. From the mount Halak] All the mountainous country that extends from the south of the land of Canaan toward Seir unto Baal-gad, which lies at the foot of mount Libanus, or Hermon, called by some the mountains of Separation, which serve as a limit between the land of Canaan and that of Seir, see chap. xii. 7.

The valley of Lebanon] The whole extent of the plain which is on the south, and (probably) north of mount Libanus. Calmet conjectures that Cælo-Syria is here meant.

Verse 18. Joshua made war a long time] The whole of these conquests was not effected in one campaign: it probably required six or seven years. There are some chronological notices in this book, and in Deuteronomy, by which the exact time may be nearly ascertained. Caleb was forty years old when he was sent from Kadesh-barnea by Moses, to search out the land, about A. M. 2514; and at the end of this war he was eighty-free years old, compare chap. xiv. 10. with Numb. xii. and Deut. i. consequently the war ended in 2559, which had begun by the passage of Jordan, on the tenth day of the first month of the year 2554. From this date to the end of 2559, we find exactly six years: the first of which Joshua seems to have employed in the conquest of the south part of the land of Canaan, and the other five in the conquest of all the territories situated on the north of that country. See Dodd.

Calmet computes this differently, and allows the term of seven years for the conquest of the whole land. "Caleb was forty years old when sent from Kadesh-barnea to spy out the land. At the conclusion of the war he was eighty-five years old, as himself says, chap. xiv. ver. 10. From this sum of eighty-five subtract forty, his age when he went from Kadesh-barnea, and the thirty-eight years which he spent in the wilderness after his return, and there will remain the sum of seven years, which was the time spent in the conquest of the land.

1. By protracting the war, the Canaanites had time to repent, having sufficient opportunity to discern the hand of Jehovah. 2. Agriculture was carried on, and thus provision was made even for the support of the conquerors: for had the land been subdued and wasted at once, tillage must have been stopped, and famine would have ensued.

3. Wild beasts would have multiplied upon them, and the land had been desolated by their means. 4. Had these conquests been more rapid, the people of Israel would have been less affected, and less instructed, by miracles that had passed in such quick succession before their eyes; and as in this case they would have obtained the dominion with comparatively little exertion, they might have felt themselves less interested in the preservation of an inheritance, to obtain which, they had been but at little trouble and little expense. What we labour under the divine blessing to acquire, we are careful to retain: but what comes lightly,

19 There was not a city that made peace with the children of Israel, save * the Hivites, the inhabitants of Gibeon: all *other* they took in battle.

20 For * it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, * as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off * the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in * Gath, * and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, * according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, * according to their divisions, by their tribes. * And the land rested from war.

CHAPTER XII.

A list of the kings on the east of Jordan which were conquered by Moses, with their territories, 1-2. A list of those on the west side of Jordan, conquered by Joshua, in number thirty-one, 7-20.

AN. EXOD. IER. 41-47. Anno ante I. Olym. 674-688. NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the

1 Ch. 9. 3, 7.—Deut. 2. 30. Judg. 14. 4. 1 Sam. 2. 25. 1 Kings 15. 15. Rom. 9. 18. p. Deut. 30. 16, 17.—q. Numb. 13. 22, 33. Deut. 1. 28. Ch. 15. 13, 14.—r. 1 Sam. 17. 4. 49.—s. 1 Sam. 31. 4. &c.—t. Numb. 26. 53. Ch. 14. 4 & 15. 2. 16. & 17. 4. 18. & 19.—u. Ch. 13. 15. & 21. 44. & 22. 4. & 23. 1. Ver. 18.—w. Numb. 21. 24.—x. Deut. 8. 9.

generally goes lightly. God obliged them to put forth their own strength in this work, and only blessed and prospered them, while they were workers together with him. See the note on chap. xiii. ver. 6.

Verse 20. *It was of the Lord to harden their hearts*] They had sinned against all the light they had received, and God left them justly to the hardness, obstinacy, and pride of their own hearts, for as they chose to retain their idolatry, God was determined that they should be cut off. For as no city made peace with the Israelites but Gibeon and some other of the Hivites, ver. 19, it became therefore necessary to destroy them, for their refusal to make peace was the proof that they wilfully persisted in their idolatry.

Verse 21. *Cut off the Anakims—from Hebron, from Debir*] This is evidently a recapitulation of the military operations detailed, chap. x. ver. 36—41.

Destroyed—their cities] That is, those of the Anakim; for from ver. 13. we learn that Joshua preserved certain other cities.

Verse 22. *In Gaza, in Gath, and in Ashdod*] The whole race of the Anakim was extirpated in this war, except those who had taken refuge in the above cities, which belonged to the Philistines; and in which some of the descendants of Anak were found even in the days of David.

Verse 23. *So Joshua took the whole land*] All the country described here, and in the preceding chapter. Besides the multitudes that perished in this war, many of the Canaanites took refuge in the confines of the land, and in the neighbouring nations. Some suppose that a party of these fugitive Canaanites made themselves masters of Lower Egypt, and founded a dynasty there, known by the name of the *Shepherd Kings*; but it is more probable, that the *Shepherds* occupied Egypt, long before the time that Jacob went thither to sojourn. It is said they founded *Tyngris* or *Tangier*, where, according to Procopius, they erected two white pillars, with an inscription in the Phœnician language, of which this is the translation: WE ARE THE PERSONS WHO HAVE FLED FROM THE FACE OF JOSHUA THE PLUNDERER, THE SON OF NAWE, or Nun. See *Bochart*, Phaleg and Canaan, lib. i. c. xxiv. col. 476. Many, no doubt, settled in different parts of Africa, in Asia Minor, in Greece, and in the different islands of the Ægean and Mediterranean sea: it is supposed also, that colonies of this people were spread over different parts of Germany and Sclavonia, &c. but their descendants are now so confounded with the nations of the earth, as no longer to retain their original name, or to be discernible.

And Joshua gave it for an inheritance unto Israel] He claimed no peculiar jurisdiction over it; his own family had no peculiar share of it, and himself only the ruined city of *Tinnath-serah*, in the tribe of Ephraim, which he was obliged to rebuild. See chap. xix. 49, 50. and see his character at the end of the book.

And the land rested from war.] The whole territory

other side Jordan, toward the rising of the sun, * from the river Arnon * unto mount Hermon, and all the plain on the east :

2 * Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And * from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the Salt sea on the east, * the way to Beth-jeshimoth; and from * the south under * Ashdod-pisgah :^d

4 And * the coast of Og king of Bashan, *which was of* * the remnant of the giants, * that dwelt at Ashtaroth and at Edrei,

5 And reigned in * mount Hermon, * and in Salcah, and in all Bashan, * unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 * Them did Moses the servant of the LORD and the children of Israel smite: and * Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these are the kings of the country * which Joshua and the children of Israel smote on this side Jordan, on the west, from Baal-gad

7 Numb. 21. 24. Deut. 2. 33, 36. & 2. 6, 15.—x. Deut. 3. 17.—y. Ch. 13. 28.—z. Or, Teman.—a. Or, the springs of Pisgah, or, the hill.—d. Deut. 3. 17. Ch. 3. 17. & 4. 49.—e. Numb. 21. 36. Deut. 3. 4, 10. f. Deut. 3. 11. Ch. 13. 12.—g. Deut. 1. 4.—h. Deut. 3. 5.—i. Deut. 3. 10. Ch. 13. 11.—j. Deut. 3. 14.—k. Numb. 21. 24, 33.—l. Numb. 22. 29, 33. Deut. 3. 11, 12. Ch. 13. 8.—m. Ch. 11. 17.

being now conquered, which God designed the Israelites should possess at *this* time.

According to the apostle, Hebr. iv. 8, &c. *Joshua himself was a type of Christ: the promised land, of the kingdom of heaven; the victories which he gained, of the victory and triumph of Christ; and the rest he procured for Israel, of the state of blessedness at the right hand of God.* In this light we should view the whole history, in order to derive those advantages from it, which, as a portion of the revelation of God, it was intended to convey. Those who finally reign with Christ, are they who, through his grace, conquer the world, the devil, and the flesh; for it is only of those who thus overcome that he says, "They shall sit with me on my throne, as I have overcome, and sat down with the Father, on the Father's throne." Rev. iii. 21. Reader, art thou a conqueror.

NOTES ON CHAPTER XII.

Verse 1. *From the river Arnon unto mount Hermon*] Arnon was the boundary of all the southern coast of the land occupied by the Israelites beyond Jordan; and the mountains of Hermon were the boundaries on the north. Arnon takes its rise in the mountains of Gilead, and having run a long way from north to south, falls into the Dead sea, near the same place into which Jordan discharges itself.

And all the plain on the east] All the land from the plains of Moab to mount Hermon.

Verse 2. *From Aroer*] Aroer was situated on the western side of the river Arnon, in the middle of the valley, through which this river takes its course. The kingdom of Sihon extended from the river Arnon, and the city of Aroer on the south, to the river Jabbok on the north.

And from half Gilead] The mountains of Gilead extended from north to south, from mount Hermon toward the source of the river Arnon, which was about the midst of the extent of the kingdom of Sihon; thus Sihon is said to have possessed the half of Gilead, that is, the half of the mountains, and of the country which bore the name of Gilead, on the east of his territories.

River Jabbok] This river has its source in the mountains of Gilead; and running from east to west, falls into Jordan. It bounds the territories of Sihon on the north; and those of the Ammonites on the south.

Verse 3. *The sea of Chinneroth*] Or, *Gennesareth*, the same as the lake or sea of Tiberias.

The Salt sea on the east] יַם הַמֶּלַח *yam hamelaç*, which is here translated, the Salt sea, is understood by others to mean the sea of the city Melac. Where can we find any thing that can be called a salt sea on the east of the lake of Gennesareth? Some think that the lake Asphaltites, called also the Dead sea, sea of the Desert, sea of Sodom, and Salt sea, is here intended.

Beth-jeshimoth] A city near the Dead sea, in the plains of Moab.

in the valley of Lebanon, even unto the mount Halak, that goeth up to °Seir; which Joshua gave unto the tribes of Israel, for a possession, according to their divisions;

8 ¶ In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; ° the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites;

9 ° The king of Jericho, one; ° the king of Ai, which is beside Beth-el, one;

10 ° The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; ° the king of Gezer, one;

13 ° The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 ° The king of Libnah, one; the king of Adullam, one;

16 ° The king of Makkedah, one; ° the king of Beth-el, one;

17 The king of Tappuah, one; the ° king of Hopher, one;

18 The king of Aphek, one; the king of ° La-sharon, one;

19 The king of Madon, one; ° the king of Hazor, one;

20 The king of ° Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 ° The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor, in the ° coast of Dor, one; the king of ° the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

Joshua being old, the Lord informs him of the land yet remaining to be possessed, 1. Of the unconquered land among the Philistines, 2, 3. Among the Canaanites, 3b, d, e, and Amorites, 4, 5. The inhabitants of the hill country, and the Sidonians, to be driven out, 6. The land on the east side of Jordan, that was to be divided among the tribe of Reuben and Gad, and the half tribe of Manasseh, 7-12. The Geshurites and Maachathites not expelled, 13. The tribe of Levi receive no inheritance, 14. The possessions of Reuben described, 15-23. The possessions of Gad, 24-28. The possessions of the half tribe of Manasseh, 29-31. Recapitulation of the subjects contained in this chapter, 32, 33.

NOW Joshua ° was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land ° to be possessed.

2 ° This is the land that yet remaineth: ° all

A. M. 2550.
B. C. 1444.
An. Exod. 1st. 47.
Anno ante
I. Olymp. 668.

1 Gen. 11. 6. & 32. 3. Deut. 2. 1, 4. -p Ch. 11. 23. -q Ch. 10. 40. & 11. 16. -r Exod. 3. 8. & 23. 23. Ch. 8. 1. -s Ch. 6. 2. -t Ch. 8. 29. -u Ch. 10. 23. -v Ch. 10. 33. -w Ch. 10. 23. -x Ch. 10. 29. -y Ch. 10. 29. -z Ch. 5. 17. Judg. 1. 22.

1 Kings 1. 10. -b Or, Sharon. Isa. 33. 9. -c Ch. 11. 10. -d Ch. 11. 1. & 19. 15. Ch. 19. 37. -f Ch. 11. 2. -g Gen. 14. 1. 2. Isa. 9. 1. -h See Ch. 14. 10. & 23. 1. Heb. to possess it. Deut. 31. 3. -i Judg. 3. 1. -j Joel 3. 4.

Ashdoh-pisgah] Supposed to be a city at the foot of mount Pisgah.

Verse 4. Coast of Og king of Bashan] Concerning this person, see the notes on Deut. iii. 11. and on Numb. xxi. 35, &c.

The remnant of the giants] Or **Rephaim**. See the notes on Gen. vi. 4. xiv. 5. and Deut. ii. 7, 11.

Verse 5. The border of the Geshurites] The country of Bashan, in the days of Moses and Joshua, extended from the river Jabbok, on the south, to the frontiers of the Geshurites and Maachathites, on the north, to the foot of the mountains of Hermon.

Verse 7. From Baal-gad] A repetition of what is mentioned chap. xi. 17.

Verse 9. The king of Jericho, &c.] On this and the following verses, see the notes on chap. x. 1-3.

Verse 13. The king of Geder] Probably the same with **Gedor**, chap. xv. 36, &c. it was situated in the tribe of Judah.

Verse 14. The king of Hormah] Supposed to be the place where the Israelites were defeated by the Canaanites. See Numb. xiv. 45. and which probably was called **Hormah**, חרמה *chormah*, or **destruction**, from this circumstance.

Verse 15. Adullam] A city belonging to the tribe of Judah, chap. xv. 35. In a cave, at this place, David often secreted himself, during his persecution by Saul, 1 Sam. xxii. 1.

Verse 17. Tappuah] There were two places of this name, one in the tribe of Judah, chap. xv. 34. and another in the tribe of Ephraim on the borders of Manasseh: but which of the two is meant here, cannot be ascertained. See the note on chap. xv. 53.

Hopher] The same, according to Calmet, as **Hophra** in the tribe of Benjamin, chap. xviii. 23.

Verse 19. Aphek] There were several cities of this name; one in the tribe of Asher, chap. xix. 30. another in the tribe of Judah, 1 Sam. iv. 1. and xxxix. 1. and a third in Syria, 1 Kings xx. 26. and 2 Kings xiii. 17. which of the two former is here intended, cannot be ascertained.

Lasharon] There is no city of this name known. Some consider the **l**amed in the word לאשרון *la-sharon*, to be the sign of the *genitive* case; and in this sense it appears to have been understood by the *Vulgate*, which translates **Rer Saron**, the king of Sharon. This was rather a district than a city, and is celebrated in the Scriptures for its fertility, Isa. xxxiii. 9. xxxv. 2. Some suppose it was the same with **Saron**, near **Lydda**, mentioned in Acts ix. 35.

Verse 20. Shimron-meron] See on chap. xi. 1.

Verse 21. Taanach] A city in the half tribe of Manasseh, in the west of Jordan, not far from the frontiers of Zebulun, chap. xxvii. 11. This city was assigned to the Levites, chap. xxi. 25.

Verse 22. Kedesh] There was a city of this name in the tribe of Naphtali, chap. xix. 37. It was given to the Levites, and was one of the cities of refuge, chap. xx. 7.

Jokneam of Carmel] This city is said to have been at the foot of mount Carmel, near the river Belus, in the tribe of Zebulun, chap. xix. 11. It was given to the Levites, chap. xxi. 34.

Verse 23. The king of Dor] The city of this name fell to the lot of the children of Manasseh, chap. xvii. 11. Bochart observes that it was one of the oldest royal cities in Phœnicia. The Canaanites held it, Judg. i. 27. Antiochus Sydetes besieged it in after times, but could not make himself master of it. See *Bochart*. Canaan, lib. i. c. 28. and *Dodd*.

The king of the nations of Gilgal] This is supposed to mean the higher Galilee, surnamed *Galilee of the Gentiles*, or *nations*, as the Hebrew word גוים *goyim*, means. On this ground it should be read *king of Galilee of the nations*. Others suppose it is the same country with that of which **Tidal** was king, see Gen. xiv. 1. The place is very uncertain, and commentators have rendered it more so by their conjectures.

Verse 24. King of Tirzah] This city appears to have been, for a long time, the capital of the kingdom of Israel, and the residence of its kings. See 1 Kings xiv. 17. xv. 21, 33. Its situation cannot be exactly ascertained; but it is supposed to have been situated on a mountain, about three leagues south of Samaria.

All the kings thirty and one] The Septuagint say *εικοσι εννα* *twenty-nine*, and yet set down but *twenty-eight*, as they confound or omit the kings of **Beth-el**, **Lasharon**, and **Madon**.

So many kings in so small a territory, shows that their kingdoms must have been very small indeed. The kings of **Beth-el** and **Ai**, had but about 12,000 subjects in the whole; but in ancient times, all kings had very small territories. Every village or town had its chief; and this chief was independent of his neighbours, and exercised *regal* power in his own district. In reading all ancient histories, as well as the Bible, this circumstance must be kept constantly in view; for we ought to consider, that in those times, both *kings* and *kingdoms* were but a faint resemblance of those now.

Great Britain, in ancient times, was divided into many kingdoms: in the time of the *Saxons*, it was divided into *seven*, hence called the *Saxon heptarchy*. But when **Julius Cæsar** first entered this island, he found *four* kings in **Kent** alone; *Cingentorix*, *Coriilius*, *Taximagulus*, and *Segonar*. Hence we need not wonder at the numbers we read of in the land of Canaan. Ancient Gaul was thus divided: and the great number of *sovereign princes*, *secular bishops*, *landgraves*, *dukes*, &c. &c. in Germany, are the modern remains of those ancient divisions.

NOTES ON CHAPTER XIII.

Verse 1. Joshua was old] He is generally reputed to have been at this time about a *hundred* years of age: he had spent about seven years in the conquest of the land, and is supposed to have employed about one year in dividing it, and he died about *ten* years after, aged one hundred and ten years. It is very likely that he intended to subdue the whole land, before he made the division of it

the borders of the Philistines, and all ^a Geshuri,

3 ^a From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: ^a five lords of the Philistines; the Gazathites, and the Ashdohites, the Eshkalonites, the Gittites, and the Ekronites; also ^b the Avites:

4 From the south, all the land of the Canaanites, and ^c Mearah that is beside the Sidonians, ^d unto Aphek, to the borders of ^e the Amorites:

5 And the land of ^f the Giblites, and all Lebanon, toward the sunrising, from ^g Baal-gad unto mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill country, from Lebanon unto ^h Misrephoth-maim, and all the Sidonians, them ⁱ will I drive out from before the children of Israel: only ^j divide thou it by

^a 1 Ver. 13. 2 Sam. 3. 3. & 13. 37. 38.— Jer. 2. 13.— Judg. 3. 3. 1 Sam. 6. 4, 16. 7. 1. 2 Sam. 2. 23.— 9. 17. the case.— Ch. 18. 30.— See Judg. 1. 34.— 1 Kings 5. 18. Ps. 33. 7. Ezek. 27. 9.

among the tribes; but God did not think proper to have this done. So unfaithful were the Israelites, that he appears to have purposed that some of the ancient inhabitants should still remain, to keep them in check; and that the respective tribes should have some labour, to drive out from their allotted borders the remains of the Canaanitish nations.

[*There remaineth yet very much land to be possessed.*] That is, very much when compared with that on the other side Jordan, which was all that could as yet be said to be in the hands of the Israelites.

Verse 2. *The borders of the Philistines, and all Geshuri*] The borders of the Philistines, may mean the land which they possessed on the sea coast, southwest of the land of Canaan. There were several places named *Geshuri*, but that spoken of here was probably the region on the south of Canaan, toward Arabia, or toward Egypt. *Calmet*. Cellarius supposes it to have been a country in the vicinity of the Amalekites.

Verse 3. *From Sihor, which is before Egypt*] Supposed by some to be the Pelusiac branch of the Nile, near to the Arabian desert: called also the *river of Egypt*, Numb. xxxiv. 5. Jer. ii. 18. On this subject an intelligent friend favours me with the following opinion:

"The river *Sihor* is supposed by some to be the Nile, or a branch of it. Others think it the same as what is frequently called the *river of Egypt*, which lay before, or toward the borders of Egypt; which arose out of the mountains of Paran, and ran westward, falling into that bay of the Mediterranean which lies south of the land of the Philistines. This river is often mentioned as the boundary of the Israelites to the southwest, as Euphrates, the great river, was on the northeast.

"There was a desert, or considerable distance between what is called the *river of Egypt*, and the isthmus of Suez. Solomon reigned to the *borders of Egypt*; i. e. to this desert; but not in Egypt, nor to the river Nile.

"Upon the whole, (though there are difficulties in the matter) I incline to think that the river in question was not the Nile. *Sihor* (black) might, from some circumstances, be applied to another river as well as the Nile: though some places in Isaiah and Jeremiah seem to restrict it to the Nile." J. C.

Ekron northward] Ekron was one of the five lordships of the Philistines, and the most northern of all the districts they possessed. *Baal-zebub*, its idol, is famous in Scripture, see 2 Kings i. 2, &c. The five lordships of the Philistines, were *Gaza*, *Ashdod*, *Askalon*, *Gath*, and *Ekron*. There is no proof that ever the Israelites possessed *Ekron*; though, from chap. xvi. 11. some think it was originally given to *Judah*, but the text does not say so; it only states, that the border of the tribe of *Judah*, went out unto the sides of *Ekron*. From chap. xix. 43. we learn that it was a part of the lot of *Dan*, but it does not appear to have been possessed by any of those tribes.

Counted to the Canaanite] It is generally allowed, that the original possessors of this country were the descendants of *Canaan*, the youngest son of *Ham*. The Philistines sprang from *Misraim* the second son of *Ham*, and having dispossessed the *Arim* from the places they held in this land, dwelt in their stead. See Gen. x. 13, 14.

Five lords of the Philistines] These dynasties are famous in the Scriptures for their successful wars against the Israelites, of whom they were almost the perpetual scourge.

Also the Avites] These must not be confounded with

lot unto the Israelites, for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the Lord gave them;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salchah;

u Ch. 12. 7.— Ch. 11. 8.— See Ch. 23. 13. Judg. 2. 21, 23.— Ch. 14. 1, 2. Numb. 32. 3. Deut. 3. 12, 13. Ch. 22. 4.— Verse 16. Numb. 21. 30.— a Numb. 21. 24, 25.— Chap. 12. 5.

the *Hirites*. The Avites seem to have been a very considerable tribe, who dwell in some of the skirts of Palestine. They had been originally deprived of their country by the *Caphthorim*; and though they lived as a distinct people, they had never afterward arrived to any authority.

Verse 4. *The land of the Canaanites*] This lay on the south of the country of the Philistines, toward the sea coast.

Mearah] Supposed to be the city *Maratha*, on the Mediterranean sea. *Calmet*. Or the river *Majora*, which falls into the Mediterranean sea, between Sidon and Berytus. See *PLINY*, *Hist. Nat.* lib. v. c. 20.

Aphek] See on chap. xii. 18.

To the borders of the Amorites] Though the term *Amorite*, is sometimes used to designate the inhabitants in general, of the land of Canaan; yet it must be considered in a much more restricted sense in this place. As no Amorites are known to have dwelt in this quarter, *Calmet* supposes we should read *Aramites*, or *Syrians*. *Joshua*, says he, proceeds from *Sidon* to *Aphek*, a city of Syria, between Heliopolis and Babylon, where was the temple of the Venus of Aphek; and which is spoken of in 1 Kings xx. 26. 2 Kings xiii. 18. as the capital of the kings of Syria. From this, *Joshua* passes on to the frontiers of the Syrians, toward *Gabal* or *Gabala*, which, according to *Ptolemy*, was situated in Phœnicia. This conjecture of *Calmet* is not supported by any authority, either from the ancient Versions, or MSS. *Houbigant*, however, approves of it: the emendation is simple, as it consists in the interchange of only two letters in the same word; *אמורי ha-aramey*, for *אמורי ha-amorey*.

Verse 5. *The land of the Giblites*] This people dwelt beyond the precincts of the land of Canaan, on the east of Tyre and Sidon. See *Ezek.* xxvii. 9. *Psal.* lxxiii. 5. their capital was named *Gebal*. See *Dodd*.

All Lebanon] See on chap. xi. 17.

Verse 6. *Misrephoth-maim*] See on chap. xi. 7.

Them will I drive out] That is, if the Israelites continued to be obedient; but they did not, and therefore they never fully possessed the whole of that land, which, on this condition alone, God had promised them: the Sidonians were never expelled by the Israelites; and were only brought into a state of comparative subjection, in the days of David and Solomon.

Some have taken upon them to deny the authenticity of Divine revelation, relative to this business, "because," say they, "God is stated to have absolutely promised that Joshua should conquer the whole land, and put the Israelites in possession of it." This is a total mistake. 1. God never absolutely, i. e. unconditionally, promised to put them in possession of this land. The promise of their possessing the whole, was suspended on their fidelity to God. They were not faithful, and therefore God was not bound by his promise to give them any part of the land after their first act of national defection from his worship. 2. God never said that Joshua should conquer the whole land, and give it to them; the promise was simply this, "Thou shalt bring them into the land, and thou shalt divide it among them;" both of which he did, and procured them footing by his conquests, sufficient to have enabled them to establish themselves in it for ever. 3. It was never said, Thou shalt conquer it all, and then divide it; no. Several of the tribes, after their quota was allotted them, were obliged to drive out the ancient inhabitants. See on chap. xi. 18.

Verse 7. *The nine tribes, and the half tribe of Manasse*

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: ^a for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel, made by fire, are their inheritance, ^s as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was ^b from Aroer, that is on the bank of the river Arnon, ⁱ and the city that is in the midst of the river, ^k and all the plain by Medeba;

17 Heshbon, and all the cities that are in the plain; Dibon, and ^l Bamoth-baal, and Bethbaal-meon,

18 ^m And Jahaza, and Kedemoth, and Mephath,

19 ⁿ And Kirjathaim, and ^o Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and ^p Ashdodh-pisgah, ^q and Beth-jeshimoth;

21 ^r And all the cities of the plain, and all the kingdom of Sihon, king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

22 ^s Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben af-

ter their families, the cities and the villages thereof.

24 ¶ And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 ^t And their coast was Jazer, and all the cities of Gilead, ^u and half the land of the children of Ammon, unto Aroer that is before ^v Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, ^w Beth-aram, and Bethnimrah, ^x and Succoth, and Zaphon, the rest of the kingdom of Sihon, king of Heshbon, Jordan and his border, even unto the edge ^y of the sea of Chinneroth, on the other side Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og, king of Bashan, and ^z all the towns of Jair, which are in Bashan, threescore cities.

31 And half Gilead, and ^{aa} Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 ^{ab} But unto the tribe of Levi, Moses gave not any inheritance, the Lord God of Israel was their inheritance, ^{ac} as he said unto them.

^c Deut. 31. 11. Ch. 12. 4.—^d Numb. 21. 21, 35.—^e Ver. 11.—^f Numb. 13. 20, 23, 24. Ch. 11. 3, 4.—^g Ver. 33.—^h Ch. 12. 2.—ⁱ Numb. 21. 28.—^k Numb. 21. 30. Ver. 9. 1. *Or, the high places of Baal, and house of Baal-mons:* See Numb. 32. 38. ^l Numb. 21. 24.—^m Numb. 32. 37.—ⁿ Numb. 32. 38.—^p Deut. 3. 17. Ch. 12. 3. ^q *Or, spring of Pisgah, or, the hill.—* Deut. 3. 10.

ach] The other half tribe of Manasseh, with the two tribes of Reuben and Gad, had got their inheritance on the other side of Jordan, in the land formerly belonging to Og king of Bashan, and Sihon king of the Amorites.

Verse 9. *From Aroer*] See on chap. xii. 2.

Verse 11. *Border of the Geshurites*] See on chap. xii. 5.

Verse 17. *Bamoth-baal*] The high places of Baal, probably so called from altars erected on hills, for the impure worship of this Canaanitish Priapus.

Verse 18. *Jahaza*] A city near Medeba and Dibon. It was given to the Levites, 1 Chron. vi. 78.

Kedemoth] Mentioned Deut. ii. 26. supposed to have been situated beyond the river Arnon.

Mephath] Situated on the frontiers of Moab, on the eastern part of the desert. It was given to the Levites, chap. xxi. 37.

Verse 19. *Kirjathaim*] This city, according to Eusebius, was nine miles distant from Medeba, toward the east. It passed from the Enim to the Moabites; from the Moabites to the Amorites; and from the Amorites to the Israelites, Gen. xiv. 5. Deut. ii. 20. Calmet supposes the Reubenites possessed it till the time they were carried away by the Assyrians; and then the Moabites appear to have taken possession of it anew, as he collects from Jer. xviii. and Ezek. xxv.

Sibmah] A place remarkable for its vines.—See Isa. xvi. 8, 9. Jerem. xlviii. 32.

Zareth-shahar, in the mount of the valley] This probably means a town situated on or near to a hill, in some flat country.

Verse 20. *Both-peor*] The house or temple of Peor, situated at the foot of a mountain of the same name.—See Numb. xxv. 3.

Verse 21. *The princes of Midian*] See the history of this war, Numb. xxxi. 1, &c. and from that place, this and the following verse seem to be borrowed; for the introduction of the death of Balaam here, seems quite irrelevant.

Verse 23. *The cities and the villages*] By *villages*, *chattersim*, it is likely that *moveable villages* or *tents* are meant; such as are in use among the Bedouin Arabs—places where they were accustomed to feed and pen their cattle.

^a Numb. 21. 21.—^b Numb. 31. 8.—^c Numb. 22. 5 & 31. 8.—^d *Or, driver.* ^e Numb. 32. 35.—^f Compare Numb. 21. 28, 29, 21, with Deut. 2. 19 & Judg. 11. 13, 15, &c.—^g 2 Sam. 11. 1. & 12. 26.—^h Numb. 32. 26.—ⁱ Gen. 33. 17. 1 Kings 7. 46. ^j Numb. 31. 11.—^k Numb. 32. 31. 1 Chron. 2. 23.—^l Ch. 12. 4.—^m Numb. 32. 39, 40. ⁿ Ver. 11. Ch. 18. 7.—^g Numb. 15. 20. Deut. 10. 9 & 18. 1, 2.

Verse 25. *Half the land of the children of Ammon*] This probably was land which had been taken from the Ammonites by Sihon, king of the Amorites; and which the Israelites possessed by right of conquest. For although the Israelites were forbidden to take the land of the Ammonites, Deut. ii. 37. yet this part, as having been united to the territories of Sihon, they might possess, when they defeated that king, and subdued his kingdom.

Verse 26. *Ramath-Mizpeh*] The same as Ramath-zilead. It was one of the cities of refuge, chap. xx. 8. Deut. iv. 47.

Mahanaim] Situated on the northern side of the brook Jabbok; celebrated for the vision of the two camps of angels, which Jacob had there: see Gen. xxxiii. 2.

Verse 27. *Beth-aram*] This city was rebuilt by Herod, and called *Livias*: in honour of *Livia*, the wife of Augustus. Josephus calls it *Julias*: Julia being the name which the Greeks commonly give to *Livia*.—Calmet.

Succoth] A place between Jabbok and Jordan; where Jacob pitched his tents, from which circumstance it obtained its name, see Gen. xxxiii. 17.

Verse 29. *The half tribe of Manasseh*] When the tribes of Reuben and Gad requested to have their settlement on the east side of Jordan, it does not appear that any part of the tribe of Manasseh requested to be settled in the same place. But as this tribe was numerous, and had much cattle, Moses thought proper to appoint one half of it to remain on the east of Jordan, and the other to go over and settle on the west side of that river.

Verse 30. *The towns of Jair*] These were sixty cities, they are mentioned afterward, and in 1 Chron. ii. 21, &c. They are the same with the *Haroth-jair*, mentioned Numb. xxxii. 41. Jair was the son of Segub, grandson of Esron or Hezron, and great grandson of Machir by his grandmother's side, who married Hezron of the tribe of Judah. See his genealogy 1 Chron. ii. 21—24.

Verse 32. *Which Moses did distribute*] Moses had settled every thing relative to these tribes before his death, having appointed them to possess the territories of Og, king of Bashan, and Sihon, king of the Amorites.

For particulars on this chapter, the reader, if he judge it of consequence, may consult Calmet.

CHAPTER XIV.

Eleazar, Joshua, and the heads of the fathers, distribute the land by lot to the people, 1-3. The Levites receive no land, but cities to dwell in, and suburbs for their cattle, 4, 5. Caleb requests to have mount Hebron for an inheritance, because of his former services, 6-12. Joshua grants his request, 13-15.

AN EXOD. I. 47. **AND** these are the countries which the children of Israel inherited in the land of Canaan, ^h which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 ⁱ By lot *was* their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 ^k For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For ^l the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 ^m As the Lord commanded Moses, so the children of Israel did, and they divided the land.

6 ⁿ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephun-

neh the ^o Kenezite, said unto him, Thou knowest ^p the thing that the Lord said unto Moses, the man of God, concerning me and thee ^q in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the Lord ^r sent me from Kadesh-barnea to espay out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless ^s my brethren that went up with me, made the heart of the people melt: but I wholly ^t followed the Lord my God.

9 And Moses swear on that day, saying, Surely the land ^u whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, ^v as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel ^w wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 ^x As yet I am as strong this day as I was in the day that Moses sent me; as my strength *was* then, even so *is* my strength now, for war, both ^y to go out and to come in.

^h Numb. 31. 17, 18.—ⁱ Numb. 26. 55 & 23. 54. & 31. 13.—^j Ch. 13. 9, 32, 37.—^k Gen. 48. 5. 1 Chron. 5. 1. 2.—^l Numb. 35. 12. Ch. 21. 2.—^m Numb. 32. 12 & Ch. 13. 17. ⁿ Numb. 11. 24, 30. Deut. 1. 36, 33.—^p Numb. 13. 26.

^q Numb. 13. 6. & 14. 6.—^r Numb. 13. 31, 32. Deut. 1. 21.—^s Numb. 14. 4. Deut. 1. 36.—^t Numb. 11. 23, 24. Deut. 1. 36. Ch. 1. 3.—^u See Numb. 13. 22.—^v Numb. 14. 30.—^w Heb. *wa'ka'd*.—^x Ecclus. 46. 9. See Deut. 34. 7.—^y Deut. 31. 2.

NOTES ON CHAPTER XIV.

Verse 1. *Eleazar the priest, &c.*] ELEAZAR, as being the minister of God in sacred things, is mentioned first. JOSHUA, as having the supreme command in all things civil, is mentioned next. And the HEADS or PRINCES of the twelve tribes, who in all things acted under Joshua, are mentioned last. These heads or princes were twelve, Joshua and Eleazar included: and the reader may find their names in Numb. xxxiv. 19-23. It is worthy of remark, that no prince was taken from the tribes of Reuben and Gad, because these had already received their inheritance on the other side of Jordan, and therefore could not be interested in this division.

Verse 2. *By lot was their inheritance*] Concerning the meaning and use of the lot, see the note on Numb. xxxvii. 55, and concerning the manner of casting lots in the case of the scapegoat, see the note on Levit. xvi. 8, 9.

On this subject, Dr. Dodd has selected some good observations from Calmet and Masius, which I here borrow. "Though God had sufficiently pointed out, by the predictions of Jacob when dying, and these of Moses, what portions he designed for each tribe; we readily discern an admirable proof of his wisdom, in the orders he gave to decide them by lot. By this means, the false interpretations which might have been given to the words of Jacob and Moses, were prevented: and by striking at the root of whatever might occasion jealousies and disputes among the tribes, he evidently secured the honesty of those who were to be appointed to distribute to them the conquered countries in the land of Canaan. Besides, the success of this method gave a fresh proof of the divinity of the Jewish religion, and the truth of its oracles. Each tribe finding itself placed by lot, exactly in the spot which Jacob and Moses had foretold, it was evident that Providence had equally directed both those predictions and that lot. The event justified the truth of the promises. The more singular it was, the more clearly we discern the finger of God in it. The portion, says Masius, fell to each tribe just as Jacob had declared, two hundred and fifty years before, in the last moments of his life, and Moses immediately before his death; for to the tribe of JUDAH fell a country abounding in vineyards and pastures; to ZEBULUN and ISSACHAR, sea coasts: in that of ASHER was plenty of oil, wheat, and metals: that of BENJAMIN, near to the temple, was, in a manner, between the shoulders of the Deity. EPHRAIM and MANASSEH were distinguished with a territory best in a peculiar manner by Heaven. The land of NAPHTALI extended from the west to the south of the tribe of Judah. Since, therefore, the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the inspiration of God in the word of Jacob and Moses; the direction of his hand in the lot, and his providence in the event?"

How the lot was cast in this case, cannot be particularly determined. It is probable, 1. That the land was geographically divided into ten portions. 2. That each portion was called by a particular name. 3. That the name of each

portion was written on a separate slip of parchment, wood, &c. 4. That the names of the claimants were also written on so many slips. 5. The names of the portions, and of the tribes, were put into separate vessels. 6. Joshua, for example, put his hand into the vessel containing the names of the tribes, and took out one slip; while Eleazar took out one from the other vessel, in which the names of the portions were put. 7. The name drawn, and the portion drawn, being read, it was immediately discerned what the district was which God had designed for such a tribe. This appears to be the most easy way to determine such a business.

Verse 4. *The children of Joseph were two tribes*] This was ascertained by the prophetic declaration of their grandfather Jacob, Gen. xlviii. 5, 6, and as Levi was taken out of the tribes for the service of the sanctuary, one of these sons of Joseph came in his place; and Joseph was treated as the first-born of Jacob, in the place of Reuben, who had forfeited his right of primogeniture.

With their suburbs for their cattle] For the meaning of this passage, the reader is referred to the note on Numb. xxxv. 5.

Verse 5. *They divided the land*] This work was begun some time before at Gilgal; and was finished some time after at Shiloh. It must have required a very considerable time to make all the geographical arrangements that were necessary for this purpose.

Verse 6. *Caleb the son of Jephunneh the Kenezite*] In the note on the parallel place, Numb. xxxii. 12, it is said, Kenez was probably the father of Jephunneh, and that Jephunneh, not Caleb, was the Kenezite: but still, allowing this to be perfectly correct, Caleb might also be called the Kenezite, as it appears to have been a family name; for Othniel, his nephew and son-in-law, is called the son of Kenez, chap. xv. 17, Judg. i. 13, and 1 Chron. iv. 13, and a grandson of Caleb is also called the son of Kenez, 1 Chron. iv. 15. In 1 Chron. ii. 18, Caleb is called the son of Hezron, but this is only to be understood of his having Hezron for one of his ancestors; and son here, may be considered the same as descendant; for Hezron, of the tribe of Judah, having come into Egypt one hundred and seventy-six years before the birth of Caleb, it is not at all likely that he could be called his father, in the proper sense of the term. Besides, the supposition above makes a very good sense; and is consistent with the use of the terms father, son, and brother, in different parts of the Sacred Writings.

Thou knowest the thing that the Lord said] In the place to which Caleb seems to refer, viz. Numb. xiv. 24, there is not a word concerning a promise of Hebron to him and his posterity: nor in the place (Deut. i. 36.) where Moses repents what had been done at Kadesh-barnea. But it may be included in what is there spoken. God promises, because he had another spirit with him, and had followed God fully, therefore he should enter into the land whereunto he came, and his seed should possess it. Probably this relates to Hebron, and was so understood by all parties at that time. This seems tolerably evident, from the pointed reference made by Caleb to this transaction.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite unto this day, because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was

1 Numb. 13. 25. 31.—Ps. 18. 32. 31. & 69. 12. Rom. 8. 31.—Ch. 15. 14. Judg. 1. 20.—Ch. 22. 6.—Ch. 10. 37. & 13. 13. Judg. 1. 20. See Ch. 21. 11, 12. 1 Chron.

Verse 7. As it was in mine heart] Neither fear nor favour influenced him on the occasion: he told what he believed to be the truth, the whole truth, and nothing but the truth.

Verse 9. The land whereon thy feet have trodden] This probably refers to Hebron: which was no doubt mentioned on this occasion.

Verse 10. These forty and five years] See the note on chap. xiii. ver. 1.

Verse 11. Even so is my strength now] I do not ask this place because I wish to sit down now, and take my ease; on the contrary, I know I must fight to drive out the Anakim, and I am as able and willing to do it, as I was forty-five years ago, when Moses sent me to spy out the land.

Verse 12. I shall be able to drive them out] He cannot mean Hebron merely, for that had been taken before by Joshua: but in the request of Caleb, doubtless all the circumjacent country was comprised, in many parts of which the Anakim were still in considerable force. It has been conjectured that Hebron itself had again fallen under the power of its former possessors, who, taking the advantage of the absence of the Israelitish army, who were employed in other parts of the country, re-entered the city, and restored their ancient domination. But the first opinion seems best founded.

Verse 13. Joshua blessed him] As the word bless often signifies to speak good, or well, of or to any person, (see the note on Gen. ii. 3.) here it may mean the praise bestowed on Caleb's intrepidity and faithfulness, by Joshua; as well as a prayer to God, that he might have prosperity in all things; and especially that the Lord might be with him, as himself had expressed in the preceding verse.

Verse 14. Hebron therefore became the inheritance of Caleb] Joshua admitted his claim, recognized his right, and made a full conveyance of Hebron and its dependencies to Caleb and his posterity: and this being done in the sight of all the elders of Israel, the right was publicly acknowledged, and consequently this portion was excepted from the general determination by lot: God having, long before, made the cession of this place to him and his descendants.

Verse 15. And the name of Hebron before was Kirjath-arba] That is, the city of Arba; or rather, the city of the four; for this קִרְיַת אַרְבָּה kiryath arba, may be literally translated. It is very likely that this city had its name from four Anakim, gigantic or powerful men, probably brothers, who built or conquered it. This conjecture receives considerable strength from chap. xv. 14. where it is said that Caleb drove from Hebron the three sons of Anak, Sheshai, Ahiman, and Talmai: now it is quite possible that Hebron had its former name, Kirjath-arba, the city of the four, from these three sons and their father, who, being men of uncommon stature or abilities, had rendered themselves famous by acts proportioned to their strength and influence in the country. It appears however, from chap. xv. 13. that Arba was a proper name, as there he is called the father of Anak. The Septuagint call Hebron The metropolis of the Anakim, ἀρχαγορία τῶν Ἐνανκῶν. It was probably the seat of government, being the residence of the above chiefs, from whose conjoint authority and power it might have been called chebron, as the word חֶבְרוֹן chabar, literally signifies to associate, to join in fellowship; and appears to be used, Job xli. 6. for "associated merchants, or merchants' companions, who travelled in the same caravan." Both these names are expressive, and serve to confirm the above conjecture. No notice need be taken of the tradition that this city was called the city of the four, because it was the burial-place of Adam, Abraham, Isaac, and Jacob. Such traditions confute themselves.

The land had rest from war] There were no more

Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

CHAPTER XV.

The lot of the tribe of Judah described, l. Their south border, 5-11. Their west border, 12. Caleb's conquest, 13-15. Promises his descendants to the person who should take Kirjath-sepher, 16. Ornan, his kinsman, repairs himself in war of it, and gets Azekah to wife, 17. Her request to her father to get a well-watered land, which is granted, 18, 19. The cities of the tribe of Judah are enumerated, 20-23.

THIS then was the lot of the tribe of the children of Judah by their families; even to the border of Edom, the wilderness of Zim southward was the uttermost part of the south coast.

2 And their south border was from the shore

6. 53. 56.—g Ch. 21. 12. 1 Mac. 2. 56.—f Ver. 8. 9.—g Gen. 23. 2. Ch. 15. 13.—h Ch. 11. 23.—i Numb. 34. 3.—k Numb. 23. 30.

general wars; the inhabitants of Canaan, collectively, could make no longer any head, and when their confederacy was broken by the conquests of Joshua, he thought proper to divide the land, and let each tribe expel the ancient inhabitants that might still remain in its own territories. Hence the wars after this time were particular wars—there were no more general campaigns, as it was no longer necessary for the whole Israelitish body to act against an enemy now disjointed and broken. This appears to be the most rational meaning of the words, The land had rest from war.

The Jewish economy furnishes not only a history of God's revelations to man; but also a history of his providence; and an ample, most luminous and glorious comment on that providence. Is it possible that any man can seriously and considerably sit down to the reading even of this book, without rising up a wiser and a better man? This is the true history which every where exhibits God as the first mover and prime agent, and men only as subordinate actors. What a miracle of God's power, wisdom, grace, justice, and providence, are the people of Israel, in every period of their history, and in every land of their dispersions! If their fall occasioned the salvation of the Gentile world, what shall their restoration produce! Their future inheritance is not left to what men would call the fortuitous decision of a lot: like Caleb's possession, it is confirmed by the oath of the Lord; and when the end shall be, this people shall stand in their lot at the end of the days; and shall again be great to the ends of the earth.

NOTES ON CHAPTER XV.

Verse 1. This then was the lot of the tribe of—Judah] The geography of the Sacred Writings presents many difficulties, occasioned by the changes which the civil state of the promised land has underwent, especially for the last two thousand years. Many of the ancient towns and villages have had their names so totally changed, that their former appellations are no longer discernible—several lie buried under their own ruins, and others have been so long destroyed, that not one vestige of them remains. On these accounts it is very difficult to ascertain the situation of many of the places mentioned in this and the following chapters. But, however this may embarrass the commentator, it cannot affect the truth of the narrative. Some of the principal cities in the universe, cities that were the seats of the most powerful empires, are not only reduced to ruins, but so completely blotted out of the map of the world, that their situation cannot be ascertained. Where is Babylon, where is Ninetch, Carthage, Thebes, Tyre, Haalbec, Palmyra, and the so far-famed, and greatly-celebrated Taov? Of the former and the latter, so renowned by historians and poets, scarcely a vestige, properly speaking, remains; nor can the learned agree on the spot once occupied by the buildings of those celebrated cities! Should this circumstance invalidate the whole history of the ancient world, in which they made so conspicuous a figure? And can the authenticity of our sacred historian be impaired, because several of the places he mentions no longer exist? Surely, no: nor can it be called in question, but by the heedless and superficial, or the decidedly profane. Although some of the cities of the holy land are destroyed, and it would be difficult to ascertain the geography of several, yet enough remain, either under their ancient names, or with such decisive characteristics, that, through their new names, their ancient appellatives are readily discernible. On the general information we have, the Map accompanying this book is constructed.

It is natural to suppose, that the division mentioned, here, was made after an accurate survey of the land, which might have been made by proper persons accompanying the conquering army of the Israelites. Nine tribes and a half were yet to be accommodated; and the land must be divided into nine parts and a half. This was no doubt

of the Salt sea, from the bay that looketh southward:

3 And it went out to the south side ^m to ⁿ Maaleh-acrabbin, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed ^o toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border ^{was} the Salt sea, ^{even} unto the end of Jordan. And ^{their} border in the north quarter ^{was} from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to ^p Beth-hogla, and passed along by the north of Beth-arabah; and the border went up ^q to the stone of Bohan, the son of Reuben:

7 And the border went up toward Debir from ^r the valley of Achor, and so northward,

looking toward Gilgal, that ^{is} before the going up to Adummim, which ^{is} on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at ^s En-rogel:

8 And the border went up ^t by the valley of the son of Hinnom unto the south side of the ^u Jebusite; the same ^{is} Jerusalem: and the border went up to the top of the mountain that ^{lieth} before the valley of Hinnom westward, which ^{is} at the end ^v of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto ^w the fountain of the water of Nephtoa, and went out to the cities of mount Ephron; and the border was drawn ^x to Baalah, which ^{is} ^y Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which ^{is} Chesalon, on the north side, and went down to Beth-shemesh, and passed on to ^z Timnah:

1 Heb. Engur.—m Numh 31. 1.—n Or, the going up to Arabbin.—o Numh. 31. 5.—p Ch. 13. 17.—q Ch. 13. 17.—r 2 Sam. 17. 17. 1 Kings 1. 9.—Ch.

13. 16. 2 Kings 23. 10. Jer. 19. 2. 6.—Ch. 18. 28. Jer. 1. 21. A. 19. 10.—(7) 13. 16. w Ch. 13. 15.—x 1 Chron. 13. 6.—y Judg. 18. 12.—z Gen. 36. 13. Judges 11. 1.

done with the utmost judgment and discretion: the advantages and disadvantages of each division being carefully balanced. These were the portions which were divided by lot; and it appears that Judah drew the first lot: and because of the importance and pre-eminence of this tribe, this lot is first described.

[By their families] It is supposed, that the family divisions were not determined by lot. These were left to the prudence and judgment of Joshua, Eleazar, and the ten princes, who appointed to each family a district, in proportion to its number, &c. the general division being that alone which was determined by the lot.

[To the border of Edom] The tribe of Judah occupied the most southerly part of the land of Canaan. Its limits extended from the extremity of the Dead sea southward along Idumea, possibly by the desert of Sin, and proceeding from east to west to the Mediterranean sea, and the most eastern branch of the river Nile; or to what is called the river of Egypt. Calmet very properly remarks, that Joshua is particular in giving the limits of this tribe, as being the first, the most numerous, most important, that which was to furnish the kings of Judea—that in which pure religion was to be preserved, and that from which the Messiah was to spring.

Verse 2. [From the bay that looketh southward] These were the southern limits of the tribe of Judah, which commenced at the extremity of the lake Asphaltites or Dead sea, and terminated at *Sihor*, or the river of Egypt, and Mediterranean sea; though some think it extended to the Nile.

Verse 3. [Maaleh-acrabbin] The ascent of the mount of Scorpions, probably so called from the multitude of those animals found in that place.

[Kadesh-barnea] This place was called *En-mishpat*, Gen. xiv. 7. It was on the edge of the wilderness of Paran, and about twenty-four miles from Hebron. Here Miriam, the sister of Moses and Aaron, died; and here Moses and Aaron rebelled against the Lord; hence the place was called *Meribah-Kadesh*, or the contention of Kadesh.

[Karkaa] Supposed to be the *Coracea* of Ptolemy, in Arabia Petraea. Calmet.

Verse 4. [Toward Azmon] This was the last city they possessed toward Egypt.

[The river of Egypt] The most eastern branch of the river Nile. See on chap. xiii. 3. But there is much reason to doubt, whether any branch of the Nile be meant, and whether the promised land extended to that river. On this subject it is impossible to decide either way.

Verse 5. [The east border was the Salt sea] The Salt sea is the same as the Dead sea, lake Asphaltites, &c. And here it is intimated, that the eastern border of the tribe of Judah extended along the Dead sea, from its lowest extremity to the end of Jordan, i. e. to the place where Jordan falls into this sea.

Verse 6. [Beth-hogla] A place between Jericho and the Dead sea, belonging to the tribe of Benjamin, chap. xviii. 21. though here serving as a frontier to the tribe of Judah.

[Stone of Bohan] This must have been some remarkable place, probably like the stone of Jacob, which afterwards became *Beth-el*, but where it was situated, is uncertain.

Verse 7. [The valley of Achor] Debir mentioned in this verse is unknown. The valley of Achor had its name

from the punishment of Achan. See the account, chap. vii. 24, &c.

[En-shemesh] The fountain of the sun; it was eastward of Jerusalem, on the confines of Judah and Benjamin.

Verse 8. [The valley of the son of Hinnom] Who Hinnom was is not known: nor why this was called his valley. It was situated on the east of Jerusalem; and is often mentioned in Scripture. The image of the idol Moloch appears to have been set up there; and there the idolatrous Israelites caused their sons and daughters to pass through the fire, in honour of that demon, 2 Kings xxiii. 10. It was also called *Tophet*, see Jer. vii. 32. When king Josiah removed the image of this idol from this valley, it appears to have been held in such universal execration, that it became the general receptacle of all the filth and impurities which were carried out of Jerusalem: and it is supposed, that continual fires were there kept up, to consume those impurities, and prevent infection. From the Hebrew words גיהנום *gei ben Hinnom*, the valley of the son of Hinnom, and by contraction גיהנום *gei Hinnom*, the valley of Hinnom, came the *Géenna*, *Gehenna*, of the New Testament, called also *Géenna tou xupos*, the *Gehenna of fire*, which is the emblem of hell, or the place of the damned. See Matt. v. 22, 29, 30. x. 18. xviii. 9. &c.

[The same is Jerusalem] This city was formerly called *Jebus*, a part of it was in the tribe of Benjamin; *Sion*, called its citadel, was in the tribe of Judah.

[The valley of the giants] Of the *Rephaim*. See the notes on Gen. vi. 4. xiv. 5. Deut. ii. 7, 11.

On this subject, a very intelligent clergyman favours me with his opinion in the following terms.

“The boundary between Judah and Benjamin went up from the valley of Hinnom on the east, to the top of the hill southward, leaving *Jebusi* (or Jerusalem) to the north-west adjoining to Benjamin. This mount (*Jebusi*) lay between the two tribes; which the *Jebusites* possessed till the time of David. At the 63d verse here, it is said Judah could not drive out these people; and in Judges i. 21. the same is said of the Benjamites. Each tribe might have attacked them at various times. There were various mounts or tops to these hills. Mount Zion, and *Moriah*, where the temple stood, was in the tribe of Judah; *Psal.* lxxviii. 68, 69. lxxxvii. 2.)

“In *Deut.* xxxiii. 12. it is said of Benjamin, the Lord shall dwell by him; i. e. near him, or beside his borders: between his shoulders: the line might be circular between the two hills or tops, so as in part to encompass mount Zion in the tribe of Judah, on which the temple stood. Benjamin's Gate (mentioned *Jerem.* xxxvii. 12, 13. and xxxviii. 7.) was the gate leading out of the city into the tribe of Benjamin, so the gate of Ephraim (2 Kings xiv. 13.) was a gate which led toward the tribe of Ephraim. We give names to roads, &c. in the same way now.

“Mount Calvary (which was on the outside of the gate) seems to have been in the tribe of Benjamin. *Quere*. Whether Calvary or Golgotha, was so called from skulls being scattered about there, (as say some,) or rather from the figure of the rock being shaped like a man's skull, with one face of it nearly perpendicular? I incline to this latter opinion. I believe the Jews did not suffer human bones, even of malefactors, to lie about.”—J. C.

Verse 9. [Baalah, which is Kirjath-jearim] This place was rendered famous in Scripture, in consequence of its

11 And the border went out unto the side of Ekron northward; and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border was ^b to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

13 ¶ ^c And unto Caleb, the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even ^d the ^e city of Arba, the father of Anak, which city is Hebron.

14 And Caleb drove thence ^f the three sons of Anak, ^g Sheshai, and Ahiman, and Talmi, the children of Anak.

15 And ^h he went up thence to the inhabitants of Debir; and the name of Debir before was Kirjath-sepher.

16 ¶ ⁱ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And ^k Othniel, the ^l son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter to wife.

18 ^m And it came to pass, as she came unto him, that she moved him to ask of her father a field; and ⁿ she lighted off her ass; and Caleb said unto her, What wouldst thou?

19 Who answered, Give me a ^o blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs and the nether springs.

20 This is the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Edur, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth.

25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet.

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And ^p Ziklag, and Madmannah, and Sansannah.

32 And Lebath, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages:

33 And in the valley, ^q Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, Tappuah, and Enam.

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, ^r and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, ^s and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makedah; sixteen cities with their villages:

^a Chap. 19. 43.—^b Ver. 47. Numbers 31. 6, 7.—^c Ch. 14. 13.—^d Ch. 14. 15.—^e Or, Kirjath-sepher.—^f Judg. 1. 10, 30.—^g Sura. 13. 24.—^h Ch. 10. 33. Judg. 1. 11, 1 Judg. 1. 12.

^k Judg. 1. 13. & 3. 9.—^l Numb. 32. 12. Ch. 11. 6.—^m Judg. 1. 11. 2 Sam. 1. 23. ⁿ See Gen. 24. 64. 1 Sam. 25. 23.—^o Gen. 33. 11.—^p 1 Sam. 27. 6.—^q Numb. 13. 23. ^r Or, ^s—^t 2 Kings 11. 7.

being the residence of the ark, for 20 years after it was sent back by the Philistines; see 1 Sam. v. vi. and vii. 1, 2.

Verse 10. *Beth-shemesh*] The house or temple of the sun. It is evident that the sun was an object of adoration among the Canaanites; and hence fountains, hills, &c. were dedicated to him. *Beth-shemesh* is remarkable for the slaughter of its inhabitants, in consequence of their prying curiously, if not impiously into the ark of the Lord, when sent back by the Philistines. See 1 Sam. vii.

Verse 12. *The great sea*] The Mediterranean.

Verse 13. *And unto Caleb—he gave a part*] See the notes on chap. xiv. 14, &c.

Verse 14. *The three sons of Anak*] See on chap. xiv. 15.

Verse 15. *Kirjath-sepher*] The city of the book. Why so named is uncertain. It was also called *Debir*, and *Kirjath-sannah*. See ver. 49.

Verse 16. *Will I give Achsah my daughter*] In ancient times fathers assumed an absolute right over their children, especially in disposing of them in marriage; and it was customary for a king, or great man, to promise his daughter in marriage, to him who should take a city, kill an enemy, &c. So Saul promised his daughter in marriage to him who should kill Goliath, 1 Sam. xvii. 25. and Caleb offers his, on this occasion, to him who should take *Kirjath-sepher*. Profane writers furnish many similar examples.

Verse 18. *As she came*] As she was now departing from the house of her father, to go to that of her husband.

She moved him] Othniel, to ask of her father a field, one on which she had set her heart, as contiguous to the patrimony already granted.

She lighted off her ass] *וַתִּסַּע* *Vatitenach*, she hastily, suddenly alighted, as if she had forgotten something, or was about to return to her father's house. Which being perceived by her father, he said, *What wouldst thou?* What is the matter? What dost thou want?

Verse 19. *Give me a blessing*] Do me an act of kindness. Grant me a particular request.

Thou hast given me a south land] Which was probably dry, or very ill watered.

Give me also springs of water.] Let me have some fields in which there are brooks, or wells already digged.

The upper springs, and the nether springs.] He gave her even more than she requested: he gave her a district among the mountains, and another in the plains, well situated, and well watered. There are several difficulties in this account with which I shall not trouble the reader. What is mentioned above, appears to be the sense.

- 42 Libnah, and Ether, and Ashan,
- 43 And Jiphthah, and Ashnah, and Nezib,
- 44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:
- 45 Ekron, with her towns and her villages:
- 46 From Ekron, even unto the sea, all that lay ^{near} Ashdod, with their villages:
- 47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto ^{the} river of Egypt, and ^{the} great sea, and the border thereof:
- 48 And in the mountains, Shamir, and Jattir, and Socoh.
- 49 And Dannah, and Kirjath-sannah, which is Debir,
- 50 And Anab, and Eshtemoh, and Anim,
- 51 ^{And} Goshen, and Holon, and Giloh; eleven cities with their villages:
- 52 Arab, and Dumah, and Eshean,
- 53 And ^{the} Janum, and Beth-tappuah, Aphekah, 54 And Humtah, and ^{the} Kirjath-arba, which is Hebron, and Zior; nine cities with their villages:
- 55 Maon, Carmel, and Ziph, and Juttah,
- 56 And Jezreel, and Jokdeam, and Zanoah,

- 57 Cain, Gibeah, and Timnah; ten cities with their villages:
- 58 Hallul, Beth-zur, and Gedor.
- 59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:
- 60 ^{the} Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:
- 61 In the wilderness, Beth-arabah, Middin, and Secacah.
- 62 And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.
- 63 ¶ As for the Jebusites, the inhabitants of Jerusalem, ^{the} children of Judah could not drive them out; ^{but} the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAPTER XVI.

Borders of the children of Joseph, 1-4. The borders of the Ephraimites, 5-8. The Canaanites dwell tributary among them, 10.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount ^{the} Beth-el, ^{and} goeth out from Beth-el to ^{the} Luz, and

1 Heb. by the place of. Ver. 4.—E. Numb. 31. 6.—Chap. 10. 41. & 11. 18. Or, Janussay Chap. 14. 13. & Ver. 15.

2 Ch. 13. 14.—3 Sam. 1. 8. 21. 2 Sam. 5. 6.—4 Judg. 1. 21.—Heb. west forth.—1 Sam. 13. 2.—Ch. 13. 13. Judg. 1. 25.

This is a well known idol of the Philistines, and probably the place mentioned here was in some part of their territories; but the situation, at present, is unknown.

Verse 42. Libnah] See the note on chap. x. 29.

Ether] From chap. xix. 9. we learn, that this city was afterward given to the tribe of Simeon.

Verse 41. Keilah] This town was near Hebron, and is said to have been the burying place of the prophet Habakkuk. David obliged the Philistines to raise the siege of it, see 1 Sam. xxiii. 1—13. but finding that its inhabitants had purposed to deliver him into the hands of Saul, who was coming in pursuit of him, he made his escape. See this remarkable case explained in the note on Deut. xxxii. 15.

Mareshah] Called also Maresheth and Marasthi; it was the birth-place of the prophet Micah. Near this place was the famous battle between Asa, king of Judah, and Zerah, king of Cush or Ethiopia, who was at the head of one thousand thousand men, and three hundred chariots. Asa defeated this immense host, and took much spoils: 2 Chron. xiv. 9—15.

Verse 46. Ekron] One of the five Philistine lordships; see the note on chap. xiii. 3.

Verse 47. Ashdod] Called also Azotus, Acts viii. 40. See the foregoing note.

Unto the river of Egypt] The Pclusaic branch of the Nile, or Sihar. But see on ver. 4.

The great sea] The Mediterranean.

Verse 48. Socoh] See a town of this name, ver. 35.

Verse 49. Kirjath-sannah] See the note on ver. 15.

Verse 51. Goshen] See the note on chap. x. 41.

Giloh] The country of the traitor Ahithophel, 2 Sam. xv. 12.

Verse 53. Beth-tappuah] The house of the apple, or citron tree. Probably a place where these grew in great abundance and perfection.

Aphekah] See the note on chap. xii. 18.

Verse 54. Kirjath-arba] See the note on chap. xiv. 15.

Verse 55. Maon] In a desert to which this town gave name, David took refuge for a considerable time, from the persecution of Saul. And in this place, Nabal the Carmelite had great possessions. See 1 Sam. xxiii. 24, 25. xxv. 2.

Carmel] Not the celebrated mount of that name, but a village, the residence of Nabal. See 1 Sam. xxv. 2. It was near Maon, mentioned above, and was about ten miles eastward of Hebron. It is the same place where Saul erected a trophy to himself, after the defeat of the Amalekites, see 1 Sam. xv. 12.

Ziph] See on ver. 24.

Verse 57. Timnah] A frontier town of the Philistines: it was in this place that Samson got his wife, see Judg. xiv. and xv.

Verse 58. Gedor] See the note on chap. xii. 13. In this place, the Alexandrian MS. of the Septuagint, and the Codex Vaticanus, add the eleven following towns: Theca, and Ephratha, (that is, Bethlehem,) and Phagor, and Etan, and Kulon, and Talam, and Thebes, and Karam, and Galam, and Thether, and Manoch; eleven cities and their villages. St. Jerom, on Mic. v. 1.

mentions them, so that we find they were in the copies he used. Dr. Kennicott contends that they should be restored to the text, and accounts thus for their omission. "The same word *techatsarcyhen*, and their villages, occurring immediately before this passage, and at the end of it, the transcriber's eye passed from one to the other by mistake. A similar accident has caused the omission of two whole verses, the 35th and 36th of chap. xxi." See the note there.

Verse 60. Kirjath-baal] The same as Baalah. See on ver. 9.

Verse 62. The city of Salt] Or of Melach. This city was somewhere in the vicinity of the lake Asphaltites, the waters of which are the saltest, perhaps, in the world. The whole country abounds with salt: see the note on Gen. xix. 25. Some suppose that it is the same as Zoar, the place to which Lot escaped, after the destruction of Sodom and Gomorrah.

En-gedi] The well of the kid: it was situated between Jericho and the lake of Sodom, or Dead sea.

Verse 63. The Jebusites dwell—at Jerusalem unto this day] The whole history of Jerusalem previously to the time of David, is incumbered with many difficulties. Sometimes it is attributed to Judah, sometimes to Benjamin; and it is probable, that, being on the frontiers of both those tribes, each possessed a part of it. If the Jebusites were ever driven out before the time of David, it is certain they recovered it again, or at least a part of it, what is called the citadel, or strong hold of Zion, see 2 Sam. v. 7. which he took from them; after which the city fell wholly into the hands of the Israelites. This verse is an additional proof that the book of Joshua was not written after the times of the Jewish kings, as some have endeavoured to prove—for, when this verse was written, the Jebusites dwelt with the children of Judah, which they did not after the days of David: therefore the book was written before there were any kings in Judah.

It is very likely that many cities have, by the lapse of time, not only changed their names, or have been totally destroyed, see the note on ver. 1. but that the names of those in the preceding catalogue have been changed also; several of them are repeated that should have been mentioned but once, and not a few confounded with the terms by which they are described. But we must not suppose, that every repetition of the same is through the carelessness of copyists; for there are often two places which bear the same name, which is frequently the case in England. But, besides this, villages are mentioned as being apparently in the tribe of Judah, which afterward appear to have been in another tribe. The reason appears to be this: many towns are mentioned which were frontier towns, and when the limits of a tribe are pointed out, such places must necessarily be mentioned, though allotted to a different tribe. This consideration will serve to remove several difficulties which occur in the reading of this and the following chapters.

NOTES ON CHAPTER XVI.

Verse 1. The children of Joseph] Ephraim and Manasseh, and their descendants. The limits of the tribe of

passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 And the border of the children of Ephraim, according to their families, was thus: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper:

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drive not out the Canaanites that dwell in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

The lot of the half tribe of Manasseh, 1, 2. Case of the daughters of Zelophehad, 4-6. The borders of Manasseh described, 7, 11. The Canaanites dwell among them, but are laid under tribute, 12, 13. The children of Joseph complain of the sinfulness of their lot, 14-16. Joshua authorizes them to possess the mountainous wood country of the Benjamins, and gives them encouragement to expel them, though they were strong, and had chariots of iron, 17, 18.

AN. EXPL. PAR. 8. THERE was also a lot for the tribe of Manasseh; for he was the first-born of Joseph; to wit, for

[Chap. 19, 13. 2 Chron. 8, 9. 1 Chron. 7, 28. 1 Kings 9, 15. Ch. 17, 14. 1 Chron. 19, 13. 2 Chron. 8, 9. 1 Chron. 17, 28. 1 Chron. 7, 28. Ch. 17, 9. Ch. 17, 9. p. 13. 1. 28. See 1 Kings 9, 16. Gen. 41, 51. & 46, 20. & 48, 13. Gen. 50, 23. Num. 26, 29. & 32, 39. 1 Chron. 7, 14.]

Ephraim, extended along the borders of Benjamin and Dan, from Jordan on the east, to the Mediterranean on the west.

Verse 2. *From Beth-el to Luz*] From Gen. xxviii. 19. it appears, that this place which Jacob called *Beth-el*, was formerly called *Luz*; see the note there; but here, they seem to be two distinct places. It is very likely, that the place where Jacob had the vision was not in *Luz*, but in some place within a small distance of that city or village: see the note on Gen. xxviii. 12. that sometimes the whole place was called *Beth-el*, at other times *Luz*, and sometimes, as in the case above, the two places were distinguished. As we find the term *London*, comprises not only *London*, but also the city of *Westminster* and the borough of *Southwark*; though at other times all three are distinctly mentioned.

Archi to Ataroth] *Archi* was the country of *Hushai*, the friend of *David*, 2 Sam. xv. 32. who is called *Hushai the Archite*. *Ataroth*, called *Ataroth-addar*, *Ataroth* the illustrious, ver. 5. and simply *Ataroth*, ver. 7. is supposed to have been about fifteen miles from Jerusalem.

Verse 3. *Beth-horon, the nether*] This city was about twelve miles from Jerusalem, on the side of *Nicopolis*, formerly *Emmaus*. CALMET. See the note on chap. x. 10.

Verse 5. *Ataroth-addar*] See the note on ver. 2.

Beth-horon the upper] The situation of this town is little known. It was eastward of *Beth-horon the nether*, and consequently not far from it.

Verse 8. *Tappuah*] This was a city in the tribe of *Manasseh*, and gave name to a certain district, called the *Land of Tappuah*. See chap. xvii. 8.

The sea] The *Mediterranean*, as before.

Verse 9. *And the separate cities*] That is, the cities that were separated from the tribe of *Manasseh*, to be given to *Ephraim*: see chap. xvii. 9.

Verse 10. *The Canaanites that dwell in Gezer*] It appears that the Canaanites were not expelled from this city till the days of *Solomon*, when it was taken by the king of *Egypt*, his father-in-law, who made it a present to his daughter, *Solomon's* queen. See 1 Kings ix. 16. And see the note on *Josh. x. 33*. The *Ephraimites*, however, had so far succeeded in subjecting these people, as to ob-

lige them to pay tribute, though they could not, or at least did not, totally expel them.

Or the names and places in this chapter, we may say the same as of others already mentioned. See the note on chap. xv. 1. Many of those towns were small, and we may rationally conclude, slightly builded; and consequently have perished perhaps more than a thousand years ago. It would be therefore useless to look for such places now. Several of the towns in England, a land not exposed to such revolutions as that of Palestine has ever been, mentioned by *Cæsar* and other ancient writers, are no longer discernible. Several have changed their names, and not a few their situation. Tradition states, that the city of *Norwich* anciently stood some miles from its present situation; and we have the fullest proof that this was the case with the city of *Salisbury*. Such changes do not affect the truth of the ancient geography of our own country; nor can they impeach that of the sacred historian before us.

NOTES ON CHAPTER XVII.

Verse 1. *There was also a lot for the tribe of Manasseh*] It was necessary to mark this, because *Jacob*, in his blessing, Gen. xlviii. 19, 20. did, in a certain sense, set *Ephraim* before *Manasseh*, though the latter was the first-born: but the place here shows, that this preference did not affect the rights of the primogeniture.

For Machir—because he was a man of war] It is not likely that *Machir* himself was now alive; if he were, he must have been nearly 200 years old. It is therefore probable, that what is spoken here, is spoken of his children, who now possessed the lot that was originally designed for their father: who, it appears, had signalized himself as a man of skill and valour, in some of the former wars, though the circumstances are not marked. His descendants, being of a warlike intrepid spirit, were well qualified to defend a frontier country, which would be naturally exposed to invasion.

Verse 2. *The rest of the children of Manasseh*] That is, his grand children; for it is contended, that *Manasseh* had no other son than *Machir*: and these were very probably the children of *Gilead*, the son of *Machir*.

Verse 3. *Zelophehad—had no sons, but daughters*]

side of the river, and the outgoings of it were at the sea:

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.

12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the

land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only.

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

CHAPTER XVIII.

The tabernacle is set up at Shiloh, 1. Seven of the tribes having not yet received their inheritance, 2. Joshua orders three men from each tribe to be chosen, etc., to examine the land, and divide it into seven parts, which shall be distributed among them by lot, 3-7. The men go and do as commanded, and return to Joshua, 8. Joshua casts lots for them, 10. The lot of Benjamin, how situated, 11. Its western boundaries, 12-14. Its southern boundaries, 15-19. Its eastern boundary, 20. Its cities, 21-28.

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 ¶ And there remained among the children

g 1 Chron. 7. 29—h 1 Sam. 31. 10. 1 Kings 4. 12—i Judg. 1. 27, 28—k Ch. 16. 10. 1 Ch. 16. 1—m Gen. 48. 22—n Gen. 48. 19. Numb. 26. 31, 37—o Or, Replains.

p Judg. 1. 19. & 4. 3—q Ch. 18. 18. 1 Kings 4. 18—r Deut. 27. 1. Jer. 1. 12 & 4. 3—s Ch. 18. 31. & 2. 2 & 22. 9. Jer. 7. 12—t Judg. 18. 31. 1 Sam. 1. 3, 24 & 4. 3, 4.

See this case considered at large in the notes on Num. xxvii. 1-7, and xxxvi. 1, &c.

Verse 5. *There fell ten portions to Manasseh*] The Hebrew word חבלות *chbeley*, which we translate *portions*, signifies literally, *cords*, or *cables*; and intimates, that, by means of a *cord*, *cable*, or what we call a *chain*, the land was divided. We have but little account of the arts and sciences of the Hebrews; yet, from the sketches which we find in different parts of the Old Testament, it appears that their minds were, in many respects, well cultivated: nor could the division, which is mentioned in this book, have been made without such a measure of geographical knowledge, as we find it difficult to grant them. Suppose, even in this case, the land was not measured with the chain, which, in some cases, would have been impracticable; because the ancient inhabitants still occupied the places which were allotted to certain tribes, or families; yet the allusion to this mode of measurement shows that it was well known among them.

As there were six sons and five daughters, among whom this division was to be made, there should be eleven portions; but Zelophehad, son of Hephher, having left five daughters in his place, neither he nor Hephher are reckoned. The lot of Manasseh therefore was divided into ten parts; five for the five sons of *Gilead*, who were Abiezer, Helek, Asriel, Shechem, and Shemidah; and five for the five daughters of *Zelophehad*, viz. *Mahlah*, *Noah*, *Hoglah*, *Mileah*, and *Tirzah*. CALMET.

Verse 9. *Unto the river Kanah*] Literally the *river*, or *valley of the reeds*. Translated by the Vulgate, *rallis arundineti*. The tribe of Manasseh appears to have been bounded on the north by this *torrent* or *valley*, and on the south by the Mediterranean sea.

Verse 10. *They met together in Asher, on the north.*] The tribe of Asher extended from the Mediterranean sea to mount Carmel, chap. xix. 26. and the tribe of Manasseh extended to *Dor*, and her towns, (see the following verse,) which were in the vicinity of Carmel; and thus it appears that these two tribes formed a junction at the Mediterranean sea. This may serve to remove the difficulties in this verse—but still it does appear that in several cases the tribes were intermingled; for *Manasseh* had several towns, both in *Issachar* and in *Asher*, see ver. 11. In like manner, *Judah* had towns in *Dan* and *Simeon*; and *Simeon* had towns in *Judah*—and what is spoken of the *boundaries* of the tribes, may be sometimes understood of those *towns* which certain tribes had within the limits of others. For, in several cases, towns seem to be interchanged, or purchased, by mutual consent, so that in some instances the possessions were intermingled, without any confusion of the tribes or families.

Verse 11. *Beth-shean*] Called afterwards *Scythopolis*, the city of the *Scythians*, or *Cuthites*—those who were sent into different Samaritan cities by the kings of Assyria.

Dor] On the Mediterranean sea, about eight miles from *Cæsarea*, on the road to *Tyre*.

En-dor] The well or fountain of *Dor*, the place where Saul went to consult the witch. 1 Sam. xxviii. 7, &c.

Verse 12. *Could not drive out, &c.*] They had neither *grace* nor *courage* to go against their enemies; and chose rather to share their territories with those whom the justice of God had proscribed, than exert themselves to expel them. But some commentators give a different turn to this expression, and translate the passage thus. *But the children of Manasseh could not (resolve to) destroy those cities, but the Canaanites consented to dwell in the land.* And as they were willing to pay tribute, and the others chose to tolerate them on those terms, they agreed to dwell together: but this paying of tribute seems not to have taken place till some time after—when the children of Israel were waxen strong, &c.

Verse 15. *If thou be a great people*] Joshua takes them at their own word; they said, ver. 14, that they were a great people—then, said he, *If thou be a great people, or seeing thou art a great people, go to the wood country, and clear away for thyself.* Joshua would not reverse the decision of the lot, but as there was much woodland country, he gave them permission to clear away as much of it as they found necessary, to extend themselves as far as they pleased.

Verse 16. *The hill is not enough for us*] The mountain of *Gilbon* being that which had fallen to them by lot.

Chariots of iron] We cannot possess the plain country, because that is occupied by the Canaanites; and we cannot conquer them, because they have *chariots of iron*, that is, very strong chariots, and *armed with scythes*, as is generally supposed.

Verse 18. *The outgoings of it shall be thine*] Clear away the wood, occupy the mountain, and you shall soon be able to command all the valleys; and, possessing all the defiles of the country, you shall drive out the Canaanites, though they have chariots of iron—your situation will be advantageous, your numbers very respectable, and the hand of God will be upon you for good.

1. From the whole history of the Israelites, we find that it was difficult to please them: they had a dissatisfied mind; and hence were rarely contented. From the above account we learn, that the children of Joseph were much inclined to quarrel with Joshua, because they had not such a lot as they wished; though they could not be ignorant that their lot, as that of the others, had been determined by the special providence of God.

2. Joshua treats them with great firmness—he would not attempt to alter the appointment of God; and he saw no reason to reverse or change the grant already made. They were both *numerous* and *strong*, and if they put forth their strength, under the direction of even the ordinary providence of God, they had every reason to expect success.

3. *Slothfulness* is natural to man—it requires much training to induce him to labour for his daily bread: if God should miraculously send it, he will wonder and eat it; and that is the whole. *Strive to enter in at the strait gate*, is an ungracious word to many—they profess to trust in

of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, "How long *are* ye slack to go to possess the land, which the Lord God of your fathers hath given you?"

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: "Judah shall abide in their coast on the south, and " the house of Joseph shall abide in their coast on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, " that I may cast lots for you here before the Lord our God.

7 " But the Levites have no part among you; for the priesthood of the Lord *is* their inheritance: " and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

8 ¶ And the men arose and went away; and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children

a Judg. 13. 9.—v Ch. 15. 1.—w Ch. 16. 1, 4.—x Ch. 14. 2. & Ver. 10.—y Ch. 13. 33. z Ch. 13. 8.— See Ch. 16. 1.

God's mercy, but labour not to enter into that rest.—God will not reverse his purpose, to meet their slothfulness: they alone who overcome, shall sit with Jesus upon his throne. Reader, take unto thee the whole armour of God, that thou mayest be able to stand in the evil day, and having done all—to STAND. And remember, that he only who endures to the end, shall be saved.

NOTES ON CHAPTER XVIII.

Verse 1. *Israel assembled together at Shiloh*] This appears to have been a considerable town, about fifteen miles from Jerusalem, in the tribe of Ephraim, and nearly in the centre of the whole land. To this place, both the camp of Israel, and the ark of the Lord, were removed from Gilgal, after a residence there of seven years. Here the tabernacle remained one hundred and thirty years, as is generally supposed, being the most conveniently situated for access to the different tribes, and for safety, the Israelites having possession of the land on all sides: for it is here added, *the land was subdued before them*—the Canaanites were so completely subdued, that there was no longer any general resistance to the Israelitish arms.

Verse 3. *How long are ye slack to go to possess the land*] We find an unaccountable backwardness in this people, to enter on the inheritance which God had given them! They had so long been supported by miracle, without any exertions of their own, that they found it difficult to shake themselves from their inactivity. When it was necessary that all the people should go out to battle, they went with a measure of confidence, expecting miraculous help from God, and confiding in their numbers—but when each tribe found it necessary to fight for itself, in order to its establishment, and the extension of its borders, it was discouraged, and chose rather a life of inglorious ease, than the possession of an inheritance which would cost it much labour to conquer.

Verse 4. *Three men for each tribe*] Probably meaning only three from each of the seven tribes, who had not yet received their inheritance. It is likely that these twenty-one men were accompanied by a military guard, for without this they might have been easily cut off by straggling parties of the Canaanites.

They shall—describe it] It is likely they were persons well acquainted with geography and mensuration, without which, it would have been impossible for them to have divided the land, in the way necessary, on this occasion.

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of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 " And the border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, " which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side " of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at " Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to " the well of waters of Nephtoaah:

16 And the border came down to the end of the mountain that *lieth* before " the valley of the son of Hinnom, and which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to " En-rogel.

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to " the stone of Bohan the son of Reuben.

18 And passed along toward the side over against " Arabah " northward, and went down unto Arabah:

19 And the border passed along to the side of

b Gen. 23. 19. Judg. 1. 23.—c Ch. 16. 3.—d Ch. 15. 9.—e Ch. 15. 9.—f Ch. 15. 8. g Ch. 15. 7.—h Ch. 15. 6.—i Ch. 15. 6.—k Or, the plain.

Verse 5. *Judah shall abide—on the south, and the house of Joseph—on the north*] Joshua does not mean that the tribe of Judah occupied the south, and the tribe of Ephraim and Manasseh the north of the promised land—this was not the fact: but being now at Shiloh, a considerable way in the territory of Ephraim, and not far from that of Judah, he speaks of them in relation to the place in which he then was. Calmet considers him as thus addressing the deputies: "Go and examine the whole of the country which remains yet to be possessed; do not take into consideration the tribe of Judah, which is on the south, nor the tribe of Ephraim, which is on the north of where we now are; but carefully divide the remaining land, which is not occupied by these tribes, into seven equal parts." This makes a very good sense, and frees the place from embarrassment.

Verse 7. *The priesthood of the Lord is their inheritance*] We have already seen, that the priests and Levites had the sacrifices, oblations, tithes, first-fruits, redemption-money of the first-born, &c. for their inheritance; they had no landed possessions in Israel; the Lord was their portion.

Verse 9. *And described it—in a book*] This, as far as I can recollect, is the first act of surveying on record. These men and their work differed widely from those who had searched the land in the time of Moses: they went only to discover the nature of the country, and the state of its inhabitants; but these went to take an actual geographical survey of it, in order to divide it among the tribes which had not yet received their portions. We may suppose that the country was exactly described in a book, that is, a map, pointing out the face of the country, accompanied with descriptions of each part.

Verse 11. *And the lot—of Benjamin came up*] On the manner of casting the lot, see on chap. xiv. 2. and Numb. xxxvi. 55. There were probably two urns, one of which contained the names of the seven tribes, and the other that of the seven portions. They therefore took one name out of the first urn, and one portion out of the second; and thus the portion was adjudged to that tribe.

Verse 12. *The wilderness of Beth-aven*] This was the same as Beth-el; but this name was not given to it, till Jeroboam had fixed one of his golden calves there. Its first name signifies the house of God; its second, the house of iniquity.

Verse 16. *To the side of Jebusi*] The mountain of

Beth-hoglah northward: and the outgoings of the border were at the north bay of the Salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keiziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah, 24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibcath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.

The lot of Simeon, 1-9. Of Zebulun, 10-16. Of Issachar, 17-23. Of Asher, 24-31. Of Naphtali, 32-39. Of Dan, 40-43. Joshua's portion, 44-50. The division of the land, 51.

AN D the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Zigiag, and Beth-marcaboth, and Hazar-susah,

1 Heb. tongue.—m Ch. 15. 8. Numb. 25. 54. & 33. 54.—n Ver. 9.—o 1 Chron. 4. 25.

Zion, that was near Jerusalem—for Jebusi, or Jebus, was the ancient name of this city.

Verse 17. *En-shemesh*] The fountain of the sun—a proof of the idolatrous nature of the ancient inhabitants of this land.

Geliloth] As the word signifies borders or limits, it is probably not the proper name of a place. And went forth toward the borders which are over against the ascent to Adummim.

Verse 19. *The north bay of the Salt sea*] As the word *לשון* *leshon*, signifies the tongue, it may here refer to the point of the Dead or Salt sea. Of these tongues or points, it had two, one on the north, and the other on the south.

Verse 21. *Now the cities*] Some of these cities have been mentioned before, and described; of others we know nothing but the name.

Verse 24. *And Gaba*] Supposed to be the same as Gibeah of Saul, a place famous for having given birth to the first king of Israel—and infamous for the shocking act toward the Levite's wife, mentioned Judg. xix. which was the cause of a war, in which the tribe of Benjamin was nearly exterminated. Judg. xx.

Verse 25. *Gibeon*] See before, chap. x. This place is famous for the confederacy of the five kings against Israel, and their miraculous defeat. *Ramah*, a place about six or eight miles north of Jerusalem. *Beeroth-wells*, one of the four cities which belonged to the Gibeonites, who made peace with the Israelites by stratagem. See chap. ix.

Verse 26. *And Mizpeh*] This place is celebrated in the Sacred Writings. Here the people were accustomed to assemble often in the presence of the Lord—as in the deliberation concerning the punishment to be inflicted on the men of Gibeah, for the abuse of the Levite's wife, Judg. xx. 1-3. Samuel assembled the people here to exhort them to renounce their idolatry, 1 Sam. viii. 5, 6. In this same place Saul was chosen to be king, 1 Sam. x. 17. It was deemed a sacred place among the Israelites; for we find, from 1 Maccab. iii. 46. that the Jews assembled here to seek God, when their enemies were in possession of the temple.

Verse 28. *And Zela*] This was the burying place of Saul, Jonathan, and the family of Kish. See 2 Sam. xxi. 14.

Jebusi, which is Jerusalem] We often meet with this name, and it is evident that it was the ancient name of

6 And Beth-lebuth, and Sharuhem; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 and their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;

12 And turned from Sarid eastward toward the sunrise unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-||methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

p Ver. 1.—q Gen. 49. 13.—r Ch. 12. 22.—j Or, which is drawn.

Jerusalem, which was also called Salem; and was probably the place in which Melchizedek reigned in the days of Abraham; though some think a different place is meant; for, that there was another place of the same name, is evident from John iii. 23. This place, called Salim by the evangelist, is said to be near to Enon, and there John baptized, because there was much water in the place. This, however, must not be confounded with the Salem mentioned above; for that this was a name of Jerusalem, is evident from Psal. lxxvii. 1, 2. In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. This must refer to Jerusalem, where the temple was situated. Whether Jebus or Jebusi, had its name from the Jebusites, or the Jebusites, from it, cannot be ascertained.

NOTES ON CHAPTER XIX.

Verse 1. *The second lot came forth to Simeon*] In this appointment the providence of God may be especially remarked: for the iniquitous conduct of Simeon and Levi in the massacre of the innocent Shechemites, Gen. xxxiv. Jacob, in the spirit of prophecy, foretold that they should be divided in Jacob, and scattered in Israel, Gen. xlix. 7. And this was most literally fulfilled, in the manner in which God disposed of both these tribes afterward. Levi was scattered through all Palestine, not having received any inheritance, only cities to dwell in, in different parts of the land; and Simeon was dispersed in Judah, with what could scarcely be said to be their own, or a peculiar lot. See the note on Gen. xlix. 7.

Verse 2. *Beer-sheba*] *The well of the oath*. See the note on Gen. xxi. 31.

Verse 3. *Hazar-shual*] For this and several of the following places, see the notes on chap. xv.

Verse 5. *Beth-marcaboth*] *The house or city of chariots*. Probably a place where their war-chariots and cavalry were laid up.

Verse 6. *Beth-lebath*] *The house or city of the lionesses*. Probably so called from the numbers of those animals which bred there.

Verse 8. *Baalath-beer*] *The well of the mistressess*. Probably so called from some superstitious or impure worship set up there.

Verse 13. *Gittah-hepher*] The same as Gath-hepher, the birth-place of the prophet Jonah.

Verse 15. *Shimron*] See on chap. xii.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anah-rath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-had-dah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shaha-zimah, and Beth-shemesh; and the outgoings of their border were at Jordan; sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-

emek, and Neiel, and goeth out to Cabul on the left had,

28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon;

29 And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib;

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum, and the outgoings thereof were at Jordan:

34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

Ch. 11. 8. Jug. 1. 31. — 1. Hets. 7. 2. 2. Sam. 5. 11.

Gen. 38. 5. Jug. 1. 31. Mic. 1. 14. — v. Dent. 38. 23.

Beth-lehem] The house of bread; a different place from that in which our Lord was born.

Verse 17. *The fourth lot came out to Issachar*] It is remarkable, that though Issachar was the elder brother, yet the lot of Zebulun was drawn before his lot—and this is the order in which Jacob himself mentions them, Gen. xlix. 13, 14, though no reason appears either here or in the place above, why this preference should be given to the younger; but that the apparently fortuitous lot should have distinguished them just as the prophetic Jacob did, is peculiarly remarkable. Known unto God are all his works from the beginning—He has reasons for his conduct, which, in many cases, are too great for any of his creatures to comprehend: but he works all things after the counsel of his own will, which is ever right and good: and in this case his influence may be as easily seen in the decision by the lot, as on the mind of the patriarch Jacob, when he predicted what should befall his children in the latter days—and his providence continued to ripen, and bring forward what his judgment had deemed right to be done.

Verse [8. *Jezreel*] This city, according to Calmet, was situated in an open country, having the town of Legion on the west; *Bethshan* on the east; on the south the mountains of Gilboa, and on the north those of Hermon.

Shunem] This city was rendered famous by being the occasional abode of the prophet Elisha; and the place where he restored the son of a pious woman to life. 2 Kings iv.

34. It was the place where the Philistines were encamped on that ruinous day in which the Israelites were totally routed at Gilboa, and Saul and his sons Jonathan, Abinadab, and Malchishua, killed. 1 Sam. xxviii. 4. xxxi. 1, &c.

Verse 22. *Beth-shemesh*] The house or temple of the sun—there were several cities or towns of this name in Palestine, an ample proof that the worship of this celestial luminary had generally prevailed in that idolatrous country.

Verse 26. *Carmel*] The vineyard of God—a place greatly celebrated in Scripture—and especially for the miracles of Elijah, see 1 Kings xviii. The mountain of Carmel was so very fruitful as to pass into a proverb. There was another Carmel in the tribe of Judah, see chap. xv. 55. but this, in the tribe of Asher, was situated about one hundred and twenty furlongs south from Ptolemais, on the edge of the Mediterranean sea. Calmet observes that there was, in the time of Vespasian, a temple on this mountain, dedicated to a god of the same name. There was a convent, and a religious order known by the name of Carmelites, established on this mountain in honour of Elijah; the time of the foundation of this order is greatly disputed.—Some pretend that it was established by Elijah himself; while others, with more probability, fix it in A. D. 1180 or 1181, under the pontificate of Pope Alexander III.

Verse 27. *To Cabul on the left hand*] That is, to the north of Cabul, for so the left hand, when referring to place, is understood among the Hebrews.

We must not confound this town of Cabul with the twenty cities given by Solomon to Hiram, with which he was displeased, and which, in contempt, he called the land of Cabul, the dirty or paltry land, 1 Kings ix. 11—13. there was evidently a town of this name, widely different from the land so called, long before the time of Solomon, and therefore this cannot be adduced as an argument that the

book of Joshua was written after the days of David. The town in question is supposed to be the same which Josephus, in his Life, calls Χωβουλα, Choboulo, and which he says was situated by the sea side, and nigh to Ptolemais. *De Bell. Jud.* lib. iii. c. 4.

Verse 28. *Unto great Zidon*] The city of Sidon, and the Sidonians, are celebrated from the remotest antiquity.—They are frequently mentioned by Homer.—See the note on chap. xi. ver. 8.

Verse 29. *The strong city Tyre*] I suspect this to be an improper translation. Perhaps the words of the original should be retained: and the coast turneth to Ramah and to the city, מִבְּצָר מִבְּצָר mibtsar tsor. Our translators have here left the Hebrew, and followed the Septuagint and Vulgate; a fault of which they are sometimes guilty. The former render the place εως πολεις οχυρωματος των Τυριων, unto the fortified city of the Tyrians. The Vulgate is nearly the same; ad civitatem munitissimam Tyrum, to the well-fortified city Tyre: but this must be incorrect; for the famous city of Tyre was not known till about A. M. 2760, about two hundred years after the days of Joshua. Homer, who frequently mentions Sidon and the Sidonians, never mentions Tyre; a proof that this afterward very eminent city was not then known. Homer is allowed by some to have flourished in the time of Joshua; though others make him contemporary with the Israelitish Judges.

The word *tsor*, or *tsar*, which we translate, or change into Tyre, signifies a rock or strong place: and as there were many rocks in the land of Judea, that, with a little art, were formed into strong places of defence, hence several places might have the name of Tsar or Tyre. The ancient and celebrated Tyre, so much spoken of, both in sacred and profane history, was a rock or small island in the sea, about six or seven hundred paces from the main land. In order to reduce this city, Alexander the Great was obliged to fill up the channel between it and the main land; and, after all, took it with much difficulty. It is generally supposed that a town on the main land, opposite to this fortified rock, went by the same name; one being called Old Tyre, the other New Tyre. It was out of the ruins of the old Tyre, or that which was situated on the main land, that Alexander is said to have filled up the channel between it and the new city. Of this city, Isaiah, chap. xxiii. and Ezek. chap. xxvii. and xxviii. have given a very grand description, and also predicted its irreparable ruin, which prophecies have been most literally fulfilled. See more on the above places.

Achzib] Called afterward Ecdippé, and now called Zib, it is about nine miles distance from Ptolemais, toward Tyre.

Verse 30. *Twenty and two cities*] There are nearly thirty cities in the above enumeration, instead of twenty-two, but probably several are mentioned that were but frontier towns, and that did not belong to this tribe, their border only passing by such cities; and on this account, though they are named, yet they do not enter into the enumeration in this place. Perhaps some of the villages are named, as well as the cities.

Verse 34. *And to Judah upon Jordan*] It is certain that the tribe of Naphtali did not border on the east upon Judah, for there were several tribes between them. Some think that as these two tribes were bounded by Jordan on

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
 36 And Adamah, and Ramah, and Hazor,
 37 And Kedesh, and Edeji, and En-hazor.
 38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.
 39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
 40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.
 41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
 42 And * Shaalabbin, and Ajalon, and Jethlah,
 43 And Elon, and Thimnathah, and Ekron,
 44 And Eltekeh, and Gibbethon, and Baulath,
 45 And Jehud, and Bene-berak, and Gath-krimon,
 46 And Mc-jarkon, and Rakkon, with the border * before Japho.
 47 And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.
 48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.
 49 ¶ When they had made an end of dividing

w Judg. 1. 35—x Or, over against—y Or, Joppa. Acts 9. 36—z See Judg. 14. a Judg. 13. 29—b Ch. 24. 30—c 1 Chron. 7. 24.

the east, they might be considered as in some sort conjoined, because of the easy passage to each other by means of the river; but this might be said of several other tribes as well as of these. There is considerable difficulty in the text as it now stands; but, if, with the Septuagint, we omit *Judah*, the difficulty vanishes, and the passage is plain: but this omission is supported by no MS. hitherto discovered. It is however very probable that some change has taken place in the words of the text, ויביתיה הריירי ubihudah hayarden, "and by Judah upon Jordan." Houbigant, who terms them *verba sine re ac sententia*, words without sense or meaning, proposes, instead of them, to read ויביתיה הריירי ubeyiddoth hayarden, "and by the banks of Jordan," a word which is used, chap. iii. 15. and which here makes a very good sense.

Verse 35. *Chinnereth*] See note on ch. xi. 2.
 Verse 36. *Hazor*] See the note on ch. xi. 1.
 Verse 38. *Nineteen cities*] But if these cities be separately enumerated, they amount to twenty-three; this is, probably, occasioned by reckoning *frontier* cities, belonging to other tribes, which are only mentioned here as the *boundaries* of the tribe.—See on ver. 30.
 Verse 41. *Zorah, and Eshtaol*] See the note on chap. xv. 33.
Ir-shemesh] *The city of the sun*—another proof of the idolatry of the Canaanites. Some think this was the same as *Beth-shemesh*.
 Verse 42. *Shaalabbin*] The foxes. Of this city the Amorites kept constant possession.—See Judges i. 33.
Ajalon] There was a place of this name about two miles from Nicopolis, or Emmaus, on the road to Jerusalem.—*Calmet*.
 Verse 43. *Thimnathah*] Probably the same as Timnah.—See on chap. xv. 57.
Ekron] A well known city of the Philistines, and the metropolis of one of their five dynasties.
 Verse 45. *Jehud, and Bene-berak*] Or, Jehud of the children of Berak.
 Verse 46. *Japho*] The place since called Joppa, lying on the Mediterranean, and the chief sea port in the possession of the twelve tribes.—See the *Map*.
 Verse 47. *Went out too little for them*] This is certainly the meaning of the passage; but our translators have been obliged to add the words *too little*, to make this sense apparent. Houbigant contents that an ancient copyist, meeting frequently with the words הריירי ויביתיה hayebul, in the preceding history, became so familiarized to them, that he wrote them here instead of ויביתיה הריירי hayebul, and the border of the children of Dan was *STRAIT* for them; and it was on this account that they were obliged to go and fight against Leshem, and take and possess it; their former inheritance being too strait for their increasing population.

the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:
 50 According to the word of the Lord they gave him the city which he asked, even ^b Timnath-serah in mount Ephraim; and he built the city, and dwelt therein.
 51 ^d These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, * divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

Joshua is commanded to appoint cities of refuge, 1, 2. The purpose of their institution, 3, 6. Three cities are appointed in the promised land, 7, and three on the east side of Jordan.

THE Lord also spake unto Joshua, saying,
 2 Speak to the children of Israel, saying, * Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:
 3 That the slayer that killeth *any* person unawares and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.
 4 And when he that doth flee unto one of those cities, shall stand at the entering of ^b the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

d Numb. 34. 17. Ch. 14. 1—(Ch. 14. 1. Numb. 21. 17-29—(Ch. 18. 1, 10—Exod. 21. 13. Numb. 35. 6, 11, 14. Deut. 19. 2, 9—h Ruth 4. 1, 2

And called *Leshem, Dan*] This city was situated near the origin of Jordan, at the utmost northern extremity of the promised land, as *Beer-sheba* was at that of the south; and as, after its capture by the Danites, it was called *Dan*, hence arose the expression, *from Dan even to Beer-sheba*; which always signified the whole extent of the promised land. Some suppose that *Leshem* was the same with *Casarea Philippi*; but others with reason reject this opinion. It must be granted that the whole account given in this verse, refers indisputably to a fact which did not take place till after the death of Joshua. It is another of the marginal or explicative notes which were added by some later hand. The whole account of this expedition of the Danites against *Leshem*, is circumstantially given in chap. xviii. of the book of Judges; and to that chapter the reader is referred.

Verse 50. *Timnath-serah*] Called *Timnath-peres* in Judg. ii. 9. where we find that the mountain on which it was builded was called *Gaash*. It is generally allowed to have been a barren spot in a barren country.
 Verse 51. *At the door of the tabernacle*] All the inheritances were determined by lot! and this lot was cast before the Lord: every thing was done in his immediate presence, as under his eye—hence there was no murmuring, each having received his inheritance, as from the hand of God himself.
 On the subject of dividing the land, and ascertaining the true position of the different cities and places mentioned in this book, enough has already been said; see on chap. xv. 1. The reader must consult the map for *general information*, on the situation of the land, and the position of its chief places—more than this cannot be given; and more, on such a subject, should not be expected.

NOTES ON CHAPTER XX.

Verse 2. *Cities of refuge*] An institution of this kind was essentially necessary wherever the patriarchal law, relative to the right of redemption, and the avenging of blood, was in force—we have already seen, that the *nearest of kin* to a deceased person, had not only the right of redeeming an inheritance that had been forfeited or alienated, but had also authority to slay on the spot the person who had slain his relative. Now, as a man might *casually* kill another, against whom he had no ill will, and with whom he had no quarrel, and might have his life taken away by him who was called the *avenger of blood*, though he had not forfeited his life to the law; therefore, these privileged cities were appointed, where the person might have protection till the cause had been fully heard by the magistrates, who certainly had authority to deliver him up to the avenger, if they found, on examination, that he was not entitled to this protection. On this subject, see the notes on Numb. xxxv. 11. to the end.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days; then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares, might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

CHAPTER XXI.

The Levites apply to Eleazar, Joshua, and the elders, for the cities to dwell in, which Moses had promised 1, 2. Their request is granted, 3. The priests receive thirteen cities out of the tribes of Judah, Simeon, and Benjamin, 4. The Levites receive thirteen out of the tribes of Ephraim, Dan, and the half tribe of Manasseh, 5; and thirteen out of the other half tribe of Manasseh, and the tribes of Issachar, Asher, and Naphtali, 6. The children of Merari had twelve cities out of the tribes of Reuben, Gad, and Zebulun, 7. The names of the cities given out of the tribes of Judah and Simeon, 8-16. Those given out of the tribe of Benjamin, 17-19. Out of Ephraim, 20-22. Those out of Dan, 23, 24. Those out of both the halves of the tribe of Manasseh, 25-27. Those out of the tribe of Issachar, 28, 29. Those out of Asher, 30, 31. Those out of Naphtali, 32. These were the cities of the first suburbs, 33. The cities of the Merarites, 34-40. The sum of the cities given to the Levites forty-two, 41, 42. The exact fulfilment of all God's promises, 43-45.

AN. EXPL. LXX. THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the

1 Numb. 31 12-k Numb. 35, 12, 25-1 Heb. sanctified-m Ch. 31 32. 1 Chron. 6 76-n Ch. 21 21. 2 Ch. 10 11 -o Ch. 14 15 & 21 11, 13-p Luke 1 39. q Deut. 4 43. Ch. 21 36. 1 Chron. 6 78-r Ch. 21 33. 1 Kings 22 3.

son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh, in the land of Canaan, saying, The Lord commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name.

10 Which the children of Aaron, being of the families of the Kohathites, who were of the

a Ch. 21 27-t Numb. 35 15-u Ver. 6-v Ch. 14 1. & 17 4-w Ch. 18 1. x Numb. 35 2-y Ver. 8, 19-z See Ch. 24 33-a Ver. 20, &c.-b Ver. 27, &c. c Ver. 24, &c.-d Ver. 3-e Numb. 35 2-f Heb. called-g Ver. 4.

Verse 7. They appointed Kedesh in Galilee] The cities of refuge were distributed through the land, at proper distances from each other, that they might be convenient to every part of the land; and it is said they were situated on eminences, that they might be easily seen at a distance; the roads leading to them being broad, even, and always kept in good repair. In the concluding note on Numb. xxxv. it has been stated that these cities were a type of our blessed Lord; and that the apostle refers to them as such, Heb. vi. 17, 18. Hence their names have been considered as descriptive of some character or office of Christ. I shall give each, and its signification, and leave the application to others.

1. KEDESH קִדְשׁ from kadash, to separate, or set apart, because it implies the consecration of a person or thing to the worship or service of God alone; hence to make, or be holy; and hence Kedesh, holiness, the full consecration of a person to God.

2. SHECHEM שֶׁכֶם from shacam, to be ready, forward, and diligent; hence Shechem the shoulder, because of its readiness to bear burdens, prop up, sustain, &c. and from this ideal meaning, it has the metaphorical one of GOVERNMENT.

3. HEBRON חֶבְרוֹן CHEBRON, from חָבַר chabar, to associate, join, conjoin, unite as friends; and hence, Chebron, fellowship, friendly association, or with the diminutive i nun, the little fellowship or association.

4. BEZER, בִּזְרַי from batar, to restrain, inclose, shut up, or encompass with a wall; and hence the goods or treasure thus secured: and hence a fortified place, a fortress.

5. RAMOTH, רָמַתּוֹת, from raam, to be raised, made high, or exalted; and hence Ramoth, high places, eminences.

6. GOLAN, גּוֹלָן from galah, to remove, transigrate, or pass away; hence golan, a transmigration, or passage. Some derive it from gal, to rejoice; hence, GOLAN, rejoicing, or exultation.

A person of the spirit and turn of Origen, could preach the whole Gospel from these particulars. Kedesh and Hebron were at the two extremities of the promised land—one was in Galilee, the other in the tribe of Judah; both in mountainous countries; and Shechem was in the tribe of Ephraim, nearly in the middle, between both.—See Calmet.

Bezer was on the east side of Jordan, in the plain, opposite to Jericho.

Ramoth was about the midst of the country occupied by the two tribes and half; about the middle of the mountains of Gilead.

Golan was the capital of a district called Gaulonitis, in the land of Bashan, toward the southern extremity of the lot of Manasseh.

Verse 9. For all the children of Israel, and for the stranger] As these typified the great provision which God was making for the salvation of both Jews and Gentiles, hence the stranger, as well as the Israelite, had the same right to the benefits of these cities of refuge. Is HE the God of the Jews only? Is HE not also the God of the Gentiles?

Until he stood before the congregation.] The judges and elders of the people, in trying civil and criminal causes, always sat; the persons who came for judgment, or who were tried, always stood; hence the expressions so frequent in Scripture, STANDING before the Lord—the judges—the elders, &c.

It is worthy of remark that the cities of refuge were given to the Levites, see the following chapter.—The sacrificial system alone afforded refuge—and while the suspected person was excluded from his family, &c. he had the advantage of being with those whose business it was to instruct the ignorant, and comfort the disconsolate. Thus he had the means constantly at hand, by a careful use of which he might grow wiser and better; secure the favour of his God, and a lot of blessedness in a better world. How wise, equal, and beneficent, are all the institutions of God!

NOTES ON CHAPTER XXI.

Verse 1. The heads of the fathers of the Levites] The Levites were composed of three grand families, the Gershonites, Kohathites, and Merarites, independently of the family of Aaron, who might be said to form a fourth. To none of these had God assigned any portion in the division of the land. But in this general division it must have been evidently intended, that the different tribes were to furnish them with habitations: and this was according to a positive command of God, Numb. xxxv. 2, &c. Finding now that each tribe had its inheritance appointed to it,

children of Levi, had: for theirs was the first lot.

11 ^b And they gave them ⁱ the city of Arba the father of ^k Anak, which *city is* Hebron, ^l in the hill *country* of Judah, with the suburbs thereof round about it.

12 But ^m the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus ⁿ they gave to the children of Aaron the priest ^o Hebron with her suburbs, ^p to be a city of refuge for the slayer; ^q and Libnah with her suburbs.

14 And ^r Jattir with her suburbs, ^s and Esh-tonem with her suburbs.

15 And ^t Holon with her suburbs, ^u and Debir with her suburbs.

16 And ^v Ain with her suburbs, ^w and Juttah with her suburbs, *and* ^x Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, ^y Gibeon with her suburbs, ^z Geba with her suburbs.

18 Anathoth with her suburbs, and ^{aa} Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ ^{ab} And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them ^b Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs.

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ ^c And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* ^d Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs.

29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon, with her suburbs.

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, ^e Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ ^f And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs.

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, ^g Bezer

h 1 Chron. 6. 55—i Or, Kirjath-barba, Gen. 23. 2—k Ch. 15. 13, 11—l Ch. 20. 7. Luke 1. 39—m Ch. 14. 11. 1 Chron. 6. 56—n 1 Chron. 6. 57, &c.—o Ch. 15. 51. & 21. 7—p Ch. 15. 42—q Ch. 15. 45—r Ch. 15. 50—s 1 Chron. 6. 55, *Hilim*, Ch. 15. 51. t Ch. 15. 49.

u 1 Chron. 6. 59, *Achon*, Ch. 15. 42—v Ch. 15. 53—w Ch. 15. 10—x Ch. 18. 25. y Ch. 18. 24, *Gata*;—z 1 Chron. 6. 60, *Almonoth*—aa Ver. 5. 1 Chron. 6. 56—ab Ch. 21. 7—c Ver. 6. 1 Chron. 6. 71—d Ch. 20. 8—e Ch. 20. 7—f Ver. 7. See 1 Chron. 6. 71—g Ch. 21. 8.

the heads of the Levites came before Eleazar, Joshua, and the chiefs of the tribes, who had been employed in dividing the land, and requested that cities and suburbs should be granted them according to the Divine command.

Verse 3. *And the children of Israel gave unto the Levites.* They cheerfully obeyed the Divine command; and cities for habitations were appointed to them out of the different tribes, by lot, that it might as fully appear that God designed them their habitations, as he designed the others their inheritances.

Verse 4. *Out of the tribe of Judah—Simcon, and—Benjamin thirteen cities.* These tribes furnished more habitations to the Levites, in proportion, than any of the other tribes; because they possessed a more extensive inheritance; and Moses had commanded, Numb. xxxv. 8. *From them that have many, ye shall give many; and from them that have few, ye shall give few; every one shall give of his cities unto the Levites, according to his inheritance.* It is worthy of remark, that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterward to be established in Jerusalem, had their appointment nearest to that city: so that they were always within reach of the sacred work which God had appointed them.

Verse 5. *And the rest of the children of Kohath.* That is, the remaining part of that family that were not priests—for those who were priests, had their lot in the preceding tribes. Those, therefore, of the family of Kohath, who were simply Levites, and not of the priest's or Aaron's family, see ver. 10. had their habitations in Ephraim, Dan, and the half tribe of Manasseh.

It has been asked, in what sense did the Levites possess those cities, seeing they had no inheritance? To which it may be answered, that it is not likely the Levites had the exclusive property of the cities in which they dwelt; for it is evident that the other Israelites dwelt among them. We know, says Calmet, by history, that the cities of the Levites were almost entirely filled with Israelites of other tribes. For instance, Gibeon of Benjamin, which is here given to the Levites, ver. 17. was always peopled by the Benjamites, as appears from the history of the Levite, whose wife was so horribly abused by them, Judges xix. Saul and all his family dwelt in the same city; and David and his court spent the first years of his reign at Hebron, which was also a city of the Levites, ver. 10. It appears, therefore, that they had no

other property in those cities, than merely the right to certain houses, which they might sell, but always with the right of perpetual redemption; for they could finally alienate nothing; and if the possessor of such a house, having sold it, did not redeem it, at the year of jubilee it reverted to the Levites. And as to their lands for their cattle, which extended two thousand cubits without the city, these they were not permitted to sell—they were considered as the Lord's property. See Levit. xxv. 32—34. and the notes there. It is therefore very likely that, in the first instance, the Levites had simply the right to choose, in all the cities assigned them, the houses in which they were to dwell; and that those of the tribe to which the city belonged, occupied all the other dwellings. There is also reason to believe, that in process of time, when the families of the Levites increased, they had more dwellings assigned to them, which were probably builded at the public expense.

We may also observe, that the Levites were not absolutely bound to live in these and no other cities; for when the tabernacle was at Nob, priests and Levites dwelled there, see 1 Sam. xxi. 1. &c. and when the worship of God was established at Jerusalem, multitudes, both of priests and Levites, dwelled there, though it was no Levitical city; as did the courses of priests, afterward at Jericho. This was a circumstance which Moses had foreseen, and for which he had provided.—See Deut. xviii. 6, &c.

Verse 11. *The city of Arba.* See the note on chap. xiv. 15.

Verse 12. *The fields of the city—gave they to Caleb.* This was an exclusive privilege to him and his family, with which the grant to the Levites did not interfere.—See the notes on chap. xiv. 4.

Verse 18. *Anathoth.* Celebrated as the birth-place of Jeremiah, about three miles northward of Jerusalem, according to St. Jerom.

Verse 19. *Thirteen cities with their suburbs.* At the time mentioned here, certainly thirteen cities was too large a proportion for the priests, as they and their families amounted to a very small number—but this ample provision was made in reference to their great increase in after times, when they formed twenty-four courses, as in the days of David.

Verse 22. *Beth-horon.* There were two cities of this name, the upper and the nether—but which is intended here cannot be ascertained.

with her suburbs, and Jahazah with her suburbs.

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, ^b Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 ¶ And the LORD gave unto Israel ^b all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel: all came to pass.

CHAPTER XXII.

Joshua assembles, commends, blesses, and then dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh, 1-5. They return and build an altar by the side of Jordan, 9-10. The rest of the Israelites hearing of this, and suspecting that they had built the altar for idolatrous purposes, or to make a schism in the national worship, prepare to go to war with them, 11, 12; but first send a deputation to know the truth, 13, 14. They arrive and expostulate with their brethren, 15-20. The Reubenites, Gadites, and half tribe of Manasseh, make a noble defence, and show that their altar was built not as a monument only to prevent a schism, 21-23. The deputation are satisfied, and return to the ten tribes and make their report, 20-32. The people rejoice, and praise God, 33; and the Reubenites and Gadites call the altar they had raised *Id*, that it might be considered a witness, between them and their brethren on the other side Jordan, 34.

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you,

rated. 2. They had the circumjacent country as well as the cities. 3. The Levites had no other cities than those enumerated. 4. They had no country annexed to their cities, the 2,000 cubits for their cattle, &c. excepted. 5. Cities in those ancient times were very small, as most villages went under this appellation. 6. The Levites had now the appointment that was suited to their consequent increase. The other tribes might enlarge their borders and make conquests; but this was not suitable to the mere servants of God: besides, had they made conquests, they would have become proprietors of the conquered land; and God determined that they should have no inheritance in Israel, God himself being their portion.

Verse 43. And the Lord gave—all the land which he swore] All was now divided by lot unto them—and their enemies were so completely discomfited, that there was not a single army of the Canaanites remaining to make head against them; and those which were left in the land, served under tribute; and the tribute that they paid was the amplest proof of their complete subjugation. Add to this, they had as much of the land in actual possession as they could occupy; and, as they increased, God enabled them to drive out the rest of the ancient inhabitants; but in consequence of the infidelity of the Israelites, God permitted their enemies often to straiten them, and sometimes to prevail against them. It should also be remembered, that God never promised to give them the land, or to maintain them in it, but on condition of obedience: and so punctually did he fulfil this intention, that there is not a single instance on record, in which they were either straitened or subjugated, while obedient and faithful to their God.

The cavil is as foolish as it is unprincipled, which states, "The Israelites never did possess the whole of the land which was promised to them,—and therefore that promise could not come by Divine revelation."—With as much reason might it be urged, that Great Britain has not subdued the French West India islands, and Batavia, (February, 1812), because the ancient inhabitants still remain in them: but is not their serving under tribute an absolute proof that they are conquered, and under the British dominion? So was the whole land of Canaan conquered, and its inhabitants subdued, though the whole of the ground was not occupied by the Israelites till the days of David and Solomon. In the most correct and literal sense, it might be said, *There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.* Nor shall one word of his ever fail to any of his followers, while the sun and moon endure.

NOTES ON CHAPTER XXII.

Verse 1. Then Joshua called the Reubenites, &c.] We have already seen, that 40,000 men of the tribes of Reuben, and Gad, and the half tribe of Manasseh, had passed over Jordan armed, with their brethren, according to their stipulation with Moses. The war being now concluded, Joshua assembles these warriors; and with commendations for their services and fidelity, he dismisses them, having first given them the most pious and suitable advices. They had now been about seven years absent from their respective families: and though there was only the river Jordan between the camp at Gilgal and their own inheritance, yet it does not appear that they had, during that time, ever revisited their own home, which they might have done any time in the year, the harvest excepted, as at all other times that river was easily fordable.

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^b Ch. 20. 8.—Numb. 35. 7.—Gen. 13. 15. & 15. 18. & 24. 4, 13.—Ch. 11. 23.

Verse 24. Aijalon] See on chap. x.

Verse 27. Golan in Bashan] On this and the other cities of refuge mentioned here, see the note on chap. xx. ver. 7.

Verse 35. Dimnah with her suburbs, &c.] It is well known to every Hebrew scholar, that this and the following verse are wholly omitted by the Masora; and are left out in some of the most correct and authentic Hebrew Bibles. Between critics there is no small controversy relative to the authenticity of these verses—and those who wish to see the arguments at large on both sides, must consult the *Variæ Lectiones of De Rossi*, on this place. Dr. Kennicott, who is a strenuous advocate for their authenticity, argues thus in their behalf: "Verses 41 and 42 of this chapter tell us that the Levitical cities were forty-eight, and that they had been all as such described; so that they must have been all specified in this chapter; whereas now, in all the Hebrew copies printed in full obedience to the Masora, which excludes two verses, containing four of these cities, the number amounts only to forty-four."

"The cities are first mentioned, in the general, as being thirteen and ten, with thirteen and twelve, which are certainly forty-eight. And yet when they are particularly named, verses 13 to 19 give thirteen cities; verses 20 to 26 give ten cities; verses 27 to 33 give thirteen; verses 34 and 35 give four cities; and then verses 35, 36, give four more; all which can make but forty-four. And what still increases the wonder is, that verse 40 infers from the verses immediately preceding, that the cities allowed to the Merarites were twelve, though they here make eight only, unless we admit the four other cities expressed in those two verses, which have been rejected by that blind guide, the Masora. In defiance of this authority, these two verses, thus absolutely necessary, were inserted in the most early editions of the Hebrew text, and are found in Walton's Polyglott, as well as in our English Bible. But they have scarce ever been as yet printed completely; thus—And out of the tribe of Reuben a city of refuge for the slayer, Bezer, in the wilderness, with her suburbs; and Jahazah, with her suburbs; Kedemoth with her suburbs; and Mephaath with her suburbs: four cities. See on this place my edition of the Hebrew Bible: where no less than one hundred and forty-nine copies are described which happily preserve these verses, most clearly essential to the truth and consistency of this chapter. See also *General Discourse*, p. 19, 26, 54."

Though this reasoning of Dr. Kennicott appears very conclusive, yet there are so many and important variations among the MSS. that retain, and those that reject these verses, as to render the question of their authenticity very difficult to be determined. To Dr. Kennicott's one hundred and forty-nine MSS. which have these two verses, may be added upwards of forty collated by De Rossi. Those who deny their authenticity, say they have been inserted here from 1 Chron. vi. 78, 79, where they are found, it is true, in general, but not exactly as they stand here, and in Dr. Kennicott's Hebrew Bible.

Verse 36. Jahazah] See on chap. xiii. 18.

Verse 41. Forty and eight cities] At the last census of the Hebrew people, related Numb. xxvii. we find, from ver. 62, that the tribe of Levi amounted only to 23,000; and it is supposed that forty-eight cities were too great a proportion for this tribe, the other tribes have so very few. But, 1. All the cities of the other tribes are not enume-

And have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren as he promised them: therefore now return ye, and get ye unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them.

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and

the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was a head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to-day against the LORD, that to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the

p Ch. 1. 16, 17.—q Numb. 32. 33. Deut. 29. 8. Ch. 13. 9.—r Deut. 6. 6, 17. & 11. 22. Deut. 10. 12.—s Gen. 47. 7. Exod. 30. 43. Ch. 14. 13. 2 Sam. 6. 18. Luke 24. 50. u Ch. 17. 5.—v Numb. 31. 27. 1 Sam. 30. 14.—w Heb. 32. 1, 2c. 29.

x Deut. 13. 12, &c. Judg. 20. 12.—y Judg. 20. 1.—z Deut. 13. 14. July 20. 12. a Exod. 6. 25. Numb. 25. 7.—b Heb. the house of the father.—c Numb. 1. 4.—d See Lev. 17. 9. Deut. 12. 13, 14.—e Numb. 25. 3, 4. Deut. 4. 3.—f Numb. 16. 22.—g Ch. 12. 1.

Verse 5. *But take diligent heed, &c.*] Let us examine the force of this excellent advice; they must ever consider that their prosperity and continued possession of the land depended on their fidelity and obedience to God; to this they must take diligent heed.

Do the commandment] They must pay the strictest regard to every moral precept.

And the law] They must observe all the rites and ceremonies of their holy religion.

Love the Lord your God] Without an affectionate, filial attachment to their Maker, duty would be irksome, grievous, and impossible.

Walk in all his ways] They must not only believe and love, but obey; walk not in your own ways, but walk in those which God has pointed out.

Keep his commandments] They must love him with all their heart, soul, mind, and strength; and their neighbour as themselves.

Cleave unto him] They must be cemented to him in a union that should never be dissolved.

Serve him] They must consider him as their master, having an absolute right to appoint them, when, where, how, and in what measure they should do his work.

With all your heart] Having all their affections and passions sanctified, and united to him.

And with all your soul] Giving up their whole life to him, and employing their understanding, judgment, and will, in the contemplation and adoration of his perfections; that their love and obedience might increase in proportion to the cultivation and improvement of their understanding.

Verse 7. *Then he blessed them*] Spoke respectfully of their fidelity and exertions—wished them every spiritual and temporal good—prayed to God to protect and save them; and probably gave some gifts to those leaders among them, that had most distinguished themselves in the seven years' war. In all the above senses, the word *bless* is frequently taken in Scripture.

Verse 8. *Return with much riches*] It appears they had their full proportion of the spoils that were taken from the Canaanites; and that those spoils consisted in cattle, silver, gold, brass, iron, and raiment.

Divide the spoil—with your brethren] It was right that those who staid at home to defend the families of those who had been in the wars, and to cultivate the ground, should have a proper portion of the spoils taken from the enemy: for had they not acted as they did, the others could not have safely left their families.

Verse 10. *The borders of Jordan, that are in—Canaan*] This verse can never mean that they builded the altar on the west side of Jordan, for this was not in their territories—nor could it be a place for the purpose of public worship to their own people, if builded on the opposite side of Jordan: besides, the next verse says, it was built over against the land of Canaan. It appears that when they came to the river, they formed the purpose of building the altar; and when they had crossed it they executed their purpose.

A great altar to see to] A vast mass of earth, stones, &c. elevated to a great height, to serve as a memorial of the transactions that had already taken place. Probably it was intended also to serve as a kind of watch tower, being of a stupendous height, *altare infinite magnitudinis*, an altar of an immense size, as the Vulgate terms it.

Verse 12. *To go up to war against them*] Supposing that they had builded this altar in opposition to that which Moses, by the command of God, had erected, and were consequently become rebels against God, and the Israelitish constitution; and should be treated as such. Their great concern for the glory of God led them to take this step, which, at first view, might appear precipitate: but that they might do nothing rashly, they first send Phinehas and ten princes, one out of each tribe, to require an explanation of their motives in erecting this altar.

Verse 17. *Is the iniquity of Peor too little*] See this history, Numb. xxv. 3, &c. and the notes there. Phinehas taking it for granted that this altar was builded in opposition to the altar of God erected by Moses, and that they intended to have a separate service, priesthood, &c. which would be rebellion against God, and bring down his curse on them and their posterity; and in order to show that God is jealous of his glory, he refers to the business of Baal-peor, which took place in that very country they were now about to possess; the destructive consequences of which,

Lord's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 ^a Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh, answered, and said unto the heads of the thousands of Israel,

22 The LORD ¹ God of gods, the LORD God of gods, he ² knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day.)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself ¹ require ²;

24 And if we have not rather done it for fear of this thing, saying, ² In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar; not for burnt-offering, nor for sacrifice;

27 But that it may be ² a witness between us and you, and our generations after us, that we might ² do the service of the LORD before him

with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, ² to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, ² it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is ² among us, because ye have not committed this trespass against the LORD: ² now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

^a Ch. 7. 1. 5.—1 Deut. 10. 17.—1 Kings 8. 39. Job 10. 7. & 23. 10. Ps. 44. 21. & 132. 1. 2. Jer. 12. & 2 Cor. 11. 31.—1 Deut. 18. 19. 1 Sam. 20. 16.—m Heb. *to-morrow*.

^a Gen. 31. 49. Ch. 94. 27. Ver. 31.—o Deut. 12. 5, 6, 11, 12, 17, 18, 26, 27.—p Deut. 12. 13, 14.—q Heb. it was good in their eyes.—r Lev. 26. 11, 12. 2 Chron. 15. 3. s Heb. *then*.

As, through his zeal for the glory of God, was the means of preventing.

Verse 19. *If the land of your possession be unclean*] The generous mind of Phinehas, led him to form this excuse for them. If ye suppose that this land is impure, as not having been originally included in the covenant, and ye think that ye cannot expect the blessing of God, unless ye have an altar, sacrifices, &c. then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, the only legitimate place where sacrifices and offerings can be made. We will divide this land with you, and rather straiten ourselves, than that you should conceive yourselves to be under any necessity of erecting a new altar, besides the altar of the Lord our God.

Verse 20. *Did not Achan the son of Zerah*] Your sin will not be merely against yourselves: your transgressions will bring down the wrath of God upon all the people; this was the case in the transgression of Achan; he alone sinned, and yet God, on that account, turned his face against the whole congregation, so that they fell before their enemies. We cannot, therefore, be unconcerned spectators of your transgression, we may all be implicated in its criminality; let this, and the dishonour which we apprehend is done to our God, plead our excuse, and vindicate the necessity of the present warlike appearance which we make before you. See the history of Achan, referred to here, chap. vii. and the notes there.

Verse 21. *Then the children of Reuben—answered*] Though conscious of their own innocence, they permitted Phinehas to finish his discourse, though composed of little else than accusations—there was a decency in this, and such a full proof of good breeding, as does them the highest credit. There are many public assemblies in the present day, which lay claim to the highest refinement, who might take a very useful lesson from these Reubenites and their associates.

Verse 22. *The Lord God of gods*] The original words are exceedingly emphatic, and cannot be easily translated, אֱלֹהִים יְהוָה אֱלֹהִים *El Elohim Jehovah*, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *the strong God, Elohim Jehovah*, which is nearly the version of *Luther, Der starke Gott der Herr*. "The Strong God the Lord." And the Reubenites, by using these, in their very solemn appeal, expressed at once their strong, unshaken faith in the God of Israel; and by this they fully showed the deputation from the ten tribes, that their religious creed had not

been changed: and in the succeeding part of their defence they show, that their practice corresponded with their creed. The repetition of these solemn names by the Reubenites, &c. shows their deep concern for the honour of God, and their anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

Save us not this day] This was putting the affair to the most solemn issue, and nothing but the utmost consciousness of their own integrity, could have induced them to make such an appeal, and call for such a decision. "Let God the Judge cause us to perish this day, if in principle or practice we have knowingly departed from him."

Verse 24. *For fear of this thing*] The motive that actuated us, was directly the reverse of that of which we have been suspected.

Verse 26. *An altar; not for burnt-offering, nor for sacrifice*] Because this would have been in flat opposition to the Law, Levit. xvii. 8, 9. Deut. xii. 4, 5, 6, 10, 11, 13, 14. which most positively forbid any sacrifice or offering to be made in any other place than that one which the Lord should choose. Therefore the altar built by the Reubenites, &c. was for no religious purpose, but merely to serve as a testimony that they were one people with those on the west of Jordan, having the same religious and civil constitution, and bound by the same interests to keep that constitution inviolate.

Verse 29. *God forbid that we should rebel*] These words not only express their strong abhorrence of this crime, but also show, that without God, they could do no good thing; and that they depended upon him for that strength by which alone they could abstain from evil.

Verse 31. *We perceive that the Lord is among us*] Or, according to the Targum of *Jonathan*—"This day we know that the inajesty of Jehovah dwelleth among us, because ye have not committed this prevarication against the WORD of the Lord, and thus ye have delivered the children of Israel from the hand of the WORD of the Lord." They rejoice to find them innocent, and that there is no ground of quarrel between the children of the same family. And from this they draw a very favourable conclusion, that as God was among them as the sole object of their religious worship, so he would abide with them as their protector and their portion: and as they were his friends, they take it for granted that he will deliver them from the hands of their enemies.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar *Ed*: for it shall be a witness between us that the Lord is God.

CHAPTER XXIII.

Joshua being old, calls for the rulers, and different heads of the Israelites, 1, 2; to whom he relates how God had put them in possession of the promised land, 3, 4; from which all their remaining enemies should be expelled, 5. Exhorts them to be faithful to God, and to avoid all connexions with the idolatrous nations, 6-8. Encourages them with the strongest promises, that no enemy should ever be able to prevail against them, if they continued to love the Lord their God, 9-11. Lays also before them the consequences of disobedience, 12, 13. Shows them, that as all God's promises had been fulfilled to them, while they were obedient, so his threatenings should be fulfilled on them if they revolted from his service; and that, if they did so, they should be utterly destroyed from off the good land, 14-16.

AN. EXOD. I. 48. ANNO ARGE. I. Olymp. 667. AND it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age:

2 And Joshua called for all Israel and for

1 Chron. 29. 29. Neh. 8. 6. Dan. 2. 19. Luke 2. 28.—u That is, a witness: so Ch. 24. 22.—Ch. 21. 44. & 22. 1.—Ch. 13. 1.—Heb. come into days.—Heb. 31. 29. Ch. 24. 1. 1 Chron. 28. 1.—Exod. 14. 14. Ch. 10. 14.—Ch. 13. 2, 4, 6 & 13. 10.—Heb. at

Verse 33. And did not intend to go up against them in battle] That is, they now relinquished the intention of going against them in battle; as this explanation proved there was no cause for the measure.

Verse 34. Called the altar Ed] The word ED עָד which signifies witness or testimony, is not found in the common editions of the Hebrew Bible, and is supplied in Italics by our translators, at least in our modern copies; for in the first edition of this translation, it stands in the text without any note of this kind: and it is found in several of Kennicott's and de Rossi's MSS. and also in the Syriac and Arabic. Several also of the early printed editions of the Hebrew Bible, have the word עָד either in the text or in the margin; and it must be allowed to be necessary to complete the sense. It is very probable that an inscription was put on this altar, which pointed out the purposes for which it was erected.

From the contents of this chapter, we learn that the Israelites were dreadfully alarmed at the prospect of a schism in their own body, both as it related to ecclesiastical and civil matters. A few observations on this subject may not be useless.

Schism in religion is a dangerous thing; and should be carefully avoided by all who fear God. But this word should be well understood. Σχίσμα, in theology, is generally allowed to signify a rent in, or departure from, the doctrine and practice of the apostles, especially among those who had been previously united in that doctrine and practice. A departure from human institutions in religion, is no schism, for this reason, that the word of God alone is the sufficient rule of the faith and practice of Christians: and as to human institutions, forms, modes, &c. those of one party may be as good as those of another.

When the majority of a nation agrees in some particular forms and modes in their religious service; no conscientious man will lightly depart from these: nor depart at all, unless he find, that they are not only not authorized by the word of God, but repugnant to it. It is an object greatly to be desired, that a whole people, living under the same laws, may, as much as possible, glorify God, not only with one heart, but also with one mouth.

But there may be a dissent from established forms, without schism: for if that dissent make no rent in the doctrine or practice of Christianity, as laid down in the New Testament, it is an abuse of terms to call it a schism: besides, there may be a dissent among religious people relative to certain points, both in creed and practice, which, not affecting the essentials of Christianity, nor having any direct tendency to alienate the affections of Christians from each other, cannot be called a schism—but when professing Christians separate from each other, to set up one needless or non-essential form, &c. in the place of others, which they call needless or non-essential, they are highly culpable. This not only produces no good, but tends to much evil—for both parties, in order to make the points of their difference of sufficient consequence to justify their dissent, magnify these non-essential matters beyond all reason, and sometimes, beyond conscience itself; and thus, mint and cummin are tithed, while the weightier matters of the law, judgment and the love of God, are utterly neglected. If Christians either cannot, or will not, think alike on all points, surely they can agree to disagree, and let each go to heaven his own way. But should we take

their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 ¶ And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land as the Lord your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you; neither make

the sunset.—Exod. 23. 20. & 33. 2 & 34. 11. Deut. 11. 23. Ch. 13. 6.—Numb. 33. 50. & Ch. 1. 7.—Deut. 5. 32 & 28. 14.—Exod. 23. 33. Deut. 7. 2, 3. Prov. 4. 14. Eph. 5. 11.—Exod. 23. 13. Ps. 16. 4. Jer. 5. 7. Zeph. 1. 5. See Numb. 22. 25.

this advice, would it not lead to a total indifference about religion? Not at all: for in the things which concern the essentials of Christianity, both in doctrine and practice, we should ever feel zealously affected, and earnestly contend for the faith once delivered to the saints.

NOTES ON CHAPTER XXIII.

Verse 1. A long time after that the Lord had given rest] This is supposed to have been in the last, or one hundred and tenth year of the life of Joshua, about thirteen or fourteen years after the conquest of Canaan, and seven after the division of the land among the tribes.

Verse 2. Joshua called for all Israel] There are four degrees of civil distinction mentioned here. 1. זקני זיקנין, the elders or senate, the PRINCES of the tribes. 2. ראשי ראשית, or Rashey Aboth, the CHIEFS, or HEADS of families. 3. שופטים Shophitim, the JUDGES who interpreted, and decided according to the law. 4. שוטרים Shoterim, the OFFICERS, sergeants, &c. who executed the decisions of the Judges. Whether this assembly was held at Timnath-serah, where Joshua lived, or at Shiloh, where the ark was, or at Shechem, as in chap. xxiv. 1. we cannot tell. Some think that the meeting here, and that mentioned in chap. xxiv. were the same; and if so, Shechem was the place of assembling; but it is more likely that the two chapters treat of two distinct assemblies, whether held at the same place or not.

Verse 3. For the Lord your God is he that hath fought for you] There is much both of piety and modesty in this address. It was natural for the Israelites to look on their veteran, wornout general, who had led them on from conquest to conquest, with profound respect: and to be ready to say, "Had we not had such a commander, we had never got possession of this good land." Joshua corrects this opinion, and shows them, that all their enemies had been defeated, because the Lord their God had fought for them; that the battle was the Lord's and not his; and that God alone should have the glory.

Verse 4. I have divided—these nations that remain] The whole of the promised land had been portioned out, as well those parts which had not yet been conquered, as those from which the ancient inhabitants had been expelled. The Canaanitish armies had long ago been broken in pieces, so that they could make no head against the Israelites; but in many districts the old inhabitants remained, more through the supineness of the Israelites than through their own bravery.

From Jordan—unto the great sea] All the land that lay between the river Jordan, from Phila, where it rises, to the southern extremity of the Dead sea; and to the Mediterranean sea, through the whole extent of its coast, opposite to Jordan.

Verse 5. And drive them out—and ye shall possess] The same Hebrew word וַיַּרְשׁוּ, is used here, to signify, to expel from an inheritance, and to succeed those thus expelled. Ye shall disinherit them from your sight, and ye shall inherit their land.

Verse 6. Be ye therefore very courageous to keep and to do, &c.] It requires no small courage to keep a sound creed in the midst of scoffers; and not less to maintain a godly practice among the profane and profligate.

That is written in the book] By the word of God alone his followers are bound. Nothing is to be received as an article of faith, which God has not spoken.

mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them :

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong : but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand : for the LORD your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you :

13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I am going the way of all the earth : and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you : all are come to pass unto you, and not one thing hath failed thereof.

1 Or, For if ye will cleave, &c.—k Deut. 10. 20. & 11. 22. & 13. 4. ch. 22. 5.—1 Or, Then the LORD will drive—m Deut. 11. 23.—n Ch. 1. 5.—o Lev. 26. 8. Deut. 32. 30. See Jer. 3. 31. & 15. 15. 2 Sam. 21. 8.—p Exod. 11. 11. & 23. 27. Deut. 3. 22.—q Ch. 22. 3.—r Heb. your souls.—s Heb. 10. 39, 30.—t Pet. 4. 20, 21.—u Deut. 7. 3

Verse 7. Come not among these nations] Have no civil or social contracts with them, see ver. 12. as these will infallibly lead to spiritual affinities—in consequence of which, ye will make honourable mention of the name of their gods, swear by them, as the judges of your motives and actions, serve them in their abominable rites, and bow yourselves unto them, as your creators and preservers ; thus giving the whole worship of God to idols. And all this will follow from simply coming among them. He who walks in the counsel of the ungodly will soon stand in the way of sinners, and shortly sit in the seat of the scornful. Nemo rependit fuit turpissimus. No man rises to the highest stages of iniquity but by degrees. Nemo himself, under the instructions of Seneca, was a promising youth.

Verse 10. One man of you shall chase a thousand] Do not remain inactive, on the supposition that you must be much more numerous before you can drive out your enemies ; for it is the Lord that shall drive out nations great and strong : and under his direction and influence, one of you shall chase a thousand.

Verse 11. Take good heed—unto yourselves, that ye love the Lord] lenaphsotaimem, Take heed to your souls, literally ; but נפש nephesh, and נפש nefe, both in Hebrew and Arabic, signify the whole self, as well as soul and life ; both soul and body must be joined in this work, for it is written, Thou shalt love the Lord thy God with all thy heart—soul—mind—and strength.

Verse 12. Else if ye do—go back] The soldier who draws back, when going to meet the enemy, forfeits his life. These were the Lord's soldiers, and if they drew back, they drew back unto perdition : their lives being forfeited by their infidelity.

Verse 13. They shall be snares] lepach, a net, or a gin, set by the artful fowler, to catch heedless birds.

And traps] mokeah, any snare, toil, or trap, placed on the ground, to catch the unwary traveller, or wild beast, by the foot.

Scourges in your sides, and thorns in your eyes] Nothing can be conceived more vexatious and distressing than a continual goad in the side, or thorn in the eye. They will drive you into obedience to their false gods, and put out the eyes of your understandings by their idolatries. And God will preserve them, merely to distress and punish you.

Verse 14. The way of all the earth] I am about to die—I am going into the grave.

Not one thing hath failed, &c.] God had so remarkably and literally fulfilled his promises, that not one of his enemies could state, that even the smallest of them had not had its most literal accomplishment : this all Israel could testify.

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you : so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them ; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

Joshua gathers all the tribes together at Shechem, 1. and gives them a history of God's gracious dealings with Abraham, 2. Isaac, Jacob, and Esau, 3. Moses and Aaron, and their fathers in Egypt, 5. 6. His judgment on the Egyptians, 7. On the Amorites, 8. Their deliverance from Balak and Balaam, 9. 10. Their conquests in the promised land, and their establishment in the possession of it, 11—13. Exhorts them to abolish idolatry, and informs them of his and his family's resolution to serve Jehovah, 14, 15. The people solemnly promise to serve the Lord alone, and mention his merciful dealings toward them, 16—18. Joshua shows them the holiness of God, and the danger of apostasy, 19, 20. The people again promise obedience, 21. Joshua calls them to witness against themselves, that they had promised to worship God alone, and exhorts them to put away the strange gods, 22, 23. They promise obedience, 24. Joshua makes a covenant with the people, writes it in a book, sets up a stone as a memorial of it, and discourses to the people, 25—27. Joshua's death, 28, and burial, 30. The people continue faithful during that generation, 31. They bury the bones of Joseph in Shechem, 32. Eleazar, the high priest, dies also, 33.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers ; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time,

u Jer. 2. 3.—v Exod. 23. 33. Num. 33. 35. Deut. 7. 16. 1 Kings 11. 4.—w Kings 2. 2. See 11. 6. 27.—x Ch. 21. 45. Luke 21. 33.—y Deut. 29. 63.—z Lev. 26. 16. Deut. 28. 15, 16. See Jer. 3. 3, 12 & 4. 1, 2 & 6. 1. & 13. 1. 2 Chron. 36. 16, 17. a Gen. 33. 4.—b Ch. 23. 2.—c 1 Sam. 10. 19.—d Geu. 11. 30, 31. Judah 5. 6, 7.

Verse 15. So shall the Lord bring upon you all evil things] His faithfulness in fulfilling his promises, is a proof that he will as faithfully accomplish his threatenings : for the veracity of God is equally pledged for both.

Verse 16. Ye shall perish quickly from off the good land] The following note from Mr. John Trapp is very judicious : " This judgement Joshua inculcates ver. 13, 15. and here ; because he knew it would be a very grievous thing to them to forego so goodly a land, so lately gotten, and so short a while enjoyed. In the beginning of a speech, ταπειν, the milder affections, suit best : but toward the end, ταπειν, passionate and piercing passages, according to the orator. This rule Joshua observes, being Ex utroque Casar, no less an orator, than a warrior."

In all this exhortation, we see how closely Joshua copies the example of his great master Moses. See Lev. xxvi. 7, 8, 14, &c. Deut. xxviii. 7, xxii. 30. He was tenderly concerned for the welfare of the people ; and with a deeply affected heart, he spoke to their hearts. No people ever were more fairly and fully warned, and no people profited less by it. The threatenings pronounced here, were accomplished in the Babylonish captivity ; but more fully in their general dispersion since the crucifixion of our Lord. And should not every Christian fear when he reads, If God spared not the natural branches, take heed that he spare not thee ! Surely a worldly, carnal, and godless Christian, has no more reason to expect indulgence from the justice of God, than a profligate Jew. We have a goodly land, but the justice of God can decree a captivity from it, or a state of bondage in it. The privileges that are abused are thereby forfeited. And this is as applicable to the individual, as to the whole system.

NOTES ON CHAPTER XXIV.

Verse 1. Joshua gathered all the tribes] This must have been a different assembly from that mentioned in the preceding chapter, though probably held not long after the former.

To Shechem] As it is immediately added, that they presented themselves before God, this must mean the tabernacle ; but at this time, the tabernacle was not at Shechem, but at Shiloh. The Septuagint appear to have been struck with this difficulty, and therefore read Σηλο, Shiloh, both here and in ver. 25. though the Aldine and Complutensian editions have Σηχε, Sychem, in both places. Many suppose that this is the original reading, and that Shechem has crept into the text instead of Shiloh. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient ; and to bring

even Terah, the father of Abraham, and the father of Nachor: and * they served other gods. 3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and † gave him Isaac.

4 And I gave unto Isaac, † Jacob and Esau: and I gave unto † Esau mount Seir, to possess it; † but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and † I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I † brought your fathers out of Egypt: and † ye came unto the sea; † and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they † cried unto the LORD, † he put darkness between you and the Egyptians, † and brought the sea upon them, and covered them: and † your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness † a long season.

8 And I brought you into the land of the Amorites, which dwell on the other side Jordan; † and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then † Balak, the son of Zippor, king of Moab, arose and warred against Israel, and † sent and called Balaam, the son of Beor, to curse you:

10 † But I would not hearken unto Balaam; † therefore he blessed you still: so I delivered you out of his hand.

11 And † ye went over Jordan, and came unto Jericho: and † the men of Jericho fought against you, the Amorites, and the Perizzites, and the

Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And † I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but † not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and † cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not, do ye eat.

14 ¶ † Now therefore fear the LORD, and serve him in † sincerity and in truth: and † put away the gods which your fathers served on the other side of the flood, and † in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, † choose you this day whom ye will serve; whether † the gods which your fathers served, that were on the other side of the flood, or † the gods of the Amorites, in whose land ye dwell: † but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drove out from before us all the people, even the Amorites which dwell in the land: therefore will we also serve the LORD; for he is our God.

19 And Joshua said unto the people, † Ye can-

* Gen. 31. 53.—f Gen. 12. 1. Acts 7. 2, 3.—g Gen. 21. 2, 3. Psal. 127. 3.—h Gen. 25. 26, 25.—i Gen. 36. 9. Deut. 2. 5.—k Gen. 46. 1, 6. Acts 7. 15.—l Exod. 3. 10.—m Exod. 7. 4, 8, 9, 10 & 12.—n Exod. 12. 37, 51.—o Exod. 14. 2.—p Exod. 14. 9.—q Exod. 17. 10.—r Exod. 14. 20.—s Exod. 14. 27, 28.—t Deut. 4. 34, & 23. 2.—v Ch. 5. 6.—w Numb. 12. 31. Deut. 2. 32, & 3. 1.—x See Judg. 11. 25.—y Numb. 22. 5. Deut. 23. 4. z Deut. 23. 5.—a Numb. 23. 11, 20, & 24. 10.

b Ch. 3. 14, 17, & 4. 10, 11, 12.—c Ch. 6. 1, & 10. 1, & 11. 1.—d Exod. 23. 28. Deut. 7. 20.—e Psal. 44. 3, 6.—f Deut. 6. 10, 11. Ch. 11. 13.—g Deut. 10. 12. 1 Sam. 12. 24. h Gen. 17. 1, & 20. 5. Deut. 19. 13. Hos. 11. 9. 1 Cor. 1. 12. Eph. 6. 24.—i Ver. 2. 23. Lev. 17. 7. Ezek. 10. 13.—k Exod. 20. 7, 8 & 23. 3.—l See Ruth 1. 15. 1 Kings 18. 21. Ezek. 20. 39. John 6. 67.—m Ver. 14.—n Exod. 23. 24, 23, & 34. 15. Deut. 13. 7, & 29. 13. Judg. 6. 10.—o Gen. 18. 19.—p Matt. 6. 24.

the ark of the covenant to the place of assembling; and this was probably done on this occasion. Shechem is a place famous in the patriarchal history. Here Abraham settled on his first coming into the land of Canaan, Gen. xiii. 6, 7, and here the patriarchs were buried, Acts vii. 17. And as Shechem lay between Ebal and Gerizim, where Joshua had before made a covenant with the people, chap. vii. 30, &c. the very circumstance of the place would undoubtedly be friendly to the solemnity of the present occasion. Shuckford supposes, that the covenant was made at Shechem, and that the people went to Shiloh to confirm it before the Lord. Mr. Mede thinks the Ephraimites had a *proseucha*, or temporary oratory, or house of prayer, at Shechem, whither the people resorted for divine worship, when they could not get to the tabernacle; and that this is what is called before the Lord: but this conjecture seems not at all likely, God having forbidden this kind of worship.

Verse 2. On the other side of the flood] The river Euphrates.

They served other gods] Probably Abraham, as well as Terah his father, was an idolater, till he received the call of God to leave that land. See on Gen. xi. 31. xii. 1. And for the rest of the history referred to here, see the notes on the parallel passages in the margin.

Verse 9. Then Balak—arose and warred against Israel] This circumstance is not related in Numb. xxii. nor does it appear in that history, that the Moabites attacked the Israelites; and probably the warring here mentioned, means no more than his attempts to destroy them by the curses of Balaam, and the wiles of the Midianitish women.

Verse 11. The men of Jericho fought against you] See the notes on chap. iii. and chap. vi. 1, &c. The people of Jericho are said to have fought against the Israelites, because they opposed them by shutting their gates, &c. though they did not attempt to meet them in the field.

Verse 12. I sent the hornet before you] See the note on Exod. xxiii. 23.

Verse 14. Fear the Lord] Reverence him as the sole object of your religious worship.

Serve him] Perform his will by obeying his commands. In sincerity] Having your whole heart engaged in his worship.

And in truth] According to the directions he has given you in his infallible word.

Put away the gods, &c.] From this exhortation of Joshua, we learn of what sort the gods were, to the worship of whom these Israelites were still attached. 1. Those which their fathers worshipped on the other side of the flood: i. e. the gods of the CHALDEANS, fire, light, the sun. 2. Those of the EGYPTIANS, Apis, Anubis, the ape, serpents, vegetables, &c. Those of the CANAANITES, MOABITES, &c. Baal-peor, or Priapus, Astarte, or Venus, &c. &c. All these he refers to in this and the following verse. See at the conclusion of ver. 33.

How astonishing is this, that after all God had done for them, and all the miracles they had seen, there should still be found among them both idols and idolaters! But that it was so, we have the fullest evidence, both here and in ver. 23. Amos v. 26. and in Acts vii. 41. But what excuse can be made for such stupid, not to say brutish, blindness? Probably they thought they could the better represent the divine nature, by using symbols and images; and that they professed to worship God, through the medium of these. At least, this is what has been alleged in behalf of a gross class of Christians, who are notorious for image worship. But, on such conduct, God will never look with any allowance, where he has given his word and testimony.

Verse 15. Choose you this day whom ye will serve] Joshua well knew that all service that was not free and voluntary, could be only deceit and hypocrisy; and that God loveth a cheerful giver. He therefore calls upon the people to make their choice, for God himself would not force them—they must serve him with all their heart, if they served him at all. As to himself and family, he shows them that their choice was already fixed, for they had taken JEHOVAH for their portion.

Verse 16. God forbid that we should forsake the Lord] That they were now sincere, cannot be reasonably doubted; for they served the Lord all the days of Joshua, and the elders that outlived him, ver. 31. but afterward, they turned aside, and did serve other gods. "It is ordinary," says Mr. Trapp, "for the many-headed multitude to turn with the stream—to be of the same religion with their superiors: thus, at Rome, in DIOCLESIAN'S time, they were pagans; in CONSTANTINE'S, Christians; in CONSTANTINUS', Arians; in JULIAN'S, apostates; and in JOVIAN'S, Christians again! And all this within less than the age of a man. It is therefore a good thing that the heart be established with grace."

not serve the LORD: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 " If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there, under an oak, that was by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for

it hath heard all the words of the LORD which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass, after these things, that Joshua the son of Nun, the servant of the LORD, died, being a hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver; and it became the inheritance of the children of Joseph.

33 ¶ And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas, his son, which was given him in mount Ephraim.

1 Lev. 19. 2. 1 Sam. 6. 20. Dan. 5. 9. 1. 1. 16.—Exod. 20. 5.—Exod. 23. 21. 1 Chron. 28. 9. 2 Chron. 15. 2. Ezra 8. 22. 1. 1. 28. & 65. 11, 12. Jer. 17. 13.—y Ch. 23. 15. 1. 1. 43. 10. Acta 7. 42.—y Ps. 119. 173.—x Ver. 14. Gen. 33. 2. Judg. 10. 16. 1 Sam. 7. 3.—y See Exod. 15. 25. 2 Kings 11. 17.—z Ver. 26.—a Jer. 31. 24.—b See Judg. 9. 6.

c See Gen. 28. 18. Ch. 4. 3.—d Deut. 35. 4.—e See Gen. 31. 48. 52. Deut. 31. 19. 21. 26. Ch. 22. 27, 28. 34.—f Deut. 32. 1.—g Judg. 2. 6.—h Judg. 2. 8.—i Ch. 19. 50. Judg. 2. 9.—k Judg. 2. 7.—l Heb. prolonged their days after Joshua.—m See Deut. 11. 2. & 31. 13.—n Gen. 50. 25. Exod. 13. 19.—o Gen. 35. 19.—p Or, famer.—r Exod. 6. 25. Judg. 20. 28.

Verse 19. *Ye cannot serve the Lord: for he is a holy God*] If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God; for if it was impossible to them to serve God, they could not but come short of his kingdom: but surely this was not the case. Instead of *לֹא תִשְׁבַּע לֵאלֹהֵי אֲחֵרִים*, ye CANNOT serve, &c. some eminent critics read *לֹא תִשְׁבַּע לֵאלֹהֵי אֲחֵרִים*, ye shall not CEASE to serve, &c. This is a very ingenious emendation, but there is not one MS. in all the collection of Kennicott and De Rossi to support it. However, it appears very possible that the first *וְאֵין* did not make a part of the word originally. If the common reading be preferred, the meaning of the place must be, "Ye cannot serve the Lord, for he is holy and jealous, unless ye put away the gods which your fathers served beyond the flood. For he is a jealous God, and will not give to, nor divide his glory with, any other. He is a holy God, and will not have his people defiled with the impure worship of the Gentiles."

Verse 21. *And the people said, Nay, but we will serve, &c.*] So they understood the words of Joshua to imply no moral impossibility on their side; and had they earnestly sought the gracious assistance of God, they would have continued steady in his covenant.

Verse 22. *Ye are witnesses against yourselves*] Ye have been sufficiently apprised of the difficulties in your way—of God's holiness—your own weakness and inconsistency—the need you have of divine help, and the awful consequences of apostasy: and now ye deliberately make your choice.—Remember then, that ye are witnesses against yourselves; and your own conscience will be witness, judge, and executioner; or, as one terms it, *index, judex, vindex*.

Verse 23. *Now therefore put away*] As you have promised to reform, begin instantly the work of reformation. A man's promise to serve God, soon loses its moral hold of his conscience, if he do not instantaneously begin to put it in practice. The grace that enables him to promise, is that, by the strength of which he is to begin the performance.

Verse 25. *Joshua made a covenant*] Literally, *Joshua cut the covenant*, alluding to the sacrifice offered on the occasion.

And set them a statute and an ordinance] He made a solemn and public act of the whole, which was signed and witnessed by himself and the people, in the presence of Jehovah; and having done so, he wrote the words of the covenant in the book of the law of God, probably in some part of the skin, constituting the great roll, on which the laws of God were written; and of which there were some blank columns to spare. Having done this, he took a great stone, and set it up under an oak—that this might be the *ty ed, or witness*, that at such a time and place, this covenant was made, the terms of which might be found written in the book of the law, which was laid up beside the ark. See Deut. xxxi. 26.

Verse 27. *This stone—hath heard all the words*] That

is, the stone itself, from its permanency, shall be, in all succeeding ages, as competent and as substantial a witness, as one who had been present at the transaction, and heard all the words, which, on both sides, were spoken on the occasion.

Verse 28. *So Joshua*] After this verse the Septuagint insert ver. 31.

Verse 29. *Joshua the son of Nun—died*] This event probably took place shortly after this public assembly; for he was old and stricken in years, when he held the assembly mentioned chap. xiii. 1. and, as his work was now all done, and his soul ripened for a state of blessedness, God took him to himself, being one hundred and ten years of age; exactly the same age as that of the patriarch Joseph. See Gen. 1. 26.

Verse 30. *And they buried him in Timnath-serah*] This was his own inheritance, as we have seen chap. xix. 50. The Septuagint add here, "And they put with him there, in the tomb, in which they buried him, the knives of stone with which he circumcised the children of Israel in Gilgal, according as the Lord commanded, when he brought them out of Egypt, and they are there unto this day." St. Augustine quotes the same passage in his thirtieth question on the book of Joshua; which, in all probability, he took from some copy of the Septuagint. It is very strange that there is no account of any public mourning for the death of this eminent general; probably, as he was buried in his own inheritance, he had forbidden all funeral pomp, and, it is likely, was privately interred.

Verse 31. *And Israel served the Lord, &c.*] Though there was private idolatry among them, for they had strange gods, yet there was no public idolatry all the days of Joshua and of the elders that overlived Joshua; most of whom must have been advanced in years at the death of this great man. Hence Calmet supposes that the whole of this time might amount to about fifteen years. It has already been noted that this verse is placed by the Septuagint after ver. 29.

Verse 32. *And the bones of Joseph*] See the note on Gen. 1. 25. and on Exod. xiii. 19. This burying of the bones of Joseph probably took place when the conquest of the land was completed, and each tribe had received its inheritance; for it is not likely that this was deferred till after the death of Joshua.

Verse 33. *And Eleazar—died*] Probably about the same time, or soon after Joshua; though some think he outlived him six years. Thus, nearly all the persons who had witnessed the miracles of God in the wilderness, were gathered to their fathers; and their descendants left in possession of the great inheritance, with the law of God in their hands; and the bright example of their illustrious ancestors before their eyes. It must be added, that they possessed every advantage necessary to make them a great, a wise, and a holy people. How they used, or rather, how they abused these advantages, their subsequent history, given in the sacred books, amply testifies.

A hill that pertained to Phinehas, his son] This grant was probably made to Phinehas as a token of the respect of the whole nation, for his zeal, courage, and usefulness: for the priests had properly no inheritance. At the end of this verse, the Septuagint add,

"In that day, the children of Israel, taking up the ark of the covenant of God, carried it about with them, and Phinehas succeeded to the high priest's office, in the place of his father, until his death; and he was buried in Gabaath, which belonged to himself.

"Then the children of Israel went every man to his own place, and to his own city.

"And the children of Israel worshipped Astarte and Asherah, and the gods of the surrounding nations, and the Lord delivered them into the hands of Eglon, king of Moab, and he tyrannized over them for eighteen years."

The last six verses in this chapter were, doubtless, not written by Joshua; for no man can give an account of his own death and burial; Eleazar, Phinehas, or Samuel, might have added them, to bring down the narration, so as to connect it with their own times; and thus preserve the thread of the history unbroken. This is a common case; many men write histories of their own lives, which, in the last circumstances, are finished by others: and who has ever thought of impeaching the authenticity of the preceding part, because the subsequent was the work of a different hand? *Hirtius'* supplement has never invalidated the authenticity of the *Commentaries of Cæsar*, nor the work of *Quintus Smyrnaeus*, that of the *Iliad* and *Odyssey of Homer*. We should be thankful, that an adequate and faithful hand has supplied those circumstances which the original author could not write; and without which the work would have been imperfect.

Mr. Saurin has an excellent dissertation on this grand federal act, formed by Joshua and the people of Israel on this very solemn occasion; of the substance of which the reader will not be displeased to find the following very short outline, which may be easily filled up by any whose business it is to instruct the public: for such a circumstance may, with great propriety, be brought before a *Christian* congregation.

"SEVEN things are to be considered in this renewal of the covenant.

I. *The dignity of the mediator.*

II. *The freedom of those who contracted.*

III. *The necessity of the choice.*

IV. *The extent of the conditions.*

V. *The peril of the engagement.*

VI. *The solemnity of the acceptance.*

VII. *The nearness of the consequence.*

"I. *The dignity of the mediator.*—Take a view of his names *Hosea* and *Jehoshua*. God will save: he will save. The first is like a *promise*: the second the fulfilment of that *promise*. God will save sometime or other;—this is the very person by whom he will accomplish his promise. Take a view of Joshua's life: his faith, courage, constancy, heroism, and success.—A remarkable type of Christ. See Heb. iv. 8.

"II. *The freedom of those who contracted.*—Take away the gods which your fathers served beyond the flood; and in Egypt, &c. ver. 14, &c. Joshua exhibits to the Israelites all the religions which were then known; 1. That of the *Chaldeans*, which consisted in the adoration of *fre*. 2. That of the *Egyptians*, which consisted in the worship of the *ox, Apis, cats, dogs, and serpents*: which had been preceded by the worship even of *vegetables*, such as the *onion*, &c. 3. That of the people of *Canaan*, the principal objects of which were *Astarte*, (*Venus*), and *Baal-peor*, (*Priapus*.) Make remarks on the liberty of choice which every man has, and which God, in matters of religion, applies to, and calls into action.

"III. *The necessity of the choice.*—To be without religion, is to be without happiness here, and without any title to the kingdom of God. To have a *false* religion, is the broad road to perdition; and to have the true religion, and live agreeably to it, is the high road to heaven. Life is precarious: death is at the door: the judge calls: much is to be done, and perhaps little time to do it in! Eternity depends on the present moment.—Choose—choose speedily—determinately, &c.

"IV. *The extent of the conditions.*—Fear the Lord, and serve him in truth and righteousness. Fear the Lord. Consider his being, his power, holiness, justice, &c. This is the gate to religion. Religion itself consists of two parts.—I. *Truth*. 1. In opposition to the detestable idolatry of the forementioned nations. 2. In reference to that revelation which God gave of himself. 3. In reference to that solid peace and comfort which false religions may promise, but cannot give, and which the true religion communicates to all who properly embrace it. II. *Uprightness*, or

integrity, in opposition to those abominable vices, by which themselves, and the neighbouring nations, had been defiled.

1. The major part of men have one religion for youth, another for old age; but he who serves God in *integrity*, serves him with all his heart, in every part of life. 2. Most men have a religion of *times, places, and circumstances*. This is a *defective* religion. *Integrity* takes in every time, every place, and every circumstance. God's law being ever kept before the eyes, and his love in the heart, dictating purity and perfection to every thought, word, and work. 3. Many content themselves with abstaining from vice, and think themselves sure of the kingdom of God, because they do not sin as others. But he who serves God in *integrity*, not only abstains from the *act*, and the *appearance* of evil, but steadily performs every moral good. 4. Many think, if they practise some kind of virtues, to which they feel less of a natural repugnance, that they bid fair for the kingdom; but this is opposite to *uprightness*. The religion of God equally forbids every species of vice, and recommends every kind of virtue.

"V. *The peril of the engagement.*—This covenant had in it the nature of an *oath*: for so much the praise, before the Lord, implies: therefore, those who entered into this covenant, bound themselves by oath unto the Lord, to be steady and faithful in it. But it may be asked, 'as human nature is very corrupt, and exceedingly fickle, is there not the greatest danger of breaking such a covenant; and is it not better not to make it, than to run the risk of breaking it, and exposing oneself to superadded punishment, on that account?' Answer, He who makes such a covenant in God's strength, will have that strength to enable him to prove faithful to it. Besides, if the soul do not feel itself under the most solemn obligation to live to God, it will live to the world and flesh. Nor is such a covenant as this more solemn and strict, than that which we have often made; first, in our *baptism*; and often afterward in the *sacrament of the Lord's supper*, &c. Joshua allows there is a great danger in making this covenant. Ye cannot serve the Lord, for he is a holy, strong, and jealous God, &c. But this supposes only, that nothing could be done right, but in his Spirit, and by his strength. The energy of the Holy Spirit, is equal to every requisition of God's holy law, as far as it regards the moral conduct of a believer in Christ.

"VI. *The solemnity of the acceptance.*—Notwithstanding Joshua faithfully laid down the dreadful evils which those might expect who should abandon the Lord; yet they entered solemnly into the covenant. *God forbid! that we should forsake the Lord; but we will serve the Lord.* They seemed to think, that not to covenant in this case, was to reject.

"VII. *The nearness of the consequence.*—There were false gods among them, and these must be immediately put away. As ye have taken the Lord for your God, then put away the strange gods which are among you, ver. 23. The moment the covenant is made, that same moment the conditions of it come into force. He who makes this covenant with God, should immediately break off from every evil design, companion, word, and work. Finally, Joshua erected two monuments of this solemn transaction: 1. He caused the word to be written in the book of the law, ver. 26. 2. He erected a stone under an oak, ver. 27. that these two things might be witnesses against them, if they broke the covenant which they then made, &c."

There is the same indispensable necessity, for every one who professes Christianity, to enter into a covenant with God through Christ. He who is not determined to be on God's side, will be found on the side of the world, the devil, and the flesh. And he who does not turn from all his iniquities, cannot make such a covenant. And he who does not make it *now*, may probably never have another opportunity. Reader, death is at the door, and eternity is at hand. These are truths which are every where proclaimed—every where professedly believed—every where acknowledged to be important—and perhaps no where laid to heart as they should be. And yet all grant that they are born to die!

On the character and conduct of Joshua, much has already been said in the notes, and particularly in the preface to this book. A few particulars may be added.

It does not appear that Joshua was ever married, or that he had any children. That he was high in the estimation of God, we learn from his being chosen to succeed Moses in the government of the people. He was the person alone, of all the host of Israel, who was deemed every way qualified to go out before the congregation, and to go in: to lead them out and bring them in: and be the shepherd of the people, because the Spirit of God was in him. See Numb. xxvii. 17, &c. He is called the servant of God, as was Moses; and was, of all men of that generation, next in eminence to that great legislator.

Like his great master, he neither provided for *himself*, nor his *relatives*, though he had it constantly in his power so to do. He was the head and leader of the people; the chief and foremost in all fatigues and dangers; without whose piety, prudence, wisdom, and military skill, the whole tribes of Israel, humanly speaking, must have been ruined. And yet this conqueror of the nations did not reserve to himself a goodly inheritance, a noble city, nor any part of the spoils of those he had vanquished. His countrymen, it is true, gave him an inheritance among them, chap. xix. 50. This, we might suppose, was in consideration of his eminent services; and thus, we might naturally expect, was the best inheritance in the land! No! they gave him *Tinnath-serah*, in the barren mountains of Ephraim, and even *this he asked*, chap. xix. 50. But was not this the best city in the land? No—it was even *no city*; evidently no more than the ruins of one that had stood in that place; and hence it is said, *he builded the city, and dwelt therein*—he, with some persons of his own tribe, revived the stones out of the rubbish, and made it habitable.

Joshua believed there was a God; he loved, and acted under his influence; and endeavoured, to the utmost of his power, to promote the glory of his Maker, and the welfare of man; and he expected his recompense in another world.

Like *Hiss* of whom he was an illustrious type, he led a painful and laborious life, devoting himself entirely to the service of God, and the public good. How unlike was Joshua to those men, who, for certain services, get elevated to the highest honours; but, not content with the recompense thus awarded them by their country, use their new influence for the farther aggrandizement of themselves and

dependents, at the expense, and often to the ruin, of their country!

Joshua retires only from labour when there is no more work to be done, and no more dangers to be encountered. He was the *first* in the *field*, and the *last* out of it; and never attempted to take rest till all the tribes of Israel had got their possessions, and were settled in their inheritances! Of him it might be truly said, as of Cæsar, he continued to work, *nil actum reputans, si quid superesset agendum*: for "he considered nothing done, while any thing remained undone."

Behold this man retiring from office and from life! without any kind of emolument—the greatest man of all the tribes of Israel; the most patriotic, and the most serviceable, and yet the worst provided for. *Statesmen! naval and military commanders!* look Joshua in the face, read his history, and learn from it, what true PATRIOTISM means. That man alone, who truly fears and loves God, credits his revelation, and is made a partaker of his Spirit, is capable of performing *disinterested services* to his country, and to mankind!

MASORETIC NOTES ON JOSHUA.

The number of verses in the book of Joshua is 656 (should be 653, see on chap. xxi. 36, &c.) of which the symbol is found in the word *vetaron*, (and shall sing,) Isai. xxxv. 6.

Its middle verse is the 26th of chap. xiii.

Its Masoretic sections are 14; the symbol of which is found in the word *yad*, (the hand,) Ezek. xxxvii. 1. See the note at the end of Genesis, and the *Haphtoras* at the end of the *Pentateuch*.

ADVERTISEMENT CONCERNING THE ACCOMPANYING MAP.

No pains have been spared in constructing the map, which accompanies this book. All the ancient and modern maps within reach, and they were not a few, have been consulted, in order to make it as correct as possible. It is truly surprising to find such discordances relative to places comparatively at home, and so often visited by the most learned and intelligent travellers. No two of them agree in the position of the places in general: and gazetteers and books of geography, compiled from the accounts of ancient and modern travellers, are as discordant among themselves as the constructors of maps. In the main, I have followed Dr. Pocock and Dom Calmet, who appeared to be the most correct. The former visited many of the places in person; and the latter has collated all the accounts within his reach, with the sacred text; and has displayed, in his inquiries, such a minuteness of research, and extensive critical investigation, as are worthy of the highest commendation. As a general directory relative to the position of the most remarkable places in the *Holy Land* and *Syria*, it is hoped the map will be found sufficiently accurate: farther than this, nothing can be promised; nor can the reader be directed to any other quarter, from which he can expect greater or more accurate satisfaction. Experience has taught me, that maps in general, are less to be trusted to, than any other means of information. Mr. Whiston, from whom much accuracy might be expected on such a subject, after having laid down a map of the promised land, constructed for his *History of Josephus*, wisely gives an alphabetical list of all the principal places in Judea, with their latitudes and longitudes, not as they are found in the great map of nature, but as they are laid down in his map. Thus the table refers you to the map, and the map to the table, and thus Mr. Whiston checks himself, and is the sole proof of his own accuracy! This is not a solitary case: every map of this land is incorrect: and the reader is requested to consult that which accompanies this work with an eye of candour and indulgence.

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

		IN THE YEAR OF THE LIFE OF													
A. M.	B. C.	Julian Period.	Anno o. Diuino.	Year before Olympiad.	Year before the first Egyptian.	Kingdom of the Egyptians.	NOAH	SHEM	ARPAK XAD	SALAH	HEBER	PELEG	REU	SETH	NAHOR
1777	2227	2487	120	1451	39	Before the foundation of this kingdom	721	119	119	84	54	21	1	1	1
1778	2226	2488	121	1450	38		720	120	120	85	55	22	2	2	2
1779	2225	2489	122	1449	37		719	121	121	86	56	23	3	3	3
1780	2224	2490	123	1448	36		718	122	122	87	57	24	4	4	4
1781	2223	2491	124	1447	35		717	123	123	88	58	25	5	5	5
1782	2222	2492	125	1446	34		716	124	124	89	59	26	6	6	6
1783	2221	2493	126	1445	33		715	125	125	90	60	27	7	7	7
1784	2220	2494	127	1444	32		714	126	126	91	61	28	8	8	8
1785	2219	2495	128	1443	31		713	127	127	92	62	29	9	9	9
1786	2218	2496	129	1442	30		712	128	128	93	63	30	10	10	10
1787	2217	2497	130	1441	29		711	129	129	94	64	31	11	11	11
1788	2216	2498	131	1440	28		710	130	130	95	65	32	12	12	12
1789	2215	2499	132	1439	27		709	131	131	96	66	33	13	13	13
1790	2214	2500	133	1438	26		708	132	132	97	67	34	14	14	14
1791	2213	2501	134	1437	25		707	133	133	98	68	35	15	15	15
1792	2212	2502	135	1436	24		706	134	134	99	69	36	16	16	16
1793	2211	2503	136	1435	23		705	135	135	100	70	37	17	17	17
1794	2210	2504	137	1434	22		704	136	136	101	71	38	18	18	18
1795	2209	2505	138	1433	21		703	137	137	102	72	39	19	19	19
1796	2208	2506	139	1432	20		702	138	138	103	73	40	20	20	20
1797	2207	2507	140	1431	19		701	139	139	104	74	41	21	21	21
1798	2206	2508	141	1430	18		700	140	140	105	75	42	22	22	22
1799	2205	2509	142	1429	17		699	141	141	106	76	43	23	23	23
1800	2204	2510	143	1428	16		698	142	142	107	77	44	24	24	24
1801	2203	2511	144	1427	15		697	143	143	108	78	45	25	25	25
1802	2202	2512	145	1426	14		696	144	144	109	79	46	26	26	26
1803	2201	2513	146	1425	13		695	145	145	110	80	47	27	27	27
1804	2200	2514	147	1424	12		694	146	146	111	81	48	28	28	28
1805	2199	2515	148	1423	11		693	147	147	112	82	49	29	29	29
1806	2198	2516	149	1422	10		692	148	148	113	83	50	30	30	30
1807	2197	2517	150	1421	9		691	149	149	114	84	51	31	31	31
1808	2196	2518	151	1420	8		690	150	150	115	85	52	32	32	32
1809	2195	2519	152	1419	7		689	151	151	116	86	53	33	33	33
1810	2194	2520	153	1418	6		688	152	152	117	87	54	34	34	34
1811	2193	2521	154	1417	5		687	153	153	118	88	55	35	35	35
1812	2192	2522	155	1416	4		686	154	154	119	89	56	36	36	36
1813	2191	2523	156	1415	3		685	155	155	120	90	57	37	37	37
1814	2190	2524	157	1414	2		684	156	156	121	91	58	38	38	38
1815	2189	2525	158	1413	1		683	157	157	122	92	59	39	39	39
1816	2188	2526	159	1412	1	From the foundation of this kingdom by Methuselah the son of Ham.	682	158	158	123	93	59	40	40	40
1817	2187	2527	160	1411	1		681	159	159	124	94	60	41	41	41
1818	2186	2528	161	1410	1		680	160	160	125	95	61	42	42	42
1819	2185	2529	162	1409	1		679	161	161	126	96	62	43	43	43
1820	2184	2530	163	1408	1		678	162	162	127	97	63	44	44	44
1821	2183	2531	164	1407	1		677	163	163	128	98	64	45	45	45
1822	2182	2532	165	1406	1		676	164	164	129	99	65	46	46	46
1823	2181	2533	166	1405	1		675	165	165	130	100	66	47	47	47
1824	2180	2534	167	1404	1		674	166	166	131	101	67	48	48	48
1825	2179	2535	168	1403	1		673	167	167	132	102	68	49	49	49
1826	2178	2536	169	1402	1		672	168	168	133	103	69	50	50	50
1827	2177	2537	170	1401	1		671	169	169	134	104	70	51	51	51
1828	2176	2538	171	1400	1		670	170	170	135	105	71	52	52	52
1829	2175	2539	172	1399	1		669	171	171	136	106	72	53	53	53
1830	2174	2540	173	1398	1		668	172	172	137	107	73	54	54	54
1831	2173	2541	174	1397	1		667	173	173	138	108	74	55	55	55
1832	2172	2542	175	1396	1		666	174	174	139	109	75	56	56	56
1833	2171	2543	176	1395	1		665	175	175	140	110	76	57	57	57
1834	2170	2544	177	1394	1		664	176	176	141	111	77	58	58	58
1835	2169	2545	178	1393	1		663	177	177	142	112	78	59	59	59
1836	2168	2546	179	1392	1		662	178	178	143	113	79	60	60	60
1837	2167	2547	180	1391	1		661	179	179	144	114	80	61	61	61
1838	2166	2548	181	1390	1		660	180	180	145	115	81	62	62	62
1839	2165	2549	182	1389	1		659	181	181	146	116	82	63	63	63
1840	2164	2550	183	1388	1		658	182	182	147	117	83	64	64	64
1841	2163	2551	184	1387	1		657	183	183	148	118	84	65	65	65
1842	2162	2552	185	1386	1		656	184	184	149	119	85	66	66	66
1843	2161	2553	186	1385	1		655	185	185	150	120	86	67	67	67
1844	2160	2554	187	1384	1		654	186	186	151	121	87	68	68	68
1845	2159	2555	188	1383	1		653	187	187	152	122	88	69	69	69
1846	2158	2556	189	1382	1		652	188	188	153	123	89	70	70	70
1847	2157	2557	190	1381	1		651	189	189	154	124	90	71	71	71
1848	2156	2558	191	1380	1		650	190	190	155	125	91	72	72	72
1849	2155	2559	192	1379	1		649	191	191	156	126	92	73	73	73
1850	2154	2560	193	1378	1		648	192	192	157	127	93	74	74	74
1851	2153	2561	194	1377	1		647	193	193	158	128	94	75	75	75
1852	2152	2562	195	1376	1		646	194	194	159	129	95	76	76	76
1853	2151	2563	196	1375	1		645	195	195	160	130	96	77	77	77
1854	2150	2564	197	1374	1		644	196	196	161	131	97	78	78	78
1855	2149	2565	198	1373	1		643	197	197	162	132	98	79	79	79
1856	2148	2566	199	1372	1		642	198	198	163	133	99	80	80	80
1857	2147	2567	200	1371	1		641	199	199	164	134	100	81	81	81
1858	2146	2568	201	1370	1		640	200	200	165	135	101	82	82	82
1859	2145	2569	202	1369	1		639	201	201	166	136	102	83	83	83
1860	2144	2570	203	1368	1		638	202	202	167	137	103	84	84	84
1861	2143	2571	204	1367	1		637	203	203	168	138	104	85	85	85
1862	2142	2572	205	1366	1		636	204	204	169	139	105	86	86	86
1863	2141	2573	206	1365	1		635	205	205	170	140	106	87	87	87
1864	2140	2574	207	1364	1		634	206	206	171	141	107	88	88	88
1865	2139	2575	208	1363	1		633	207	207	172	142	108	89	89	89
1866	2138	2576	209	1362	1		632	208	208	173	143	109	90	90	90
1867	2137	2577	210	1361	1		631	209	209	174	144	110	91	91	91

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

		IN THE YEAR OF THE LIFE OF	
		1789	1790
		1790	1791
		1791	1792
		1792	1793
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TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

		IN THE YEAR OF THE LIFE OF											
A. M.	B. C.	Julian Period.	Annoe Diluvio.	Year before the first Olympiad.	Kings of the Egyptians.	Kings of the Assyrians.	Kings of the Babylonians.	Kings of the Persians.	Kings of the Greeks.	Kings of the Romans.	Before the foundation of this Kingdom.	After the foundation of this Kingdom.	Before the foundation of this Kingdom.
2050	1954	2760	393	1178	Apollonius	1520	10	10	10	10	10	10	10
2051	1953	2761	394	1177	Apollonius	1521	11	11	11	11	11	11	11
2052	1952	2762	395	1176	Apollonius	1522	12	12	12	12	12	12	12
2053	1951	2763	396	1175	Apollonius	1523	13	13	13	13	13	13	13
2054	1950	2764	397	1174	Apollonius	1524	14	14	14	14	14	14	14
2055	1949	2765	398	1173	Apollonius	1525	15	15	15	15	15	15	15
2056	1948	2766	399	1172	Apollonius	1526	16	16	16	16	16	16	16
2057	1947	2767	400	1171	Apollonius	1527	17	17	17	17	17	17	17
2058	1946	2768	401	1170	Apollonius	1528	18	18	18	18	18	18	18
2059	1945	2769	402	1169	Apollonius	1529	19	19	19	19	19	19	19
2060	1944	2770	403	1168	Apollonius	1530	20	20	20	20	20	20	20
2061	1943	2771	404	1167	Apollonius	1531	21	21	21	21	21	21	21
2062	1942	2772	405	1166	Apollonius	1532	22	22	22	22	22	22	22
2063	1941	2773	406	1165	Apollonius	1533	23	23	23	23	23	23	23
2064	1940	2774	407	1164	Apollonius	1534	24	24	24	24	24	24	24
2065	1939	2775	408	1163	Apollonius	1535	25	25	25	25	25	25	25
2066	1938	2776	409	1162	Apollonius	1536	26	26	26	26	26	26	26
2067	1937	2777	410	1161	Apollonius	1537	27	27	27	27	27	27	27
2068	1936	2778	411	1160	Apollonius	1538	28	28	28	28	28	28	28
2069	1935	2779	412	1159	Apollonius	1539	29	29	29	29	29	29	29
2070	1934	2780	413	1158	Apollonius	1540	30	30	30	30	30	30	30
2071	1933	2781	414	1157	Apollonius	1541	31	31	31	31	31	31	31
2072	1932	2782	415	1156	Apollonius	1542	32	32	32	32	32	32	32
2073	1931	2783	416	1155	Apollonius	1543	33	33	33	33	33	33	33
2074	1930	2784	417	1154	Apollonius	1544	34	34	34	34	34	34	34
2075	1929	2785	418	1153	Apollonius	1545	35	35	35	35	35	35	35
2076	1928	2786	419	1152	Apollonius	1546	36	36	36	36	36	36	36
2077	1927	2787	420	1151	Apollonius	1547	37	37	37	37	37	37	37
2078	1926	2788	421	1150	Apollonius	1548	38	38	38	38	38	38	38
2079	1925	2789	422	1149	Apollonius	1549	39	39	39	39	39	39	39
2080	1924	2790	423	1148	Apollonius	1550	40	40	40	40	40	40	40
2081	1923	2791	424	1147	Apollonius	1551	41	41	41	41	41	41	41
2082	1922	2792	425	1146	Apollonius	1552	42	42	42	42	42	42	42
2083	1921	2793	426	1145	Apollonius	1553	43	43	43	43	43	43	43
2084	1920	2794	427	1144	Apollonius	1554	44	44	44	44	44	44	44
2085	1919	2795	428	1143	Apollonius	1555	45	45	45	45	45	45	45
2086	1918	2796	429	1142	Apollonius	1556	46	46	46	46	46	46	46
2087	1917	2797	430	1141	Apollonius	1557	47	47	47	47	47	47	47
2088	1916	2798	431	1140	Apollonius	1558	48	48	48	48	48	48	48
2089	1915	2799	432	1139	Apollonius	1559	49	49	49	49	49	49	49
2090	1914	2800	433	1138	Apollonius	1560	50	50	50	50	50	50	50
2091	1913	2801	434	1137	Apollonius	1561	51	51	51	51	51	51	51
2092	1912	2802	435	1136	Apollonius	1562	52	52	52	52	52	52	52
2093	1911	2803	436	1135	Apollonius	1563	53	53	53	53	53	53	53
2094	1910	2804	437	1134	Apollonius	1564	54	54	54	54	54	54	54
2095	1909	2805	438	1133	Apollonius	1565	55	55	55	55	55	55	55
2096	1908	2806	439	1132	Apollonius	1566	56	56	56	56	56	56	56
2097	1907	2807	440	1131	Apollonius	1567	57	57	57	57	57	57	57
2098	1906	2808	441	1130	Apollonius	1568	58	58	58	58	58	58	58
2099	1905	2809	442	1129	Apollonius	1569	59	59	59	59	59	59	59
2100	1904	2810	443	1128	Apollonius	1570	60	60	60	60	60	60	60
2101	1903	2811	444	1127	Apollonius	1571	61	61	61	61	61	61	61
2102	1902	2812	445	1126	Apollonius	1572	62	62	62	62	62	62	62
2103	1901	2813	446	1125	Apollonius	1573	63	63	63	63	63	63	63
2104	1900	2814	447	1124	Apollonius	1574	64	64	64	64	64	64	64
2105	1899	2815	448	1123	Apollonius	1575	65	65	65	65	65	65	65
2106	1898	2816	449	1122	Apollonius	1576	66	66	66	66	66	66	66
2107	1897	2817	450	1121	Apollonius	1577	67	67	67	67	67	67	67
2108	1896	2818	451	1120	Apollonius	1578	68	68	68	68	68	68	68
2109	1895	2819	452	1119	Apollonius	1579	69	69	69	69	69	69	69
2110	1894	2820	453	1118	Apollonius	1580	70	70	70	70	70	70	70
2111	1893	2821	454	1117	Apollonius	1581	71	71	71	71	71	71	71
2112	1892	2822	455	1116	Apollonius	1582	72	72	72	72	72	72	72
2113	1891	2823	456	1115	Apollonius	1583	73	73	73	73	73	73	73
2114	1890	2824	457	1114	Apollonius	1584	74	74	74	74	74	74	74
2115	1889	2825	458	1113	Apollonius	1585	75	75	75	75	75	75	75
2116	1888	2826	459	1112	Apollonius	1586	76	76	76	76	76	76	76
2117	1887	2827	460	1111	Apollonius	1587	77	77	77	77	77	77	77
2118	1886	2828	461	1110	Apollonius	1588	78	78	78	78	78	78	78
2119	1885	2829	462	1109	Apollonius	1589	79	79	79	79	79	79	79
2120	1884	2830	463	1108	Apollonius	1590	80	80	80	80	80	80	80
2121	1883	2831	464	1107	Apollonius	1591	81	81	81	81	81	81	81
2122	1882	2832	465	1106	Apollonius	1592	82	82	82	82	82	82	82
2123	1881	2833	466	1105	Apollonius	1593	83	83	83	83	83	83	83
2124	1880	2834	467	1104	Apollonius	1594	84	84	84	84	84	84	84
2125	1879	2835	468	1103	Apollonius	1595	85	85	85	85	85	85	85
2126	1878	2836	469	1102	Apollonius	1596	86	86	86	86	86	86	86
2127	1877	2837	470	1101	Apollonius	1597	87	87	87	87	87	87	87
2128	1876	2838	471	1100	Apollonius	1598	88	88	88	88	88	88	88
2129	1875	2839	472	1099	Apollonius	1599	89	89	89	89	89	89	89
2130	1874	2840	473	1098	Apollonius	1600	90	90	90	90	90	90	90
2131	1873	2841	474	1097	Apollonius	1601	91	91	91	91	91	91	91
2132	1872	2842	475	1096	Apollonius	1602	92	92	92	92	92	92	92
2133	1871	2843	476	1095	Apollonius	1603	93	93	93	93	93	93	93
2134	1870	2844	477	1094	Apollonius	1604	94	94	94	94	94	94	94
2135	1869	2845	478	1093	Apollonius	1605	95	95	95	95	95	95	95
2136	1868	2846	479	1092	Apollonius	1606	96	96	96	96	96	96	96
2137	1867	2847	480	1091	Apollonius	1607	97	97	97	97	97	97	97
2138	1866	2848	481	1090	Apollonius	1608	98	98	98	98	98	98	98
2139	1865	2849	482	1089	Apollonius	1609	99	99	99	99	99	99	99
2140	1864	2850	483	1088	Apollonius	1610	100	100	100	100	100	100	100

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TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

A. M.	B. C.	Julian Period.	Anno a. D. M. V. V.	Year before the first Olympiad.	Kings of the Egyptians.	Kings of Sicyon.	Kingdom of the Argives.	Kingdom of the Athenians.	Year before Christ, 1812.	IN THE YEAR OF THE LIFE OF		
										JOSEPH	LEVI	Archbishop Usheer fixes the time of his death 30 years earlier.
2323	1681	3033	666	905	14 Amenophis	30 Praxus or Pyrus	31 Argus	125	3492	96	64	JOSEPH
2324	1680	3034	667	904	15 Amenophis	31 Praxus	32 Argus	124	3491	97	65	JOSEPH
2325	1679	3035	668	903	16 Amenophis	32 Praxus	33 Argus	123	3490	98	66	JOSEPH
2326	1678	3036	669	902	17 Amenophis	33 Praxus	34 Argus	122	3489	99	67	JOSEPH
2327	1677	3037	670	901	18 Amenophis	34 Praxus	35 Argus	121	3488	100	68	JOSEPH
2328	1676	3038	671	900	19 Amenophis	35 Praxus	36 Argus	120	3487	101	69	JOSEPH
2329	1675	3039	672	899	20 Amenophis	36 Praxus	37 Argus	119	3486	102	70	JOSEPH
2330	1674	3040	673	898	21 Amenophis	37 Praxus	38 Argus	118	3485	103	71	JOSEPH
2331	1673	3041	674	897	22 Amenophis	38 Praxus	39 Argus	117	3484	104	72	JOSEPH
2332	1672	3042	675	896	23 Amenophis	39 Praxus	40 Argus	116	3483	105	73	JOSEPH
2333	1671	3043	676	895	24 Amenophis	40 Praxus	41 Argus	115	3482	106	74	JOSEPH
2334	1670	3044	677	894	25 Amenophis	41 Praxus	42 Argus	114	3481	107	75	JOSEPH
2335	1669	3045	678	893	26 Amenophis	42 Praxus	43 Argus	113	3480	108	76	JOSEPH
2336	1668	3046	679	892	27 Amenophis	43 Praxus	44 Argus	112	3479	109	77	JOSEPH
2337	1667	3047	680	891	28 Amenophis	44 Praxus	45 Argus	111	3478	110	78	JOSEPH
2338	1666	3048	681	890	29 Amenophis	45 Praxus	46 Argus	110	3477	111	79	JOSEPH
2339	1665	3049	682	889	30 Amenophis	46 Praxus	47 Argus	109	3476	112	80	JOSEPH
2340	1664	3050	683	888	1 Onus	1 Plemnus	48 Argus	108	3475	113	81	JOSEPH
2341	1663	3051	684	887	2 Onus	2 Plemnus	49 Argus	107	3474	114	82	JOSEPH
2342	1662	3052	685	886	3 Onus	3 Plemnus	50 Argus	106	3473	115	83	JOSEPH
2343	1661	3053	686	885	4 Onus	4 Plemnus	51 Argus	105	3472	116	84	JOSEPH
2344	1660	3054	687	884	5 Onus	5 Plemnus	52 Argus	104	3471	117	85	JOSEPH
2345	1659	3055	688	883	6 Onus	6 Plemnus	53 Argus	103	3470	118	86	JOSEPH
2346	1658	3056	689	882	7 Onus	7 Plemnus	54 Argus	102	3469	119	87	JOSEPH
2347	1657	3057	690	881	8 Onus	8 Plemnus	55 Argus	101	3468	120	88	JOSEPH
2348	1656	3058	691	880	9 Onus	9 Plemnus	56 Argus	100	3467	121	89	JOSEPH
2349	1655	3059	692	879	10 Onus	10 Plemnus	57 Argus	99	3466	122	90	JOSEPH
2350	1654	3060	693	878	11 Onus	11 Plemnus	58 Argus	98	3465	123	91	JOSEPH
2351	1653	3061	694	877	12 Onus	12 Plemnus	59 Argus	97	3464	124	92	JOSEPH
2352	1652	3062	695	876	13 Onus	13 Plemnus	60 Argus	96	3463	125	93	JOSEPH
2353	1651	3063	696	875	14 Onus	14 Plemnus	61 Argus	95	3462	126	94	JOSEPH
2354	1650	3064	697	874	15 Onus	15 Plemnus	62 Argus	94	3461	127	95	JOSEPH
2355	1649	3065	698	873	16 Onus	16 Plemnus	63 Argus	93	3460	128	96	JOSEPH
2356	1648	3066	699	872	17 Onus	17 Plemnus	64 Argus	92	3459	129	97	JOSEPH
2357	1647	3067	700	871	18 Onus	18 Plemnus	65 Argus	91	3458	130	98	JOSEPH
2358	1646	3068	701	870	19 Onus	19 Plemnus	66 Argus	90	3457	131	99	JOSEPH
2359	1645	3069	702	869	20 Onus	20 Plemnus	67 Argus	89	3456	132	100	JOSEPH
2360	1644	3070	703	868	21 Onus	21 Plemnus	68 Argus	88	3455	133	101	JOSEPH
2361	1643	3071	704	867	22 Onus	22 Plemnus	69 Argus	87	3454	134	102	JOSEPH
2362	1642	3072	705	866	23 Onus	23 Plemnus	70 Argus	86	3453	135	103	JOSEPH
2363	1641	3073	706	865	24 Onus	24 Plemnus	1 2 Argus	85	3452	136	104	JOSEPH
2364	1640	3074	707	864	25 Onus	25 Plemnus	2 3 Argus	84	3451	137	105	JOSEPH
2365	1639	3075	708	863	26 Onus	26 Plemnus	3 4 Argus	83	3450		106	JOSEPH
2366	1638	3076	709	862	27 Onus	27 Plemnus	4 5 Argus	82	3449		107	JOSEPH
2367	1637	3077	710	861	28 Onus	28 Plemnus	5 6 Argus	81	3448		108	JOSEPH
2368	1636	3078	711	860	29 Onus	29 Plemnus	6 7 Argus	80	3447		109	JOSEPH
2369	1635	3079	712	859	30 Onus	30 Plemnus	7 8 Argus	79	3446		110	JOSEPH
2370	1634	3080	713	858	31 Onus	31 Plemnus	8 9 Argus	78	3445		111	JOSEPH
2371	1633	3081	714	857	32 Onus	32 Plemnus	9 10 Argus	77	3444		112	JOSEPH
2372	1632	3082	715	856	33 Onus	33 Plemnus	10 11 Argus	76	3443		113	JOSEPH
2373	1631	3083	716	855	34 Onus	34 Plemnus	11 12 Argus	75	3442		114	JOSEPH
2374	1630	3084	717	854	35 Onus	35 Plemnus	12 13 Argus	74	3441		115	JOSEPH
2375	1629	3085	718	853	1 Aconchures	36 Plemnus	13 14 Argus	73	3440		116	JOSEPH
2376	1628	3086	719	852	2 Aconchures	37 Plemnus	14 15 Argus	72	3439		117	JOSEPH
2377	1627	3087	720	851	3 Aconchures	38 Plemnus	15 16 Argus	71	3438		118	JOSEPH
2378	1626	3088	721	850	4 Aconchures	39 Plemnus	16 17 Argus	70	3437		119	JOSEPH
2379	1625	3089	722	849	5 Aconchures	40 Plemnus	17 18 Argus	69	3436		120	JOSEPH
2380	1624	3090	723	848	6 Aconchures	41 Plemnus	18 19 Argus	68	3435		121	JOSEPH
2381	1623	3091	724	847	7 Aconchures	42 Plemnus	19 20 Argus	67	3434		122	JOSEPH
2382	1622	3092	725	846	8 Aconchures	43 Plemnus	20 21 Argus	66	3433		123	JOSEPH
2383	1621	3093	726	845	9 Aconchures	44 Plemnus	21 22 Argus	65	3432		124	JOSEPH
2384	1620	3094	727	844	10 Aconchures	45 Plemnus	22 23 Argus	64	3431		125	JOSEPH
2385	1619	3095	728	843	11 Aconchures	46 Plemnus	23 24 Argus	63	3430		126	JOSEPH
2386	1618	3096	729	842	12 Aconchures	47 Plemnus	24 25 Argus	62	3429		127	JOSEPH
2387	1617	3097	730	841	13 Aconchures	48 Plemnus	25 26 Argus	61	3428		128	JOSEPH
2388	1616	3098	731	840	14 Aconchures	1 Orthopolis	26 27 Argus	60	3427		129	JOSEPH
2389	1615	3099	732	839	15 Aconchures	2 Orthopolis	27 28 Argus	59	3426		130	JOSEPH
2390	1614	3100	733	838	16 Aconchures	3 Orthopolis	28 29 Argus	58	3425		131	JOSEPH
2391	1613	3101	734	837	17 Aconchures	4 Orthopolis	29 30 Argus	57	3424		132	JOSEPH
2392	1612	3102	735	836	18 Aconchures	5 Orthopolis	30 31 Argus	56	3423		133	JOSEPH
2393	1611	3103	736	835	19 Aconchures	6 Orthopolis	31 32 Argus	55	3422		134	JOSEPH
2394	1610	3104	737	834	20 Aconchures	7 Orthopolis	32 33 Argus	54	3421		135	JOSEPH
2395	1609	3105	738	833	21 Aconchures	8 Orthopolis	33 34 Argus	53	3420		136	JOSEPH
2396	1608	3106	739	832	22 Aconchures	9 Orthopolis	34 35 Argus	52	3419		137	JOSEPH
2397	1607	3107	740	831	23 Aconchures	10 Orthopolis	35 36 Argus	51	3418		138	JOSEPH
2398	1606	3108	741	830	24 Aconchures	11 Orthopolis	36 37 Argus	50	3417		139	JOSEPH
2399	1605	3109	742	829	25 Aconchures	12 Orthopolis	37 38 Argus	49	3416		140	JOSEPH
2400	1604	3110	743	828	26 Aconchures	13 Orthopolis	38 39 Argus	48	3415		141	JOSEPH
2401	1603	3111	744	827	27 Aconchures	14 Orthopolis	39 40 Argus	47	3414		142	JOSEPH
2402	1602	3112	745	826	28 Aconchures	15 Orthopolis	40 41 Argus	46	3413		143	JOSEPH
2403	1601	3113	746	825	29 Aconchures	16 Orthopolis	41 42 Argus	45	3412		144	JOSEPH
2404	1600	3114	747	824	30 Aconchures	17 Orthopolis	42 43 Argus	44	3411		145	JOSEPH
2405	1599	3115	748	823	31 Aconchures	18 Orthopolis	43 44 Argus	43	3410		146	JOSEPH
2406	1598	3116	749	822	32 Aconchures	19 Orthopolis	44 45 Argus	42	3409		147	JOSEPH
2407	1597	3117	750	821	33 Aconchures	20 Orthopolis	45 46 Argus	41	3408		148	JOSEPH
2408	1596	3118	751	820	34 Aconchures	21 Orthopolis	46 47 Argus	40	3407		149	JOSEPH
2409	1595	3119	752	819	35 Aconchures	22 Orthopolis	47 48 Argus	39	3406		150	JOSEPH
2410	1594	3120	753	818	1 Aconchures	23 Orthopolis	48 49 Argus	38	3405		151	JOSEPH
2411	1593	3121	754	817	2 Aconchures	24 Orthopolis	49 50 Argus	37	3404		152	JOSEPH
2412	1592	3122	755	816	3 Aconchures	25 Orthopolis	50 51 Argus	36	3403		153	JOSEPH
2413	1591	3123	756	815	4 Aconchures	26 Orthopolis	51 Argus	35	3402		154	JOSEPH

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

A. M.	B. C.	Julian Period.	Anno e Diluvio.	Year before the first Olympiad.	Kings of the Egyptians.	Kings of Sicyon.	Kingdom of the Argivi.	Kingdom of the Athenians.	Yr. befo. the pres. year of Christ, 1812.	IN THE YEAR OF THE LIFE OF											
2414	1590	3124	757	814					3401												
2415	1589	3125	758	813				3400													
2416	1588	3126	759	812				3399													
2417	1587	3127	760	811				3398													
2418	1586	3128	761	810				3397													
2419	1585	3129	762	809				3396													
2420	1584	3130	763	808				3395													
2421	1583	3131	764	807				3394													
2422	1582	3132	765	806				3393													
2423	1581	3133	766	805				3392													
2424	1580	3134	767	804				3391													
2425	1579	3135	768	803				3390													
2426	1578	3136	769	802				3389													
2427	1577	3137	770	801				3388													
2428	1576	3138	771	800				3387													
2429	1575	3139	772	799				3386													
2430	1574	3140	773	798				3385													
2431	1573	3141	774	797				3384													
2432	1572	3142	775	796				3383													
2433	1571	3143	776	795				3382													
2434	1570	3144	777	794				3381													
2435	1569	3145	778	793				3380													
2436	1568	3146	779	792				3379													
2437	1567	3147	780	791				3378													
2438	1566	3148	781	790				3377													
2439	1565	3149	782	789				3376													
2440	1564	3150	783	788				3375													
2441	1563	3151	784	787				3374													
2442	1562	3152	785	786				3373													
2443	1561	3153	786	785				3372													
2444	1560	3154	787	784				3371													
2445	1559	3155	788	783				3370													
2446	1558	3156	789	782				3369													
2447	1557	3157	790	781				3368													
2448	1556	3158	791	780				3367													
2449	1555	3159	792	779				3366													
2450	1554	3160	793	778				3365													
2451	1553	3161	794	777				3364													
2452	1552	3162	795	776				3363													
2453	1551	3163	796	775				3362													
2454	1550	3164	797	774				3361													
2455	1549	3165	798	773				3360													
2456	1548	3166	799	772				3359													
2457	1547	3167	800	771				3358													
2458	1546	3168	801	770				3357													
2459	1545	3169	802	769				3356													
2460	1544	3170	803	768				3355													
2461	1543	3171	804	767				3354													
2462	1542	3172	805	766				3353													
2463	1541	3173	806	765				3352													
2464	1540	3174	807	764				3351													
2465	1539	3175	808	763				3350													
2466	1538	3176	809	762				3349													
2467	1537	3177	810	761				3348													
2468	1536	3178	811	760				3347													
2469	1535	3179	812	759				3346													
2470	1534	3180	813	758				3345													
2471	1533	3181	814	757				3344													
2472	1532	3182	815	756				3343													
2473	1531	3183	816	755				3342													
2474	1530	3184	817	754				3341													
2475	1529	3185	818	753				3340													
2476	1528	3186	819	752				3339													
2477	1527	3187	820	751				3338													
2478	1526	3188	821	750				3337													
2479	1525	3189	822	749				3336													
2480	1524	3190	823	748				3335													
2481	1523	3191	824	747				3334													
2482	1522	3192	825	746				3333													
2483	1521	3193	826	745				3332													
2484	1520	3194	827	744				3331													
2485	1519	3195	828	743				3330													
2486	1518	3196	829	742				3329													
2487	1517	3197	830	741				3328													
2488	1516	3198	831	740				3327													
2489	1515	3199	832	739				3326													
2490	1514	3200	833	738				3325													
2491	1513	3201	834	737				3324													
2492	1512	3202	835	736				3323													
2493	1511	3203	836	735				3322													
2494	1510	3204	837	734				3321													
2495	1509	3205	838	733				3320													
2496	1508	3206	839	732				3319													
2497	1507	3207	840	731				3318													
2498	1506	3208	841	730				3317													
2499	1505	3209	842	729				3316													
2500	1504	3210	843	728				3315													
2501	1503	3211	844	727				3314													
2502	1502	3212	845	726				3313													
2503	1501	3213	846	725				3312													
2504	1500	3214	847	724				3311													

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

A. M.	B. C.	Julian Period.	Anno e Dniwio.	Year before the first Olympiad.	Kings of the Egyptians.	Kings of Sicyon.	Kings of the Argivi.	Kings of the Athenians.	IN THE YEAR OF THE LIFE OF																										
									Year before Christ, 1512.	AARON	MOSES	JOSEPH	DAVID	SOLOMON	ISAIAH	JEREMIAH	EZEKIEL	JOHN THE BAPTIST	CHRIST																
2505	1499	3215	848	223	Amemphis II.	Echivneus	Protopus	Gramus	3310	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
2506	1498	3216	849	224	13	10	9	15	3309	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	
2507	1497	3217	850	225	14	11	10	16	3308	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100		
2508	1496	3218	851	226	15	12	11	17	3307	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100			
2509	1495	3219	852	227	16	13	12	18	3306	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100				
2510	1494	3220	853	228	17	14	13	19	3305	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100					
2511	1493	3221	854	229	18	15	14	20	3304	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100						
2512	1492	3222	855	230	19	16	15	21	3303	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100							
2513	1491	3223	856	231	20	17	16	22	3302	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100								
2514	1490	3224	857	232	21	18	17	23	3301	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100									
2515	1489	3225	858	233	22	19	18	24	3300	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100										
2516	1488	3226	859	234	23	20	19	25	3299	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100											
2517	1487	3227	860	235	24	21	20	26	3298	87	88	89	90	91	92	93	94	95	96	97	98	99	100												
2518	1486	3228	861	236	25	22	21	27	3297	88	89	90	91	92	93	94	95	96	97	98	99	100													
2519	1485	3229	862	237	26	23	22	28	3296	89	90	91	92	93	94	95	96	97	98	99	100														
2520	1484	3230	863	238	27	24	23	29	3295	90	91	92	93	94	95	96	97	98	99	100															
2521	1483	3231	864	239	28	25	24	30	3294	91	92	93	94	95	96	97	98	99	100																
2522	1482	3232	865	240	29	26	25	31	3293	92	93	94	95	96	97	98	99	100																	
2523	1481	3233	866	241	30	27	26	32	3292	93	94	95	96	97	98	99	100																		
2524	1480	3234	867	242	31	28	27	33	3291	94	95	96	97	98	99	100																			
2525	1479	3235	868	243	32	29	28	34	3290	95	96	97	98	99	100																				
2526	1478	3236	869	244	33	30	29	35	3289	96	97	98	99	100																					
2527	1477	3237	870	245	34	31	30	36	3288	97	98	99	100																						
2528	1476	3238	871	246	35	32	31	37	3287	98	99	100																							
2529	1475	3239	872	247	36	33	32	38	3286	99	100																								
2530	1474	3240	873	248	37	34	33	39	3285	100																									
2531	1473	3241	874	249	38	35	34	40	3284	101																									
2532	1472	3242	875	250	39	36	35	41	3283	102																									
2533	1471	3243	876	251	40	37	36	42	3282	103																									
2534	1470	3244	877	252	41	38	37	43	3281	104																									
2535	1469	3245	878	253	42	39	38	44	3280	105																									
2536	1468	3246	879	254	43	40	39	45	3279	106																									
2537	1467	3247	880	255	44	41	40	46	3278	107																									
2538	1466	3248	881	256	45	42	41	47	3277	108																									
2539	1465	3249	882	257	46	43	42	48	3276	109																									
2540	1464	3250	883	258	47	44	43	49	3275	110																									
2541	1463	3251	884	259	48	45	44	50	3274	111																									
2542	1462	3252	885	260	49	46	45	51	3273	112																									
2543	1461	3253	886	261	50	47	46	52	3272	113																									
2544	1460	3254	887	262	51	48	47	53	3271	114																									
2545	1459	3255	888	263	52	49	48	54	3270	115																									
2546	1458	3256	889	264	53	50	49	55	3269	116																									
2547	1457	3257	890	265	54	51	50	56	3268	117																									
2548	1456	3258	891	266	55	52	51	57	3267	118																									
2549	1455	3259	892	267	56	53	52	58	3266	119																									
2550	1454	3260	893	268	57	54	53	59	3265	120																									
2551	1453	3261	894	269	58	55	54	60	3264	121																									
2552	1452	3262	895	270	59	56	55	61	3263	122																									
2553	1451	3263	896	271	60	57	56	62	3262	123																									
2554	1450	3264	897	272	61	58	57	63	3261	124																									
2555	1449	3265	898	273	62	59	58	64	3260	125																									
2556	1448	3266	899	274	63	60	59	65	3259	126																									
2557	1447	3267	900	275	64	61	60	66	3258	127																									
2558	1446	3268	901	276	65	62	61	67	3257	128																									
2559	1445	3269	902	277	66	63	62	68	3256	129																									
2560	1444	3270	903	278	67	64	63	69	3255	130																									
2561	1443	3271	904	279	68	65	64	70	3254	131																									

In the foregoing chronological tables, the numbers in the different columns are synchronical, taken collaterally, so that any event that has happened within the limits of the tables, may be found in from 10 to 17 different epochs. Thus, if the reader wishes to know in what year of the various epochs the death of Nabor the father of Abraham happened, he will at once see by a reference to Table II. that this event took place in the year from the *Creation*, according to Archbishop Usher, 1907, the year before the *Incarnation* 2007, in the year of the *Julian* period 2707, in the year from the *Deluge* 340, and in the year before the first *Olympiad* 1231, all of which correspond with the 15th year of the reign of *Arphaxad*, king of the *Egyptians*: and the 31st of the reign of *Eureps*, king of the *Sicyonians*:—which also correspond with the 941st year of the life of *Noah*:—the 439th year of that of *Shem*:—the 390th of *Arphaxad*:—the 304th of *Salah*:—the 274th of *Heber*:—the 210th of *Reu*:—the 178th of *Serug*:—and the 119th year of the life of *Tvrah*.

N. B.—The numbers in Table II. pointing out the years of the life of the different patriarchs, are all adopted to the commencement of the corresponding tabular years of the world; so that the year of the birth of any patriarch is not to be referred to the A. M. corresponding to the tabular year of his life, 1, but to the year immediately preceding. Thus Aaron was born some time in A. M. 2450; but at the beginning of A. M. 2451. Table II. shows him to have been in the first year of his life: yet, before the conclusion of that year he entered upon his second year, therefore A. M. 2452 corresponds to the tabular year of his life, 2.

PREFACE

TO THE BOOK OF JUDGES.

THE persons called *Judges*, שופטים *Shophetim*, from שפט *shaphat*, to judge, discern, regulate, and direct, were the heads or chiefs of the Israelites who governed the Hebrew Republic from the days of Moses and Joshua, till the time of Saul. The word *judge* is not to be taken here in its usual signification, i. e. one who determines controversies, and denounces the judgment of the law in criminal cases; but one who directs and rules a state or nation with sovereign power, administers justice, makes peace or war, and leads the armies of the people over whom he presides. Officers, with the same power, and nearly with the same name, were established by the Tyrians in new Tyre, after the destruction of old Tyre, and the termination of its regal state. The Carthagenian *Sufetes* appear to have been the same as the Hebrew *Shophetim*; as were also the *Archons* among the Athenians, and the *Dictators* among the ancient Romans. But they were neither hereditary governors, nor were they chosen by the people: they were properly vicegerents, or lieutenants of the supreme God; and were always among the Israelites, chosen by him, in a supernatural way. They had no power to make or change the laws; they were only to execute them under the direction of the Most High. God, therefore, was King in Israel: the government was a *theocracy*: and the judges were his deputies. The office, however, was not *continual*, as there appear intervals in which there was no judge in Israel. And, as they were extraordinary persons, they were only raised up on extraordinary occasions, to be instruments in the hands of God of delivering their nation from the oppression and tyranny of the neighbouring powers. They had neither pomp nor state; nor does it appear that they had any kind of emoluments.

The Chronology of the Book of Judges is extremely embarrassed and difficult; and there is no agreement among learned men concerning it. When the deliverances, and consequent periods of *rest*, so frequently mentioned in this book, took place, cannot be satisfactorily ascertained. Archbishop *Ussher*, and those who follow him, suppose that the *rests*, or *times of peace*, should be reckoned, not from the time in which a particular judge gave them deliverance; but from the period of the *preceding* deliverance, e. g. It is said that *Othniel*, son of Kenaz, defeated *Chushan-rishathaim*, Judges iii. 9. and the land had rest forty years. After the death of *Othniel* the Israelites again did wickedly, and God delivered them into the hands of the *Moabites*, *Ammonites*, and *Amalekites*; and this oppression continued eighteen years, Judges iii. 15. Then God raised up *Ehud*, who, by killing *Eglon*, king of Moab, and gaining a great victory over the Moabites, in which he slew ten thousand of their best soldiers, obtained a rest for the land, which lasted forty years, Judges iii. 15, 30. which *rest* is not counted from this deliverance wrought by *Ehud*, but from that wrought by *Othniel*, mentioned above; leaving out the eighteen years of oppression under *Eglon*, king of Moab: and so of the *rest*. This is a most violent manner of settling chronological difficulties: a total perversion of the ordinary meaning of terms, and not likely to be intended by the writer of this book.

Sir John *Marsham*, aware of this difficulty, has struck out a new hypothesis: he supposes that there were *judges* on each side Jordan; and that there were particular wars in which those beyond Jordan had no part. He observes, that from the Exodus to the building of Solomon's temple was four hundred and eighty years, which is precisely the time mentioned in the Sacred Writings, 1 Kings vi. 1. and that from the time in which the Israelites occupied the land beyond Jordan, to the days of *Jephthah*, was three hundred years. But in reckoning up the years of the Judges, from the death of Moses to the time of *Ibzan*, who succeeded *Jephthah*, there appears to be more than three hundred years; and from *Jephthah* to the fourth year of Solomon, in which the foundation of the temple was laid, there are again more than one hundred and fifty years: we must, therefore, either find out some method of reconciling these differences, or else abandon these epochs; but, as the latter cannot be done, we must have recourse to some plan of *modification*. Sir John *Marsham's* plan is of this kind: the common plan is that of Archbishop *Ussher*. I shall produce them both, and let the reader choose for himself.

Who the author of the *Book of Judges* was, is not known: some suppose that each judge wrote his own history; and that the book has been compiled from those separate accounts; which is very unlikely. Others ascribe it to *Phinehas*, to *Samuel*, to *Hezekiah*, and some to *Ezra*. But it is evident, that it was the work of an individual, and of a person who lived posterior to the time of the Judges, see ch. ii. 10, &c. and most probably of *Samuel*.

The duration of the government of the Israelites by judges, from the death of Joshua to the commencement of the reign of Saul, was about three hundred and thirty-nine years. But as this book does not include the government of *Eli*, nor *Samuel*, but ends with the death of *Samson*, which occurred in A. M. 2887; consequently, it includes only three hundred and seventeen years: but the manner in which these are reckoned is very different, as we have seen above; and as will be more particularly evident in the following tables, by Archbishop *Ussher* and Sir John *Marsham*.

CHRONOLOGICAL TABLE OF THIS BOOK, ACCORDING TO ARCHBISHOP USSHER.

	A. M.		A. M.
Death of Joshua, aged one hundred and ten years.	2570	vered Israel, the fortieth year after the rest procured by Joshua.	2599
After his death, and the elders who succeeded him, the Israelites did evil in the sight of the Lord; the idolatry of Micah, the conquest of Laish, and the idolatry of a part of the tribe of Dan, are to be referred, which are mentioned, ch. xvii. and xviii.		The land enjoys rest about sixty-two years.	2662
The story of the Levite and his concubine, and the war which succeeded it, ch. xix. xx. xxi.		Second servitude, under <i>Eglon</i> , king of Moab, which lasted eighteen years.	
This includes a period of about twenty-two years, viz. fifteen for the time of the elders who survived Joshua, and seven years of anarchy and rest, after which the Israelites fell under the domination of <i>Chushan-rishathaim</i> , king of Mesopotamia.	2585	<i>Ehud</i> delivers Israel.	2679
The first servitude, under <i>Chuska</i> , which lasted eight years, began in 2591, and ended in 2599. <i>Othniel</i> deli-		After him appears <i>Shamgar</i> , and the land enjoys rest to the eightieth year, from the termination of the first deliverance, procured by <i>Othniel</i> , ch. iii. 15—30.	
		The third servitude, under the <i>Canaanites</i> , which lasted twenty years, ch. iv.	2699
		<i>Deborah</i> and <i>Barak</i> deliver Israel.	2719
		From the deliverance procured by <i>Ehud</i> , to the end of the government of <i>Deborah</i> and <i>Barak</i> , was forty years.	

PREFACE TO THE BOOK OF JUDGES.

	A. M.
About this time the <i>Assyrian empire</i> was founded by <i>Mina</i> , son of <i>Belus</i> . The Assyrians had, previously to this, reigned five hundred and twenty years over a part of Asia; but <i>Ninus</i> forming a league with <i>Arius</i> , and king of the Arabs, conquered the whole of Asia, and governed it for seventeen years. He reigned in all fifty-two years.	2737
The fourth servitude, under the <i>Midianites</i> , which lasted seven years.—Judges vi.	2752
<i>Gideon</i> delivers Israel.	2759
From this rest procured by <i>Deborah</i> and <i>Barak</i> , to the deliverance by <i>Gideon</i> , are forty years, ch. vi. vii. viii. After the death of <i>Gideon</i> the people fall into idolatry. <i>Abimelech</i> , natural son of <i>Gideon</i> , kills seventy of his brethren, ch. ix.	2768
<i>Abimelech</i> is proclaimed king by the <i>Shechemites</i> .	2769
He reigns three years, and was killed at the siege of <i>Thebez</i> .	2771
<i>Tola</i> governs after <i>Abimelech</i> twenty-three years.	2773
The commencement of the kingdom of the <i>Lydians</i> , under <i>Argon</i> , who reigned in <i>Sardis</i> . This empire continued five hundred and five years.— <i>Herodot.</i> l. i. c. 7.	2781
<i>Samiramis</i> marries <i>Ninus</i> , and reigns forty-two years over almost the whole of Asia. <i>Jair</i> succeeds <i>Tola</i> , and governs twenty-two years.	2789
The fifth servitude, under the <i>Philistines</i> , which lasted eighteen years.	2795
God delivers the Israelites who dwell beyond Jordan, from the <i>Ammonites</i> , &c. ch. x. 18.	2799

	A. M.
Death of <i>Jair</i> , ch. x. 5.	2816
<i>Jephthah</i> is chosen judge, and defeats the <i>Ammonites</i> .	2817
Forty-two thousand <i>Ephraimites</i> slain at the passage of Jordan. <i>Jephthah</i> governs six years, ch. xi. xii.	
<i>Troy</i> is taken by the Greeks, after a siege of ten years.	
Death of <i>Jephthah</i> . <i>Ibzan</i> governs seven years.	2820
<i>Elon</i> succeeds him, and governs ten years.	2823
<i>Samiramis</i> dies, aged 82, having reigned forty-two years: she is succeeded by <i>Ninus</i> .	2830
<i>Abdon</i> judges Israel eight years, beginning from 2840.	2840
<i>Eli</i> judges Israel after the death of <i>Abdon</i> , forty years.	2848
The sixth servitude, under the <i>Philistines</i> , which lasted forty years, ch. xiii. 1. It began seven years after the commencement of the government of <i>Eli</i> .	
The birth of <i>Samson</i> , ch. xii. 24.	2849
Marriage of <i>Samson</i> ; he begins to deliver Israel, and continues twenty years.	2867
<i>Samson</i> burns the corn of the <i>Philistines</i> , and kills a thousand of them with a jaw-bone of an ass, Judges xv.	2868
<i>Samson</i> is betrayed by his wife, delivered into the hands of the <i>Philistines</i> , and has his eyes put out. The same year he pulls down a temple, in the ruins of which himself and multitudes of the <i>Philistines</i> are buried, ch. xvi.	2887
The death of <i>Eli</i> , and the beginning of the government of <i>Samuel</i> , who delivers Israel from the oppression of the <i>Philistines</i> , 1 Sam. vii. 14.	2888

This is in substance the chronology of Archbishop Usher on this period: the correctness of which is justly questioned.

THE CHRONOLOGY OF THE BOOK OF JUDGES ACCORDING TO THE SCHEME OF SIR JOHN MARSHAM.

	Years after the Exodus.
<i>Joshua</i> governs Israel twenty-five years from the Exodus, to the sixty-fifth year after that deliverance.	
Death of <i>Joshua</i> , aged 110 years.	
Government of the elders.	40
Anarchy and idolatry, thirty-four years after <i>Joshua</i> .	65
First servitude under <i>Chushan</i> , lasts eight years.	99
<i>Othniel</i> , son-in-law of <i>Caleb</i> , defeats <i>Chushan</i> .	
Forty years' rest.	107
Second servitude under <i>Eglon</i> , who oppressed the Jews beyond Jordan, and a part of the <i>Benjamites</i> , eighteen years.	147
<i>Ehud</i> slays <i>Eglon</i> , and delivers his country.	165
Peace of fourscore years beyond Jordan; which continues till the invasion of the <i>Midianites</i> .	
Third servitude under <i>Jabin</i> ; who chiefly oppressed the tribes which dwell in the northern parts of <i>Canaan</i> . This servitude lasted twenty years.	
<i>Shamgar</i> kills 600 <i>Philistines</i> and delivers Israel.	185
<i>Deborah</i> and <i>Barak</i> defeat <i>Sisera</i> ; aided by the tribes of <i>Zebulun</i> and <i>Naphtali</i> .	194
Rest of forty years; which continues to the two hundred and forty-third year of the Exodus.	
Fourth servitude under the <i>Midianites</i> , which lasts seven years.	243
<i>Gideon</i> delivers Israel, assisted by <i>Asher</i> , <i>Zebulun</i> , and <i>Naphtali</i> .	253

	Years after the Exodus.
<i>Abimelech</i> reigns three years at <i>Sichem</i> .	293
<i>Tola</i> judges Israel twenty-three years.	
<i>Jair</i> judges Israel twenty-two years.	
Fifth servitude under the <i>Ammonites</i> , beyond Jordan, three hundred years after the Israelites had taken possession of the land. This servitude lasted eighteen years.	340
<i>Jephthah</i> delivers Israel.	363
While the <i>Ammonites</i> oppressed Israel on the other side of Jordan, the <i>Philistines</i> afflicted those on this side of that river. This servitude lasted forty years; during which <i>Samson</i> and <i>Eli</i> were judges: but they did not wholly deliver Israel. They were not delivered till the time of <i>Samuel</i> , three hundred and eighty-three years after the Exodus.	383
During this interval God raised up <i>Ibzan</i> , who judged Israel seven years: and	
<i>Elon</i> , who judged ten years: and	
<i>Abdon</i> , who judged eighty years; but neither the year of the commencement of their office, nor of their death, can be exactly ascertained.	
<i>Saul</i> reigns forty years.	403
<i>David</i> reigns forty years.	443
<i>Solomon</i> begins to reign, four hundred and seventy-six years after the Exodus:	476
And lays the foundation of the temple in the fourth year of his reign.	480

These are the schemes of those two great chronologists, as exhibited by Calmet.

Dr. Hales, dissatisfied with these schemes, and with all others hitherto published, strikes out a new path; and, following the chronology of *Josephus*, with some corrections, makes the whole period, from the time of *Joshua* and the elders, who survived him, to the election of *Saul*, four hundred and ninety-eight years, which he accounts for thus:

In the general introduction of his *Analysis of Scripture Chronology*, he endeavours to show that the interval from the Exodus to the foundation of *Solomon's temple*, was six hundred and twenty-one years: from which, subtracting one hundred and twenty-three years, (namely forty years from the Exodus to this return, eighty years from the two reigns of *Saul* and *David*, and the three first years of *Solomon*), the remainder is four hundred and ninety-eight years. "But," says the learned and indefatigable Doctor, "although we are indebted to *Josephus* for this, and for supplying some material chasms in the sacred annals; such as—1. The administration of *Joshua* and the elders, twenty-five years. 2. The ensuing anarchy, eighteen years. 3. The administration of *Shamgar*, one year: and, 4. Of *Samuel*, twelve years. Still his detail of the outline there given requires correction.

"For, 1. The year ascribed to *Shamgar's* administration is too short, as is evident from *Deborah's* account, Judg. v. 6; I have therefore included it, with *David Ganz*, in *Ehud's* enormous administration of eighty years, and transferred the one year to *Joshua's*, making that twenty-six years. 2. I have restored *Abdon's* administration of eight years, omitted by *Josephus*, and deducted it from the eighteen years he assigns to the anarchy, thereby reducing the latter to its correct length of ten years. 3. I have dated the first division of the conquered lands in the sixth year, which *Josephus* reckoned in the fifth year; because *Caleb* was forty years old when *Moses* sent him as one of the spies from *Kadesh-Barnea*, in the second year after the exode; consequently he was thirty-nine years old at the exode; and therefore seventy-nine years old, forty years after the arrival in *Canaan*; but he was eighty-five years old when he claimed and got the hill of *Hebron* for an inheritance; and therefore 85—79=6 years after the arrival in *Canaan*. Compare Numb. x. 11. xiii. 6. with Josh. xiv. 6—15. 4. *Josephus* has omitted the date of *Samuel's* call to be a prophet, 1 Sam. iii. 1—19, which *St. Paul* reckons four hundred and fifty years after the first division of lands, Acts xiii. 19, 20, and which, therefore, commenced with the ten last years of *Eli's* administration of forty years. This last most important chronological character from the New Testament, verifies the whole of this rectification; while it demonstrates the spuriousness of the period of four hundred and eighty years in the present *Masorete* text of 1 Kings vi. 1. from the exode to the foundation of *Solomon's temple*."

THE BOOK
OF
J U D G E S .

Year before the common Year of Christ, 1443.—Julian Period, 3271.—Year from the Flood, 304.—Year before the first Olympiad, 867.—Creation from Thiri, or September, 2561.

CHAPTER I.

After the death of Joshua, the Israelites purpose to attack the remaining Canaanites; and the tribe of Judah is directed to go up first, 1, 2.—Judah and Simeon unite, attack the Canaanites and Perizzites, kill one thousand of them, take Adoni-bezek prisoner, cut off his thumbs and great toes, and bring him to Jerusalem, where he dies, 3—7. Jerusalem conquered, 8. A new war with the Canaanites under the direction of Caleb, 10, 11. Kirjathsepher taken by Othniel, on which he receives, as a reward, Achish, the daughter of Galeb, and with her a south land with springs of water, 12—15. The Kenites dwell among the people, 16. Judah and Simeon destroy the Canaanites in Zephsai, Gaza, &c. 17—19. Hebron is given to Caleb, 20. Of the Benjamites, house of Joseph, tribe of Manasseh, &c. 21—27. The Israelites put the Canaanites to tribute, 28. Of the tribes of Ephraim, Zebulun, Asher, and Naphtali, 29—33. The Amorites force the children of Dan into the mountains, 34—36.

A. M. 2561.
B. C. 1443.
An. Exod. lxx.
48.
Anno ante
I. Olymp. 667.

NOW after the death of Joshua, it came to pass, that the children of Israel ^a asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

² And the LORD said, ^b Judah shall go up: behold, I have delivered the land into his hand.

³ And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; ^c and I likewise will go with thee into thy lot. So Simeon went with him.

^a Numb. 27. 31. Ch. 20. 18.—^b Gen. 49. 8.—^c Yer. 17.—^d 1 Sam. 11. 8.—^e Heb. the thumbs of their hands and of their feet.

NOTES ON CHAPTER I.

Verse 1. Now after the days of Joshua] How long after the death of Joshua this happened, we cannot tell: it is probable that it was not long. The enemies of the Israelites, finding their champion dead, would naturally avail themselves of their unsettled state, and make incursions on the country.

Who shall go up?] Joshua had left no successor; and every thing relative to the movements of this people must be determined either by caprice, or an especial direction of the Lord.

Verse 2. The Lord said, Judah shall go up] They had inquired of the Lord, by Phinehas, the high priest; and he had communicated to them the divine counsel.

Verse 3. Come up with me into my lot] It appears that the portions of Judah and Simeon had not been cleared of the Canaanites; or, that these were the parts which were now particularly invaded.

Verse 5. And they found Adoni-bezek] The word *וּמָצְאוּ*, "he found," is used to express a hostile encounter between two parties; to attack, surprise, &c. This is probably its meaning here. Adoni-bezek is literally the lord of Bezek. It is very probable that the different Canaanitish tribes were governed by a sort of chieftains, similar to those among the clans of the ancient Scottish Highlanders. Bezek is said by some to have been in the tribe of Judah. Eusebius and St. Jerome mention two villages of this name, not in the tribe of Judah, but about seventeen miles from Sichem.

Verse 6. Cut off his thumbs] That he might never be able to draw his bow, or handle his sword; and great toes, that he might never be able to pursue, or escape from, an adversary.

Verse 7. Threescore and ten kings] Chieftains, heads of tribes, or military officers. For the word *king* cannot be taken here in its proper and usual sense.

Having their thumbs and their great toes cut off] That this was an ancient mode of treating enemies, we learn from *Ælian*, who tells us, *Var. Hist.* l. ii. c. 9. that "the Athenians, at the instigation of Cleon, son of Cleænetus, made a decree that all the inhabitants of the island of *Egina* should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear; yet might handle an oar." This is considered by *Ælian* an act of great cruelty; and he wishes to Miner-

⁴ And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in ^d Bezek ten thousand men.

⁵ And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

⁶ But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

⁷ And Adoni-bezek said, Threescore and ten kings, having ^e their thumbs and their great toes cut off; ^f gathered their meat under my table: ^g as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

⁸ ¶ Now ^h the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

^f Or, gleaned.—^g Lev. 24. 19. 1 Sam. 15. 33. James 2. 13.
^h See Josh. 15. 63.

va, the guardian of the city, to Jupiter Eleutherius, and all the gods of Greece, that the Athenians had never done such things. It was a custom among those Romans, who did not like a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to *Suetonius*, in *Vit. August.* c. 24. a Roman knight who had cut off the thumbs of his two sons, to prevent them from being called to a military life, was, by the order of Augustus, publicly sold, both he and his property. These are the words of *Suetonius*:—*Equitem Romanum, quod duobus filijs adolescentibus, causa detrectandi sacramenti; pollices amputasset, ipsum bonaque subiecit hæcæ.* Calmet remarks, that the Italian language has preserved a term, *poltrone*, which signifies *one whose thumb is cut off*, to designate a soldier destitute of courage and valour. We use *poltron* to signify a dastardly fellow, without considering the import of the original. There have been found frequent instances of persons maiming themselves, that they might be incapacitated for military duty. I have heard an instance in which a knavish soldier discharged his gun through his hand, that he might be discharged from his regiment. The cutting off of the thumbs was probably designed for a double purpose: 1. To incapacitate them for war: and, 2. To brand them as cowards.

Gathered their meat under my table] I think this was a proverbial mode of expression, to signify reduction to the meanest servitude: for it is not at all likely that *seventy kings*, many of whom must have been contemporaries, were placed under the table of the king of Bezek, and there fed; as in the houses of poor persons, the dogs are fed with crumbs and offal, under the table of their owners.

So God hath requited me] The king of Bezek seems to have had the knowledge of the true God, and a proper notion of a divine providence. He now feels himself reduced to that state to which he had cruelly reduced others. Those acts in him, were acts of tyrannous cruelty: the act toward him was an act of retributive justice.

And there he died] He continued at Jerusalem in a servile and degraded condition till the day of his death. How long he lived after his disgrace, we know not.

Verse 8. Had fought against Jerusalem] We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua, for, as he had

9 And afterward the children of Judah went down to fight against the Canaanites, that dwell in the mountain, and in the south, and in the valley.

10 And Judah went out against the Canaanites that dwell in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sopher:

12 And Caleb said, He that smiteth Kirjath-sopher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel, the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 And the house of Joseph, they also went

1 Josh. 10. 36 & 11. 21. & 15. 13.—K Or, the country.—J Josh. 14. 15. & 15. 13, 14.—m Josh. 15. 15.—n Josh. 15. 16, 17.—o Ch. 3. 9.—p Josh. 15. 19.—r Gen. 33. 14.—s Ch. 4. 11, 17. 1 Sam. 15. 6. 1 Chron. 2. 35. Jer. 35. 2.—t Deut. 34. 3.—u Numb.

21. 1.—v Numb. 10. 32.—w Ver. 3.—x Numb. 12. 3. Josh. 19. 1.—y Josh. 11. 22.—z Ver. 2. 2 Kings 15. 7.—a Or, he possessed the mountains.—b Josh. 17. 16, 18.—c Numb. 14. 24. Deut. 1. 36. Josh. 14. 9, 12 & 15. 13, 14.—d See Josh. 15. 63 & 18. 25.

conquered its armies and slew its king, Josh. x. 25. it is probable that he took the city: yet we find that the Jebusites still dwell in it, Josh. xv. 63. and that the men of Judah could not drive them out, which probably refers to the strong hold or fortress on mount Zion, which the Jebusites held till the days of David, who took it, and totally destroyed the Jebusites. See 2 Sam. v. 6—9. and 1 Chron. xi. 4—8. It is possible that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem; and that they were now defeated, and the city itself set on fire; but, that they still were able to keep possession of their strong fort on mount Zion, which appears to have been the citadel of Jerusalem.

Verse 9. *The Canaanites, that dwell in the mountain*] The territories of the tribe of Judah lay in the most southern part of the promised land, which was very mountainous; though, toward the west, it had many fine plains. In some of these the Canaanites had dwelt; and the expedition marked here, was for the purpose of finally expelling them. But probably this is a recapitulation of what is related, Josh. chap. x. 36. xi. 21. xv. 13.

Verse 12—15. *And Caleb, &c.*] See this whole account, which is placed here by way of recapitulation, in Joshua, xv. 13—19. and the explanatory notes there.

Verse 16. *The children of the Kenite, Moses' father-in-law*] For an account of Jethro, the father-in-law of Moses, see Exod. xviii. 1—27. Numb. x. 29, &c.

The city of palm trees] This seems to have been some place near Jericho, which city is expressly called the city of palm trees, Deut. xxxiv. 3; and though destroyed by Joshua, it might have some suburbs remaining, where these harmless people had taken up their residence.

The Kenites, the descendants of Jethro, the father-in-law of Moses, were always attached to the Israelites: they remained with them, says Calnet, during their wanderings in the wilderness, and accompanied them to the promised land. They received there a lot with the tribe of Judah, and remained in the city of palm trees during the life of Joshua: but after his death, not contented with their portion, or molested by the original inhabitants, they united with the tribe of Judah, and went with them to attack Arad. After the conquest of that country, the Kenites established themselves there, and remained in it till the days of Saul, mingled with the Amalekites. When this king received a commandment from God to destroy the Amalekites, he sent a message to the Kenites to depart from among them, as God would not destroy them with the Amalekites. From them came Hemath, who was the father of the house of Rechab, 1 Chron. ii. 55. and the Rechabites, of whom we have a remarkable account, Jer. xxxv. 1, &c.

Verse 17. *The city was called Hormah.*] This appears to be the same transaction mentioned Numb. xxi. 1, &c. where see the notes.

Verse 18. *Judah took Gaza—and Askelon—and Ekron*] There is a most remarkable variation here in the Septuagint: I shall set down the verse: Και ουκ εκληρονομησεν Ιουδας την Γαζαν, ουδε τα ορια αυτης. ουδε την Ασκαλω-

να, ουδε τα ορια αυτης' και την Ασκαρων, ουδε τα ορια αυτης' την Αζωτον, ουδε τα περιτορια αυτης' και ην Κερπιος μετα Ιουδα. "But Judah did not possess Gaza, nor the coasts thereof; neither Askelon, nor the coasts thereof; neither Ekron, nor the coasts thereof; neither Azotus, nor its adjacent places; and the Lord was with Judah." This is the reading of the Vatican and other copies of the Septuagint: but the Alexandrian MS. and the text of the Complutensian and Antwerp Polyglotta, agree more nearly with the Hebrew text. St. Augustin and Procopius read the same as the Vatican MS. and Josephus expressly says, that the Israelites took only Askelon and Azotus, but did not take Gaza nor Ekron: and the whole history shows that these cities were not in the possession of the Israelites, but of the Philistines: and if the Israelites did take them at this time, as the Hebrew text states, they certainly lost them in a very short time after.

Verse 19. *And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.*] Strange! were the iron chariots too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 19th verse; and this gives the reason for the success of this tribe; *The Lord was with Judah*, and therefore he slew the Canaanites that inhabited Zephath, &c. &c. Here, then, is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support. Therefore, the Lord was with Judah, and these were the effects of his protection: but afterward, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c. God was no longer with them, and their enemies were left to be pricks in their eyes, and thorns in their side, as God himself had said.

This is the turn given to the verse by Jonathan ben Uzziel, the Chaldee paraphrast; "And the WORD of Jehovah was in the support of the house of Judah; and they extirpated the inhabitants of the mountains: but afterward, WHEN THEY SINNED, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left to their own strength; and their adversaries prevailed against them.

Verse 20. *They gave Hebron unto Caleb*] See this whole transaction explained, Josh. xiv. 12, &c.

Verse 21. *The Jebusites dwell with the children of Benjamin*] Jerusalem was situated partly in the tribe of Judah, and partly in the tribe of Benjamin; the northern part belonging to the latter tribe, the southern to the former. The Jebusites had their strongest position in the part that belonged to Benjamin; and from this place they were not wholly expelled till the days of David. See the notes on ver. 8. What is said here of Benjamin, is said of Judah, Josh. xv. 63. There must be an interchange of the names in one or other of these places.

Unto this day.] As the Jebusites dwell in Jerusalem till the days of David, by whom they were driven out; and the author of the Book of Judges states them to have

up against Beth-el: * and the Lord was with them.

23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee mercy.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27 Neither did Manassch drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalot; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher drive out the in-

habitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob;

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbin; yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akrabim, from the rock, and upward.

CHAPTER II.

An angel comes to the Israelites at Bochim, and gives them various reproofs, at which they are greatly affected, 1-5. They weep the Lord during the days of Joshua, and the elders who succeeded him, 6, 7. Joshua having died, and all that generation, the people revolted from the true God and served idols, 8-13. The Lord being angry, delivered them into the hands of spoilers, and they were greatly distressed, 14. A general account of the method which God used to reclaim them, by sending them judges whom they frequently destroyed, 16-19. Therefore God left the various nations of the land to plague and punish them, 20-23.

AND an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers: and I said, I will never break my covenant with you.

Ver. 19.—Josh. 2. 1 & 7. 2. Ch. 13. 2.—Gen. 28. 19.—Josh. 2. 12, 14.—Josh. 17. 11, 12. 13.—Josh. 16. 10. 1 Kings 9. 16.—Josh. 19. 15.—Josh. 19. 24.—Ps. 106. 31, 35.

Ver. 19. 38.—Ver. 32.—Ver. 30.—Josh. 19. 42.—Hebr. near heavy. u Numb. 34. 4. Josh. 15. 3.—Or, Malchakrabim.—Or, messenger.—B. Ver. 3. c Gen. 17. 7.

been in possession of Jerusalem when he wrote; therefore, this book was written before the reign of David.

Verse 22. The house of Joseph, they also went up against Beth-el] That is, the tribe of Ephraim, and the half-tribe of Manasseh, who dwelt beyond Jordan. Beth-el was not taken by Joshua, though he took Ai, which was nigh to it.

Instead of בית יוסף beith Yoseph, "the house of Joseph," ten of Dr. Kennicott's MSS. and six of De Rossi's have בני יוסף beney Yoseph, "the children of Joseph;" and this is the reading of both the Septuagint and Arabic, as well as of two copies in the Hexapla of Origen.

Verse 23. Beth-el—the name of the city before was Luz.] Concerning this city and its names, see the notes on Gen. xxviii. 19.

Verse 24. Show us—the entrance into the city] Taken in whatever light we choose, the conduct of this man was execrable. He was a traitor to his country, and he was accessory to the destruction of the lives and property of his fellow-citizens, which he most sinfully betrayed, in order to save his own. According to the rules and laws of war, the children of Judah might avail themselves of such men and their information; but this does not lessen, on the side of this traitor, the turpitude of the action.

Verse 26. The land of the Hittites] Probably some place beyond the land of Canaan, in Arabia, whither this people emigrated when expelled by Joshua. The man himself appears to have been a Hittite; and, to perpetuate the name of his city, he called the new one which he now founded Luz, this being the ancient name of Beth-el.

Verse 27. Beth-shean] Called by the Septuagint Σευθοπολις, Scythopolis, or the city of the Scythians. On these towns see the notes, Josh. xvii. 12, 13.

Verse 29. Neither did Ephraim] See the notes on the parallel passages, Josh. xvi. 5—10.

Verse 30. Neither did Zebulun drive out] See on Josh. xix. 10—15.

Verse 31. Neither did Asher] See on Josh. xix. 24—31. Accho] Supposed to be the city of Ptolemais, near to mount Carmel.

Verse 33. Neither did Naphtali] See the notes on Josh. xix. 32—39.

Verse 34. The Amorites forced the children of Dan, &c.] Just as the ancient Britons were driven into the mountains of Wales by the Romans; and the native Indians driven back into the woods by the British settlers in America.

Verse 35. The Amorites would dwell in mount Heres] They perhaps agreed to dwell in the mountainous country, being unable to maintain themselves on the plain; and yet

were so powerful that the Danites could not totally expel them: they were, however, laid under tribute, and thus the house of Joseph had the sovereignty. The Septuagint have sought out a literal meaning for the names of several of these places, and they render the verse thus: And the Amorites began to dwell in the mount of Tiles, in which there are bears, and in which there are foxes. Thus they translate Heres, Aijalon, and Shaalbin.

Verse 36. Akrabim] Of Scorpions; probably so called from the number of those animals in that place.

From the rock, and upward.] The Vulgate understands by ybo selâ, a rock, the city Petra, which was the capital of Arabia Petraea.

The whole of this chapter appears to be designed as a sort of supplement to those places in the Book of Joshua, which are referred to in the notes, and in the margin: nor is there any thing in it worthy of especial remark. We every where see the same fickle character in the Israelites; and the goodness and long-suffering of God toward them. An especial Providence guides their steps; and a fatherly hand chastises them for their transgressions. They are obliged to live in the midst of their enemies, often straitened, but never overcome so as to lose the land which God gave them as their portion. We should learn wisdom from what they have suffered; and confidence in the protection and providence of God, from their support: because these things were written for our learning.

Few can be persuaded that adversity is a blessing; but without it how little should we learn! He, who in the school of affliction has his mind turned toward God,

" Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

NOTES ON CHAPTER II.

Verse 1. An angel of the Lord] In the preceding chapter we have a summary of several things which took place shortly after the death of Joshua; especially during the time in which the elders lived, (that is, the men who were contemporary with Joshua, but survived him,) and while the people continued faithful to the Lord. In this chapter, and some parts of the following, we have an account of the same people abandoned by their God, and reduced to the heaviest calamities, because they had broken their covenant with their Maker. This chapter, and the eight first verses of the next, may be considered as an epitome of the whole book; in which we see, on one hand, the armies of the Israelites; and on the other, the punishment inflicted on them by the Lord; their repentance, and return to their allegiance; the long-suffering of God, and his mercy showed in pardoning their backslidings, and delivering them out of the hands of their enemies.

2 And ye shall make no league with the inhabitants of this land: ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of the place Bochim: and they sacrificed there unto the Lord.

6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old.

9 And they buried him in the border of his inheritance, in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and served Baalim:

12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so.

18 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all

A. M. cir. 2590. B. C. cir. 1414. An. Exod. Isr. cir. 77. Anno ante l. Olymp. 638.

A. M. 2590-2909. B. C. 1413-1095.

d Deut. 7. 2. — e Deut. 12. 3. — f Verse 20. — g Josh. 23. 13. — h Ch. 3. 6. 1 Exod. 23. 34. & 34. 12. — i Deut. 7. 16. — j Psal. 106. 36. — k That is, weepers. — l Josh. 22. 6. & 24. 28. — m Josh. 21. 31. — n Heb. prolonged days after Joshua. — o Josh. 21. 29. p Josh. 21. 31. — q Josh. 19. 50. & 24. 30. — r Tenth year. — s Exod. 5. 2. 1 Sam. 2. 12. 1 Chron. 23. 9. Jer. 9. 3. & 22. 16. Gal. 4. 8. 2 Thess. 1. 8. Tit. 1. 16.

t Deut. 31. 16. — u Deut. 6. 14. — v Exod. 20. 5. — w Ch. 3. 7. & 10. 6. — x Psal. 106. 36. — y Ch. 3. 8. — z Psal. 106. 40. 41. 42. — a 2 Kings 17. 20. — b Ch. 3. 8. & 4. 2. — c Psal. 44. 12. — d Isai. 50. 1. — e Lev. 26. 37. — f Josh. 7. 12. 13. — g Lev. 26. — h Deut. 28. — i Ch. 3. 9. 10. 15. 1 Sam. 12. 11. — j Acts 13. 20. — k Heb. sored. — l Exod. 34. 15. 16. — m Lev. 17. 7. 2. — n Josh. 1. 5.

The angel of the Lord, mentioned here, is variously interpreted; some think it was Phinehas, the high priest, which is possible; and others, that it was a prophet sent to the place where they were now assembled, with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land; this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews: others think that an angel, properly such, is intended; and several are of opinion that it was the Angel of the covenant, the Captain of the Lord's host, which had appeared unto Joshua, chap. v. 14, and no less than the Lord Jesus Christ himself. I think it more probable that some extraordinary human messenger is meant; as such messengers, and indeed prophets, apostles, &c. are frequently termed angels, that is, messengers of the Lord. The person here mentioned appears to have been a resident at Gilgal, and to have come to Bochim on this express errand.

I will never break my covenant] Nor did God ever break it. A covenant is never broken but by him who violates the conditions of it; when any of the contracting parties violates any of the conditions, the covenant is then broken, and by that party alone; and the conditions on the other side are null and void.

Verse 3. I will not drive them out from before you] Their transgressions, and breach of the covenant, were the reasons why they were not put in entire possession of the promised land. See note at the end of this chapter.

Verse 5. They called the name of that place Bochim] The word בוכים bokim, signifies weepings, or lamentations; and is translated by the Septuagint Κλαυθμων, or Κλαυθμωνες, bewailings; and it is supposed that the place derived its name from these lamentations of the people. Some think the place itself, where the people were now assembled, was Shilo, now named Bochim, because of the above circumstance. It should be observed, that the angel speaks here in the person of God, by whom he was sent; as the prophets frequently do.

Verse 6. When Joshua had let the people go] The author of this book is giving here a history of the people, from the division of the land by Joshua, to the time in which the angel speaks. Joshua divided the land to them by lot; recommended obedience to God, which they solemnly promised; and they continued faithful during his life, and during the lives of those who had been his contemporaries, but who had survived him. When all that generation who had seen the wondrous works of God in their behalf had died, then the succeeding generation, who knew not the Lord, who had not seen his wondrous works, forsook his worship, and worshipped Baalim and Ashtaroth, the gods of the nations among whom they lived; and thus

the Lord was provoked to anger: and this was the reason why they were delivered into the hands of their enemies. This is the sum of their history to the time in which the angel delivers his message.

Verse 8. Joshua—died] See the notes on Josh. xxiv. 29. 30.

Verse 11. Served Baalim] The word בלמים baalim, signifies lords. Their false gods they considered supernatural rulers, or governors; each having his peculiar district and office: but when they wished to express a particular byz baal, they generally added some particular epithet, as Baal-zephon, Baal-peor, Baal-zebub, Baal-shamayim, &c. as Calmet has well observed. The two former were adored by the Moabites; Baal-zebub by the Ekronites: Baal-berith was honoured at Shechem; and Baal-shamayim, the lord or ruler of the heavens, was adored among the Phœnicians, Syrians, Chaldeans, &c. And whenever the word Baal is used without an epithet, this is the god that is intended; and probably among all these people meant the sun.

Verse 12. Which brought them out of the land of Egypt] This was one of the highest aggravations of their offence; they forsook the God who brought them out of Egypt; a place in which they endured the most grievous oppression, and were subjected to the most degrading servitude; from which they never could have rescued themselves: and they were delivered by such a signal display of the power, justice, and mercy of God, as should never have been forgotten; because the most stupendous that had ever been exhibited. They forsook him; and served idols, as destitute of real being as of influence and power.

Verse 13. Served Baal and Ashtaroth.] In a general way, probably, Baal and Ashtaroth mean the sun and moon; but in many cases Ashtaroth seems to have been the same among the Canaanites, as Venus was among the Greeks and Romans; and to have been worshipped with the same obscene rites.

Verse 14. The Canaanites of spoilers] Probably marauding parties of the Canaanites, making frequent incursions in their lands, carrying away cattle, spoiling their crops, &c.

Verse 15. The hand of the Lord was against them] The power which before protected them when obedient, was now turned against them, because of their disobedience. They not only had not God with them, but they had God against them.

Verse 16. The Lord raised up judges] That is, leaders, generals, and governors, raised up by an especial appointment of the Lord, to deliver them from, and avenge them on, their adversaries. See the preface.

Verse 17. Went a whoring after other gods] Idolatry, or the worship of strange gods, is frequently termed adul-

the days of the judge: for it repented the Lord because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did keep it, or not.

23 Therefore the Lord left those nations, without driving them out hastily: neither delivered he them into the hand of Joshua.

CHAPTER III.

An account of the nations that were left to prove Israel. 1—4. How the people provoked the Lord. 5—7. They are delivered into the power of the king of Mesopotamia, by whom they are enslaved eight years. 8. Othniel is raised up as their deliverer, he discourses the king of Mesopotamia, delivers Israel, and the land enjoys peace for forty years. 9—11. They again rebel, an Iau-deliverer is sent into the hand of the king of Moab, by whom they are captured again two years. 12—14. They are delivered by Elisha, who kills Eglon, king of Moab, and slays ten thousand Moabites, and the land rests fourscore years. 15—20.

A. M. 2561. B. C. 1443. An Exod. l. 48. Anno ante l. Olymp. 667.

Now these are the nations which the Lord left, to prove

1 See Gen. 6. 6. Deut. 32. 35. Psal. 106. 44, 45.—Ch. 3. 12. & 1. 1. & 3. 31.—10r. were cut out.—11r. they led in yoke.—fall of their.—1 Ver. 11.—to Josh. 23. 16. n Job. 23. 13.—o Ch. 3. 1. 4.—p Deut. 8. 2, 16. & 13. 3.—or suffered.—Ch. 2. 21. 22.—Josh. 13. 2.—u Ch. 2. 22.

tery, fornication, and whoredom, in the Sacred Writings. As many of their idolatrous practices were accompanied with impure rites, the term was not only metaphorically, but literally proper.

Verse 18. The Lord was with the judge] God himself was king, and the judge was his representative.

It repented the Lord] He changed his purpose toward them: he purposed to destroy them, because of their sin; they repented, and turned to him, and he changed this purpose. The purpose was to destroy them if they did not repent; when they did repent, his not destroying them was quite consistent with his purpose.

Verse 19. When the judge was dead] It appears that, in general, the office of the judge was for life.

Their stubborn way] Their hard or difficult way. Most sinners go through great tribulation, in order to get to eternal perdition: they would have had less pain in their way to heaven.

Verse 20. The anger of the Lord was hot] They were as fuel by their transgressions; and the displeasure of the Lord was as a fire, about to kindle and consume that fuel.

Verse 21. I will not henceforth drive out] As a people, they never had personal courage, discipline, or hardihood, sufficient to stand before their enemies: the advantages they gained were by the peculiar interference of God. Thus they had while obedient; when they ceased to obey, his strong arm was no longer stretched out in their behalf; therefore their enemies continued to possess the land which God purposed to give them as their inheritance for ever.

Verse 22. That through them I may prove Israel] There appeared to be no other way to induce this people to acknowledge the true God but by permitting them to fall into straits from which they could not be delivered but by his especial providence. These words are spoken after the manner of men; and the metaphor is taken from the case of a master or father, who distrusts the fidelity or obedience of his servant or son, and places them in such circumstances that, by their good or evil conduct, they may justify his suspicions, or give him proofs of their fealty.

Verse 23. Without driving them out hastily] Had God expelled all the ancient inhabitants at once, we plainly see, from the subsequent conduct of the people, that they would soon have abandoned his worship; and in their prosperity forgotten their deliverer. He drove out at first as many as were necessary, in order to afford the people, as they were then, a sufficiency of room to settle in: as the tribes increased in population, they were to extend themselves to the uttermost of their assigned borders, and expel all the remaining inhabitants. On these accounts God did not expel the aboriginal inhabitants hastily, or at

Israel by them; (even as many of Israel as had not known all the wars of Canaan:

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof:)

3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel,

A. M. 2591. B. C. 1413. An. Exod. l. 48. Anno ante l. Olymp. 657.

A. M. 2589. B. C. 1415. An. Exod. l. 86. Anno ante l. Olymp. 629.

1 Psal. 106. 35.—w Exod. 34. 16. Deut. 7. 3.—x Ch. 2. 11.—y Ch. 2. 13.—z Exod. 34. 13. 14.—a Job. 16. 21. Ch. 6. 25.—b Ch. 2. 11.—c Hab. 3. 7.—e Heb. Ananias.—d Ver. 15. & Ch. 4. 3. & 6. 7. & 10. 10. 1 Sam. 12. 10. Neh. 9. 27. Psal. 22. 5. & 106. 44. & 107. 13. 19.—e Ch. 2. 15.—f Heb. saviour.

once; and thus gave the Israelites time to increase: and by continuing the ancient inhabitants, prevented the land from running into waste, and the wild beasts from multiplying; both of which must have infallibly taken place, had God driven out all the old inhabitants at once, before the Israelites were sufficiently numerous to occupy the whole of the land.

These observations are important, as they contain the reason why God did not expel the Canaanites. God gave the Israelites a grant of the whole land, and promised to drive out their enemies from before them, if they continued faithful. While they continued faithful, God did continue to fulfil his promise; their borders were enlarged, and their enemies fled before them. When they rebelled against the Lord, he abandoned them; and their enemies prevailed against them. Of this, their frequent lapses and miscarriages, with God's repeated interpositions in their behalf, are ample evidence. One or two solitary instances might not be considered as sufficient proof; but by these numerous instances, the fact is established. Each rebellion against God produced a consequent disaster in their affairs; each true humiliation was invariably followed by an especial divine interposition in their behalf. These afforded continual proof of God's being, providence, and grace. The whole economy is wondrous, and the effects impressive and convincing. The people were not hastily put in possession of the promised land because of their infidelity. Can the infidels controvert this statement? If not, then their argument against divine revelation, from "the failure of positive promises and oaths," falls to the ground. They have not only in this, but in all other respects, lost all their proofs.

11 I should as I prostrate all their system lies, cursing its late; and, as it comes, deca."

NOTES ON CHAPTER III.

Verse 1. Now these are the nations] The nations left to prove the Israelites were—the five lordships, or satrapies, of the Philistines; viz. Gath, Ashkelon, Ashdod, Ekron, and Gaza; the Sidonians, the Hivites of Lebanon, Baal-hermon, &c. with the remains of the Canaanites, viz. the Hittites, Amorites, Perizzites, and Jebusites.

Those who were left to be proved were those Israelites that had not seen all the wars of Canaan.

Verse 2. That—Israel might know to teach them war] This was another reason why the Canaanites were left in the land, that the Israelites might not forget military discipline; but habituate themselves to the use of arms, that they might always be able to defend themselves against their foes. Had they been faithful to God, they would have had no need of learning the art of war; but now arms became a sort of necessary substitute for that spirit-

who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord.

Ch. 1. 13.—h. See Num. 27. 13. Ch. 6. 34. & 11. 29. & 13. 25. & 14. 6. 19. 1 Sam. 11. & 2 Chron. 15. 1.—i. Heb. *raa*.—k. Heb. *Aram*.—l. Ch. 2. 19.—m. 1 Sam. 12. 9.

ual strength which had departed from them. Thus God, in his judgments, leaves one iniquitous nation to harass and torment another. Were all to turn to God, men need learn war no more.

Verse 4. *To know whether they would hearken*] This would be the consequence of the Canaanites being left among them. If they should be faithful to God, their enemies would not be able to enslave them: should they be rebellious, the Lord would abandon them to their foes.

Verse 6. *And they took their daughters*] They formed matrimonial alliances with those proscribed nations, served their idols, and thus became one with them in politics and religion.

Verse 7. *Served Baalim and the groves*] No groves were ever worshipped; but the deities, which were supposed to be resident in them: and in many cases temples and altars were built in groves; and the superstitious of consecrating groves and woods to the honour of the deities was a practice very usual with the ancients. *Pliny* assures us that trees, in old times, served for the temples of the gods. *Tacitus* reports this custom of the old Germans; *Quintus Curtius*, of the Indians; and *Cæsar*, and our old writers, mention the same of the Druids in Britain. The Romans were admirers of this way of worship, and therefore had their *luci*, or groves, in most parts of the city, dedicated to some deity. But it is very probable that the word אֲשֵׁרֹת *asheroth*, which we translate groves, is a corruption of the word אֲשֵׁרֹתָ *ashereth*, the moon, or Venus; see on chap. ii. 13. which differs only in the letter *tau*, from the former. *Ashereth* is read in this place by the Chaldee Targum, the Syriac, the Arabic, and the Vulgate; and by one of Dr. Kennicott's MSS.

Verse 8. *Chushan-Rishathaim*] *Kushan*, the wicked, or impious; and so the word is rendered by the Chaldee Targum, the Syriac, and the Arabic, wherever it occurs in this chapter.

King of Mesopotamia] King of אֲרָם אֲרָם *Aram Naharaim*, "Syria of the two rivers;" translated *Mesopotamia* by the Septuagint and Vulgate.

It was the district situated between the *Tygris* and *Euphrates*; called by the Arabian geographers *Maverannaher*, "the country beyond the river;" it is now called *Diarbek*. See the note on Acts ii. 9.

Served Chushan—eight years.] He overran their country, and forced them to pay a very heavy tribute.

Verse 9. *Raised up—Othniel the son of Kenaz*] This noble Hebrew was of the tribe of Judah, and nephew and son-in-law to Caleb, whose praise stands without abatement in the sacred records. Othniel had already signalized his valour in taking Kirjath-sepher, which appears to have been a very hazardous exploit. By his natural valour, experience in war, and the peculiar influence of the Divine Spirit, he was well qualified to inspire his countrymen with courage, and to lead them successfully against their oppressors.

Verse 10. *His hand prevailed*] We are not told of what nature this war was, but it was most decisive; and the consequence was an undisturbed peace of forty years, during the whole life of Othniel. By the Spirit of the Lord coming upon him, the Chaldee understands the spirit of prophecy; others understand "the spirit of fortitude and extraordinary courage, as opposed to the spirit of fear, or faintness of heart;" but as Othniel was judge, and had many offices to fulfil besides that of a general, he had need of the Spirit of God, in the proper sense of the word, to enable him to guide and govern this most refractory and fickle people: and his receiving it for these purposes, shows that the political state of the Jews was still a theocracy. No man attempted to do any thing in that state without the immediate inspiration of God; the pretension to which was always justified by the event.

Verse 12. *The children of Israel did evil*] They forgot

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the Lord, the Lord raised up a deliverer, Ehud, the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

Ch. 5. 14.—o. Ch. 1. 16.—p. Deut. 30. 40.—q. Ver. 9. Ps. 73. 34.—r. Or, the son of Gera.—s. Heb. shut of his right hand. Ch. 20. 16. 1 Chron. 12. 2.

the Lord, and became idolaters; and God made those very people whom they had imitated in their idolatrous worship, the means of their chastisement.

The Lord strengthened Eglon the king of Moab] The success he had against the Israelites was by the especial appointment and energy of God. He not only abandoned the Israelites, but strengthened the Moabites against them.

Eglon is supposed to have been the immediate successor of Balak. Some great men have borne names which, when reduced to their grammatical meaning, appear very ridiculous; the word עֵגְלוֹן *Eglon*, signifies a little calf!

Verse 13. *The city of palm trees*] This the Targum renders the city of Jericho; but Jericho had been destroyed by Joshua, and certainly was not rebuilt till the reign of Ahab, long after this, 1 Kings xvi. 34. However, as Jericho is expressly called the city of palm trees, Deut. xxiv. 3. the city in question must have been in the vicinity or plain of Jericho; and the king of Moab had seized it as a frontier town, contiguous to his own estates. *Calmet* supposes that the city of palm trees means *En-paddi*.

Verse 15. *Ehud, the son of Gera—a man left-handed*] יְהוּדָה יְהוּדָה יְהוּדָה *ish iter yad yemino*, a man lame in his right hand, and therefore obliged to use his left. The Septuagint render it ἀνδρα ἀμφοτερόδεξιον, an ambidexter; a man who could use both hands alike. The Vulgate, qui utriusque manu pro dexterâ utebatur, a man who could use either hand as a right hand; or, to whom right and left were equally ready. This is not the sense of the original, but it is the sense in which most interpreters understand it. It is well known that to be an ambidexter, was in high repute among the ancients: *Hector* boasts of it—

Ἀντάρ εἶπον ἐν οἰκία μαχας ἴ, ἀνδροκτασις τε·
Οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερᾷ νόησαι βίον
Ἀζαλεῖ, το μο εἶσι ταλανῶν πολέμῳ ζῆν·

Ilind, lib. vii. 237.

"But arms in arms well practised: many a Greek
Hath told by me, and I can shift my shield
From right to left; meeting to the task
Force that suffices for severest toil."

Couper.

Asteropæus is also represented by *Homer* as an ambidexter; from which he derives great advantages in fight:—

Ἔσ φασ' ἀπειλήσας ὁ δ' ἀντιχέρο διας Ἀχιλλεύς
Πηλεΐδα μέλην· ὁ δ' ἄμαρτη δυνάστη ἀμφὶς
Ἥρωσ Ἀστεροπαῖος, ἐπεὶ περίδεξιός η'·

Ilind, lib. xxi. 161.

"So threatened he. Then raised Achilles high
The Pelian ash:—and his two spears at once,
Alas! a practised warrior with both hands,
Asteropæus hurl'd."

Couper.

We are informed by *Aristotle* that *Plato* recommended to all soldiers to acquire, by study and exercise, an equal facility of using both hands. Speaking of *Plato*, he says, Καὶ τὴν ἐν τοῖς πολεμικοῖς ἀσκησίν, ὅπως ἀμφὶ δεξιᾷ γίνωσκται κατὰ τὴν μέλην, ἡσ δὲ ἄνω μὴν τὸν μὲν χρῆσιμον εἶναι τὰς χεῖρας, τὴν δὲ ἀχρηστον. *De Repub.* lib. ii. cap. 12. "He (*Plato*) also made a law concerning their warlike exercises, that they should acquire a habit of using both hands alike; as it is not fit that one of the hands should be useful and the other useless."

In chap. xx. 16. of this book, we have an account of seven hundred men of Benjamin, each of whom was יְהוּדָה יְהוּדָה יְהוּדָה *iter yad yemino*, lame of his right hand, and yet slinging stones to a hair's breadth without missing; these are generally thought to be ambidexters.

Sent a present unto Eglon] This is generally understood to be the tribute money which the king of Moab had imposed on the Israelites.

Verse 16. *A dagger which had two edges, of a cubit length*] The word כֶּרֶם *gomet*, which we translate cubit, is of very doubtful signification. As the root seems to signify contracted, it probably means an instrument made for the purpose, shorter than usual, and something like to the Italian stiletto. The Septuagint translate it by εἰ-

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly;

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch,

Josh. 4. 20—a Or, graven images.—Heb. a parlour of cooling: See Amos 3. 15. Or, it came out of the fundament.—Or, doeth his earnest. 1 Sam. 24. 3.

bars, a span; and most of the versions understand it in the same sense.

Upon his right thigh.] Because he was left-handed. Ordinarily the sword is on the left side, that it may be readily drawn out by the right hand; but as Ehud was left-handed, to be convenient, his sword must be on the right side.

Verse 17. Eglon was a very fat man.] The עוֹרָא דְּמִיּוֹב ish baria of the text is translated by the Septuagint ἀνὴρ ὀψύχιος ὀψόδρα, a very beautiful or polite man; and the Syriac, a very rude man. It probably means what we call lusty, or corpulent.

Verse 18. Made an end to offer the present] Presents, tribute, &c. in the eastern countries, were offered with very great ceremony; and, to make the more parade, several persons, ordinarily slaves, sumptuously dressed, and in considerable number, were employed to carry what would not be a burden even to one. This appears to have been the case in the present instance.

Verse 19. He—turned—from the quarries] פְּסִילִים pesilim. Some of the versions understand this word as meaning idols, or graven images; or some spot where the Moabites had a place of idolatrous worship. As פָּסַל pasal, signifies to cut, hew, or engrave, it may be applied to the images thus cut, or to the place or quarry whence they were digged: but it is most likely that idols are meant.

Verse 20. He was sitting in a summer parlour] Besides the platforms, says Dr. Shaw, which were upon the ancient houses of the East, and which are found there to this day, it is probable that heretofore, as well as at present, most of the great houses had a smaller one annexed; which seldom consisted of more than one or two rooms and a terrace. Others, built as they frequently are, above the porch or gateway, have, if we except the ground floor, all the conveniences belonging to the house properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the house; besides another which opens immediately from a privy stairs down into the porch, or street, without giving the least disturbance to the house. In these back houses strangers are usually lodged and entertained; hither the men are wont to retire from the hurry and noise of their families, to be more at leisure for meditation or diversions; and they are often used for wardrobes and magazines. These the Arabs call oleah, which exactly answers to the Hebrew word אֵלִיָּאֵל alijah, found in this place: and, without doubt, such was the apartment in which Eglon received Ehud, by the privy stairs belonging to which he escaped, after having killed Eglon. The doors of the eastern buildings are large, and their chambers spacious, conveniences well adapted to those hotter climates: but in the present passage, something more seems to be meant; at least there are now other conveniences in the east to give coolness to particular rooms, which are very common. In Egypt, the cooling their rooms is effected by openings at the top, which let in the fresh air. Mons. Matthei informs us, that their halls are made very large and lofty, with a dome at the top, which, toward the north, has several open windows, so constructed as to throw the north wind down into the rooms; and by this means, though the country is excessively hot, they can make the

and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour: therefore they took a key, and opened them; and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me; for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

7 Ch. 6. 14. & 6. 34. 1 Sam. 13. 3.—Josh. 17. 15. Ch. 7. 21. & 17. 1. & 18. 1.—a Ch. 7. 9, 15. 1 Sam. 17. 47.—b Josh. 2. 7. Ch. 12. 5.

coolness of those apartments so great as often not to be borne without being wrapped in furs. Eglon's was a chamber; and some contrivance to mitigate the heat of it was the more necessary, as he appears to have kept his court at Jericho, ver. 13, 28, where the heat is so excessive as sometimes to prove fatal. See Harmer's Observations.

I have a message from God unto thee] דְּבַר אֱלֹהִים דְּבַר אֱלֹהִים li debar elohim li aicha, a word of the gods to me, unto thee. It is very likely that the word elohim is used here to signify idols, or the pesilim mentioned above, ver. 19. Ehud having gone so far as this place of idolatry, might feign he had there been worshipping, and that the pesilim had inspired him with a message for the king; and this was the reason why the king commanded silence, why every man went out, and why he rose from his seat, or throne, that he might receive it with the greater respect. This, being an idolater, he would not have done to any message coming from the God of Israel. I have a message from God unto thee, is a popular text: many are fond of preaching from it. Now, as no man should ever depart from the literal meaning of Scripture in his preaching, we may at once see the absurdity of taking such a text as this; for such preachers, to be consistent, should carry a two-edged dagger of a cubit long, on their right thigh, and be ready to thrust it into the bowels of all those they addressed! This is certainly the literal meaning of the passage; and that it has no other meaning is an incontrovertible truth.

Verse 22. The haft also went in after the blade] As the instrument was very short, and Eglon very corpulent, this might readily take place.

And the dirt came out.] This is variously understood; either the contents of the bowels issued through the wound, or he had an evacuation in the natural way, through the fright and anguish.

The original, פַּרְשְׁדֹנָה parshadonah, occurs only here; and is supposed to be compounded of פָּרַשׁ presh, dung, and שָׁדַח shedah, to shed, and may be very well applied to the latter circumstance; so the Vulgate understood it.

Verse 24. He covereth his feet] He is lain down on his sofa, in order to sleep: when this was done, they dropped their slippers, lifted up their feet, and covered them with their long loose garments. But the versions, in general, seem to understand it as implying a certain natural act.

Verse 26. Passed beyond the quarries] Beyond the Pesilim, which appears to have been the Moabitish borders, where they had set up those hewn stones as landmarks, or sacred boundary stones.

Verse 28. Took the fords of Jordan] It is very likely that the Moabites, who were on the western side of Jordan, hearing of the death of Eglon, were panic-struck, and endeavoured to escape over Jordan, at the fords near Jericho, when Ehud blew his trumpet in the mountains of Ephraim, and thus got into the land of the Moabites, which lay on the east of Jordan: but Ehud and his men, seizing the only pass by which they could make their escape, slew ten thousand of them in their attempt to cross at those fords. What are called here the fords, was doubtless the place where the Israelites had passed Jordan, when they (under Joshua) took possession of the promised land.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

c Heb. *fat*—1 Ver. 11.—e Ch. 5, 6, 8, 1 Sam. 13, 19, 22. It seems to concern only the country next to the Philistines.—f 1 Sam. 17, 47, 50.

Verse 29. *All lusty, and all men of valour*] Picked, chosen troops, which Egion kept among the Israelites to reduce and overawe them.

Verse 30. *The land had rest fourscore years*] This is usually reckoned from the deliverance under Othniel; that being a term from which they dated every transaction, as in other cases they dated from the *Exodus*, from the building of Solomon's temple, &c., and as other nations did from particular events: the ROMANS, from the building of the city; the MOHAMMEDANS, from the Hijrah, or flight of Mohammed to Medina; the CHRISTIANS, from the birth of Christ, &c. But see the preface, and the different chronological schemes there mentioned.

Verse 31. *And after him was Shamgar the son of Anath*] Dr. Hales supposes that "Shamgar's administration in the west, included Ehud's administration of eighty years in the east; and that, as this administration might have been of some continuance, so this Philistine servitude, which is not noticed elsewhere, might have been of some duration; as may be incidentally collected from Deborah's thanksgiving," ch. v. 6.

Slew six hundred men with an ox-goad] מלכר הבקר *malnad habakar*, the instructor of the oxen. This instrument is differently understood by the versions: the Vulgate has *romere, with the couller, or ploughshare*, a dreadful weapon in the hand of a man endued with so much strength; the Septuagint has *απαρτοσεν των βοων, with the ploughshare of the oxen; the Chaldee, Syriac, and Arabic, understand it of the goad; as does our translation.*

1. THAT the ox-goad, still used in Palestine, is a sufficiently destructive weapon, if used by a strong and skilful hand, is evident enough from the description which Mr. Maundrel gives of this implement, having seen many of them both in Palestine and Syria. "Twas observable," says he, "that in ploughing they used goads of an extraordinary size; upon measuring of several I found them about eight feet long; and at the bigger end about six inches in circumference. They were armed at the lesser end with a sharp prickle, for driving the oxen; and at the other end, with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working." See his *Journey from Aleppo*, &c. 7th edit. page 110, 111. In the hands of a strong, skilful man, such an instrument must be more dangerous, and more fatal, than any sword.

It is worthy of remark, that the ox-goad is represented by Homer to have been used, prior to this time, in the same way. In the address of Diomed to Glaucus, *Iliad*, lib. vi. ver. 129. Lycurgus is represented as discomfiting Bacchus and the Bacchantes with this weapon. The siege of Troy, according to the best chronologers, happened within the time of the Israeliish judges.

Οκ αν εγωγε θεσταιν επουρανιοισι μαχομην
Ουδε γαρ ουδε Δρυανος υιος κρατερος Δυκοργος
Σευε καρ' ηγαθου Νυσσησιον' αι δ' αμα πασαι
Θεσθαλα χαμαι κατεγεναν, υπ' ανδροβονοιο Δυκοργου
Θειομεναι βουπηληγι.

"I fight not with the inhabitants of heaven;
That war Lycurgus, son of Dryas, waged,
Nor long survived.—From Nyssa's sacred heights
He drove the masses of the frantic god,
Thence driving Bacchus, to the ground they cast,
All cast their *bold* heads; while ruthless he,
Spared not to smite them with his murderous goad."

The meaning of this fable is: Lycurgus, king of Thrace, finding his subjects addicted to drunkenness, proscribed the cultivation of the vine in his dominions, and instituted agriculture in its stead: thus, Θεσθαλα, the *Thyrsi*, were expelled, βουπηληγι, by the ox-goad. The account, however, shows that Shamgar was not the only person who used the ox-goad as an offensive weapon. If we translate the βουπηληγι a cart-ship, the parallel is lost.

2. It appears that Shamgar was merely a labouring man; that the Philistines were making an inroad on the

CHAPTER IV.

The Israelites again rebel against God, and they are delivered into the hands of Jabin, king of Canaan. 1, 2. They cry out against God, and he raises up Deborah and Barak, to deliver them, 3-10. Some account of Heber, the Kenite, 11. Barak attacks Sisera, captain of Jabin's army, at the river Kishon, and gives him a total overthrow. 11-16. Sisera leaves his chariot, and flies away on foot: covers the tent of Jael, the wife of Heber, by whom he is slain, while securing herself in her apartment. 17-24.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in

g Ch. 2, 16.—h So part is called Israel. Ch. 4, 1, 3, &c. 10, 7, 17, & 11, 4, &c. 1 Sam. 4, 1.—i Ch. 2, 19.—k Ch. 2, 14.

Israelites when the latter were cultivating their fields; that Shamgar and his neighbours successfully resisted them; that they armed themselves with their more portable agricultural instruments; and that Shamgar, either with a ploughshare or an ox-goad, slew six hundred of those marauders.

3. The case of Ehud killing Eglon, is a very serious one; and how far he was justified in this action is with all a question of importance; and, with not a few, a question of difficulty.

"Is it right to slay a tyrant?" I, without any hesitation, answer, no individual has a right to slay any man, except it be in his own defence, when a person attacks him in order to take away his life. "But may not any of his oppressed subjects put an end to the life of a tyrant?" No. The state alone can judge whether a king is ruling contrary to the laws and constitution of that state; and if that state have provided laws for the punishment of a ruler who is endeavouring to destroy or subvert that constitution, then let him be dealt with according to those laws. But no individual, or number of individuals in that state, has any right to dispose of the life of the ruler but according to law. To take his life in any other way is no less than murder. It is true, God, the author of life, and the judge of all men, may commission one man to take away the life of a tyrant. But the pretension to such a commission must be strong, clear, and unequivocal: in short, if a man think he have such a commission; to be safe, he should require the Lord to give him as full an evidence of it as he did to Moses: and when such a person comes to the people, they should require him to give as many proofs of his divine call as the Hebrews did Moses, before they should credit his pretensions. "But had not Ehud a divine call?" I cannot tell. If he had, he did not murder Eglon; if he had not, his act, however it succeeded, was a murderous act: and if he had no message from God, and there is no proof that he had, then he was a most base and hypocritical assassin. The sacred historian says nothing of his motives nor call; he mentions simply the fact, and leaves it without either observation or comment; and every reader is left to draw his own inference.

The life of any ruler can only be at the disposal of the constitution; or that system of rules, laws, and regulations, by which the people he rules should be governed: if he rule not according to these, he is, ipso facto, deposed from his government. If he break the constitution, to the great injury or ruin of his subjects, then he is to be judged by those laws, according to which he must have pledged himself to govern. If a king be deposed on any other account, it is rebellion. If his life be taken away by any means but those provided by the constitution, it is murder. No pretended, or proved tyranny, can justify his being taken off in any other way, or on any other account. And what constitution in the civilized world provides for the death of the supreme magistrate? It is true, the good people, as they were called, of England and France, have each, under a pretence of law, beheaded their king; and they endeavoured to justify their conduct on the ground that those kings had broken the constitution: this being proved, they should have been deposed. But by what law, either of those nations, or the civilized world, were their lives taken away? Let it be remembered, that the infliction of the punishment of death, either against or without law, is murder.

NOTES ON CHAPTER IV.

Verse 1. *When Ehud was dead*] Why not when Shamgar was dead? Does this not intimate that Shamgar was not reckoned in the number of the judges?

Verse 2. *Jabin king of Canaan*] Probably a descendant of the Jabin mentioned Josh. xi. 1, &c. who had gathered together the wrecks of the army of that Jabin defeated by Joshua. Calmet supposes that these Canaanites had the dominion over the tribes of Naphtali, Zebulun, and Issachar; while Deborah judged in Ephraim, and Shamgar in Judah.

1 Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 ¶ And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand?

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thou-

sand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 ¶ Howbeit Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.

1 Josh. 11. 10 & 19. 26.—m 1 Sam. 12. 9. Psa. 80. 9.—n Ver. 13, 16.—o Ch. 1. 19. p Ch. 3. 8. Psa. 106. 42.—q Gen. 35. 8.—r Heb. 11. 32.—s Josh. 19. 37. t Exod. 14. 4. u Ch. 5. 21. 1 Kings 18. 40. Psa. 83. 9, 10.—v Ch. 2. 14.—w Ch. 5. 18.—x See Exod.

11. 8. 1 Kings 20. 10.—y Ch. 1. 16.—z Nomb. 10. 29.—a Ver. 6.—b Heb. gathered by cry, or proclamation.—c Deut. 9. 3. 2 Sam. 5. 21. Psa. 68. 7. Isa. 52. 12.—d Psa. 35. 9, 10. See Josh. 10. 10.—e Heb. unto one.—f Or, rug, or blanket.

Verse 3. *Nine hundred chariots of iron*] Chariots armed with iron scythes, as is generally supposed: they could not have been made all of iron; but they might have been shod with iron, or had iron scythes projecting from the axle on each side, by which infantry might be easily cut down, or thrown into confusion. The ancient Britons are said to have had such chariots.

Verse 4. *Deborah, a prophetess*] One on whom the Spirit of God descended, and who was the instrument of conveying to the Israelites the knowledge of the divine will, in things sacred and civil.

She judged Israel] This is, I believe, the first instance of *gynaicocracy*, or female government, on record. Deborah seems to have been supreme both in civil and religious affairs: and *Lapidoth*, her husband, appears to have had no hand in the government. But the original may as well be translated a woman of *Lapidoth*, as the wife of *Lapidoth*.

Verse 6. *She sent and called Barak*] She appointed him to be general of the armies on this occasion; which shows that she possessed the supreme power in the state.

Mount Tabor] Mount Tabor, says Maundrel, stands by itself, about two or three furlongs within the plains of *Esdraclon*. It has a plain area at the top, both fertile and delicious, of an oval figure, extending about one furlong in breadth, and two in length. The prospect from the top is beautiful: on the N. W. is the *Mediterranean*; and all around you have the spacious plains of *Esdraclon* and *Galilee*, which present you with a view of many places famous for the resort and miracles of the Son of God. At the bottom of Tabor, westward, stands *Daberah*, a small village, supposed to have taken its name from *Deborah*. Near this valley is the brook *Kishon*. During the rainy season, all the water that falls on the eastern side of the mountain, or upon the rising ground to the southward, empties itself into it, in a number of torrents; at which conjuncture it overflows its banks, acquires a wonderful rapidity, and carries all before it. It might be at such a time as this when the stars are said to fight against *Sisera*, chap. v. 21. by bringing an abundance of rain, whereby the *Kishon* became so high and rapid, as to sweep away the host of *Sisera*, in attempting to ford it. See *Maundrel* and *Shaw*. This mountain is very difficult of ascent; it took Mr. Maundrel nearly an hour to reach the top: this, with its grand area on the summit, made a very proper place for the rendezvous of *Barak's* army. *Antiochus* used it for the same purpose in his wars; and *Josephus* appears to have fortified it; and *Placidus*, one of *Vespasian's* generals, was sent to reduce it. See more in *Calmet*.

Verse 9. *The Lord shall sell Sisera into the hand of a*

woman] Does not this mean, If I go with thee, the conquest shall be attributed to me, and thou wilt have no honour? Or, is it a prediction of the exploit of *Jael*? In both these senses the words have been understood. It seems, however, more likely that *Jael* is intended.

The *Septuagint* make a remarkable addition to the speech of *Barak*: "If thou wilt go with me, I will go; but if thou wilt not go with me, I will not go; οτι ουκ οίδα την ημεραν εν η ενοδοι Κυριου τον αγγελον μετ' εμου, because I know not the day in which the Lord will send his angel to give me success." By which he appears to mean, that, although he was certain of a divine call to this work, yet, as he knew not the time in which it would be proper for him to make the attack, he wishes that *Deborah*, on whom the Divine Spirit constantly rested, would accompany him, to let him know when to strike that blow, which he knew would be decisive. This was quite natural, and quite reasonable; and is no impeachment whatever of *Barak's* faith. *Saint Ambrose* and *St. Augustin* have the same reading; but it is found in no MS. nor in any other of the versions. See ver. 14.

Verse 10. *Ten thousand men at his feet*] Ten thousand footmen. He had no chariots; his army was all composed of infantry.

Verse 11. *Hobab, the father-in-law of Moses*] For a circumstantial account of this person, and the meaning of the original word *choten*, which is translated son-in-law, in Gen. xix. 4. see the notes on Exod. ii. 15, 16, 18. iii. 2. iv. 20, 24, and xviii. 5.

Verse 14. *Up; for this is the day*] This is exactly the purpose for which the *Septuagint* state, ver. 8. that *Barak* wished *Deborah* to accompany him. "I know not (says he) the day in which God will send his angel to give me prosperity; come thou with me that thou mayest direct me, in this respect." She went, and told him the precise time in which he was to make the attack. *Up; for this is the day in which the Lord hath delivered Sisera into thine hand.*

Went down from mount Tabor] He had probably encamped his men on and near the summit of this mount. See the note on ver. 6.

Verse 15. *The Lord discomfited Sisera*] *והוא* *vaiyaham* *Jehovah*; *The Lord* confounded, threw them all into confusion, drove them pell-mell; caused chariots to break and overthrow chariots, and threw universal disorder into all their ranks. In this case *Barak* and his men had little to do but kill and pursue: and *Sisera*, in order to escape, was obliged to abandon his chariot. There is no doubt all this was done by supernatural agency; *God* sent his angel and confounded them.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 ¶ So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

g Ch. 5. 25.—h Ch. 5. 26.—i Heb. put.—k Psa. 18. 47.—l Heb. going unto, and see her.—m See Exod. 15. 1. Psa. 18. 47.—n Psa. 18. 47.—o 2 Chron. 17. 16. 1 Mac. 2. 42.—p Deut. 31. 1, 3. Psa. 2. 10.—q Deut. 33. 2. Psa. 68. 7.—r 2 Sam. 22. 8.

Verse 18. *Jael went out to meet Sisera*] He preferred the woman's tent because of secrecy; for, according to the etiquette of the eastern countries, no person ever intrudes into the apartments of the women. And in every dwelling the women have a separate apartment.

Verse 19. *She opened a bottle of milk*] She gave more than he requested; and her friendship increased his confidence and security.

Verse 20. *Stand in the door of the tent*] As no man would intrude into the woman's apartment without permission, her simply saying *there is no man in my tent* would preclude all search.

Verse 21. *A nail of the tent*] One of the spikes by which they fasten to the ground the cords which are attached to the cloth or covering.

He was fast asleep and weary] As he lay on one side, and was overwhelmed with sleep through the heat and fatigues of the day, the piercing of his temples must have in a moment put him past resistance.

Verse 22. *Behold, Sisera lay dead*] What impression this made on the victorious Barak is not said; it could not give him much pleasure, especially when he learnt the circumstances of his death.

Verse 24. *The hand of the children of Israel prospered*] יָדוֹ הָיָה לְיִשְׂרָאֵל וַתִּשְׁבַּע הַיָּד הַזֹּאת לְיִשְׂרָאֵל וַתִּשְׁבַּע הַיָּד הַזֹּאת לְיִשְׂרָאֵל, they followed up this victory; and the consequence was, they utterly destroyed Jabin and his kingdom.

It will naturally be expected that something should be said to justify the conduct of Jael: it must be owned that she slew Sisera in circumstances which cause the whole transaction to appear exceedingly questionable. They are the following:

1. There was peace between her family and the king of Canaan.
2. That peace was no doubt made, as all transactions of the kind were, with a sacrifice and an oath.
3. Sisera, knowing this, came to her tent with the utmost confidence.
4. She met him with the most friendly greetings and assurances of safety.
5. Having asked for water, to show her friendship and respect she gave him cream, and that in a vessel suitable to his dignity.
6. She put him in a secret part of her own tent; and covered him in such a way as to evidence her good faith, and to inspire him with the greater confidence.
7. She agreed to keep watch at the door, and deny his being there to any that might inquire.
8. As she gave him permission to secrete himself with her, and gave him refreshment, she was bound by the rules of Asiatic hospitality to have defended his life, even at the risk of her own.
9. Notwithstanding, she took the advantage of his weariness and deep sleep, and took away his life!
10. She exulted in her deed; met Barak, and showed him in triumph what she had done.

Now do we not find in all this, bad faith, deceit, deep hypocrisy, lying, breach of treaty, contempt of religious rites, breach of the laws of hospitality, deliberate and unprovoked murder? But what can be said in her justification?

CHAPTER V.

The triumphant song of Deborah and Barak, after the defeat of Sisera, captain of the armies of Jabin, King of Canaan.

THEN sang Deborah, and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes: I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchdest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

7 The inhabitants of the villages ceased,

Psa. 68. 8. Iml. 61. 3. Hab. 3. 3. 10.—Deut. 4. 11. Psa. 97. 5.—Heb. flowed. u Exod. 19. 18.—v Ch. 3. 31.—w Ch. 4. 17.—x Lev. 26. 2. 3 Chron. 15. 3. Iml. 30. 8. Lam. 1. 4. & 4. 18.—y Heb. walkers of paths.—z Crouked ways.

All that can be said, and all that has been said, is simply this: "She might have been sincere at first, but was afterwards divinely directed to do what she did." If this was so, she is sufficiently vindicated by the fact; for God has a right to dispose of the lives of his creatures as he pleases; and probably the cup of Sisera's iniquity was full, and his life already forfeited to the justice of God. But does it appear that she received any such direction from God? There is no sufficient evidence of it: it is true that Deborah, a prophetess, declares her blessed above women; and this seems to intimate that her conduct was pleasing to God. If Deborah was inspired on this occasion, her words are a presumptive proof that the act was right; unless we are to understand it as a simple declaration of the reputation she should be held in among her own sex. But we do not find one word from Jael herself, stating how she was led to do an act repugnant to her feelings as a woman, contrary to good faith, and a breach of the rules of hospitality. Nor does the sacred penman say one word to explain the case; as in the case of Ehud, he states the fact, and leaves his readers to form their own opinion.

To say, as has been said in the case of Eglon, that "Sisera was a public enemy, and any of the people whom he oppressed might be justified in taking away his life," is a very dangerous position, as it refers one of the most solemn acts of judgment and justice to the caprice, or prejudice, or enthusiastic feeling, of every individual who may persuade himself that he is not only concerned in the business, but authorized by God to take vengeance at his own hand. While justice and law are in the world, God never will, as he never did, abandon cases of this kind to the caprice, prejudice, or party feeling of any man. The conduct of Ehud and Jael are before the tribunal of God; I will not justify, I dare not absolutely condemn: there I leave them, and entreat my readers to do the like; after referring them to the observations at the end of the preceding chapter where the subject is considered more at large.

NOTES ON CHAPTER V.

Verse 1. *Then sang Deborah and Barak*] There are many difficulties in this very sublime song; and learned men have toiled much to remove them. That there are several gross mistakes in our version will be instantly acknowledged by all who can critically examine the original. Dr. Kennicott has distributed it into parts, assigned to Deborah and Barak alternately. But his division is by far too artificial.

Dr. Hales has also given a version of it, which, perhaps, comes nearer to the simplicity of the original; but it also leaves several difficulties behind. As these are the two best versions I have met with, I shall lay them both in parallel columns before the reader, after introducing the general description of this song, given by each of these learned men. These the reader will find at the conclusion of the chapter.

Verse 2. *For the avenging of Israel*] See the notes, &c. at the end of the chapter.

Verse 4. *When thou wentest out of Seir*] Here is an allusion to the giving of the law, and the manifestation of God's power and glory at that time; and as this was the

they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then was war in the gates: there was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

12 Awake, awake, Deborah; awake, awake; utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have

dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.

16 Why abodest thou among the sheepsfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.

a Isai. 49. 21.—b Deut. 32. 16. Ch. 2. 12, 17.—c Sa. 1 Sam. 13. 19, 24. Ch. 4. 8. d Ver. 2.—e Or, Mettle.—f Psa. 105. 2 & 145. 5.—g Ch. 10. 4. & 12. 14.—h Psa. 107. 32.—i Heb. righteousness of the Lord.—k 1 Sam. 12. 7. Psa. 145. 7. l Psa. 57. 8.

m Psa. 68. 18.—n Psa. 49. 14.—o Ch. 3. 27.—p Ch. 3. 13.—q Numb. 32. 39. 42. r Heb. drove with the pen, &c.—s Ch. 4. 11.—t Heb. his feet.—u Or, in the divisions, &c.—v Heb. impressions.—w Numb. 32. 1.—x Or, in.—y See Josh. 12. 25, 31. z Josh. 19. 29, 31.—a Or, port.—b Or, creek.

most signal display of his majesty and mercy, in behalf of their forefathers, Deborah very properly begins her song with a commemoration of this transaction.

Verse 6. *The highways were unoccupied*] The land was full of anarchy and confusion, being every where infested with banditti. No public road was safe: and in going from place to place, the people were obliged to use unfrequented paths.

Verse 7. *The villages ceased*] The people were obliged to live together in fortified places; or, in great numbers, to protect each other against the incursions of bands of spoilers.

Verse 8. *They chose new gods*] This was the cause of all their calamities: they forsook Jehovah, and served other gods; and then was war in their gates; they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless: they had no means of resisting their adversaries; for, even among forty thousand men, there was neither spear nor shield to be seen.

The Vulgate gives a strange and curious turn to this verse: *Nova bella elegit Dominus, et portas hostium ipse subvertit*; "The Lord chose a new species of war, and himself subverted the gates of the enemy." Now, what was this new species of war? A woman signifies her orders to Barak; he takes 10,000 men, wholly unarmed, and retires to mount Tabor, where they are immediately besieged by a powerful and well-appointed army. On a sudden, Barak and his men rush upon them, terror and dismay are spread through the whole Canaanitish army, and the rout is instantaneous and complete. The Israelites immediately arm themselves with the arms of their enemies, and slay all before them: they run, and are pursued in all directions. Sisera, their general, is no longer safe in his chariot; either his horses fail, or the unevenness of the roads oblige him to desert it, and fly away on foot: in the end, the whole army is destroyed, and the leader ingloriously slain. This was a new species of war, and was most evidently the Lord's doings. Whatever may be said of the version of the Vulgate, (and the Syriac and Arabic are something like it,) the above are all facts, and show the wondrous working of the Lord.

Verse 10. *Ye that ride on white asses*] Perhaps *רמתי רמתי* *attonoth tsecharoth*, should be rendered *steek, or well-fed asses*; rendered *asinus nientes*, shining asses, by the Vulgate.

Ye that sit in judgment] *ישיבין בדרך* *yoshebyn al Middin*: some have rendered this, *ye who duell in Middin*. This was a place in the tribe of Judah, and is mentioned Josh. xv. 61.

And walk by the way] Persons who go from place to place for the purposes of traffic.

Verse 11. *In the places of drawing water*] As wells were very scarce in every part of the East, and travellers in such hot countries must have water, robbers and banditti generally took their stations near tanks, pools, and springs, in order that they might suddenly fall upon those who came to drink; and, when the country was badly governed, annoyances of this kind were very frequent. The victory gained now by the Israelites put the whole country under their own government, and the land was cleansed from such marauders. Dr. Shaw, in his account of the coast of the Mauritania Caesariensis, p. 20. mentions a beautiful rill of water that runs into a basin of Roman workmanship, called *shrub see krub*, "drink and

be off," because of the danger of meeting with assassins in the place: instead of such danger and insecurity, Deborah intimates that they may sit down at the places of drawing water, and there rehearse the righteous acts of the Lord; the land being now every where in peace, order and good government being restored.

Go down to the gates] They may go down to the gates to receive judgment and justice as usual. It is well known that the gate was the place of judgment in the East.

Verse 12. *Lead thy captivity captive*] Make those captives who have formerly captivated us.

Verse 13. *Made him that remaineth*] This appears to be spoken of Barak, who is represented as being only a remnant of the people.

Verse 14. *Out of Ephraim—a root of them*] Deborah probably means, that out of Ephraim and Benjamin came eminent warriors. Joshua, who was of the tribe of Ephraim, routed the Amalekites a short time after the Israelites came out of Egypt, Exod. xvii. 10. Ehud, who was of the tribe of Benjamin, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. Machir, in the land of Gilead, produced eminent warriors; and Zebulun produced eminent statesmen, and men of literature. Probably Deborah speaks here of the past wars, and not of any thing that was done on this occasion; for we know that no persons from Gilead were present in the war between Jabin and Israel. See ver. 17. *Gilead abode beyond Jordan*.

Verse 15. *The princes of Issachar*] They were at hand; and came willingly forth, at the call of Deborah, to this important war.

Barak was sent on foot] I have no doubt that *בָּרַק*, without regarding the points, should be translated *with his footmen, or infantry*. Thus the Alexandrian *Septuagint* understood it, rendering the clause thus: *οὐκ ἔβαρεν ἑταίρους αὐτοῦ εἰς τὴν κοιλίαν*, "Barak also sent forth his footmen into the valley." Luther has perfectly hit the meaning, *Barak mit seinen fuss volcke*, Barak with his footmen.

For the divisions of Reuben] Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren; or they were divided in their judgment concerning the measures now to be pursued; which prevented them from joining with the other tribes, till the business was entirely settled.

The thoughts of heart, and searchings of heart, might refer to the doubts and uneasinesses felt by the other tribes, when they found the Reubenites did not join them; for they might have conjectured that they were either unconcerned about their liberty, or were meditating a coalition with the Canaanites.

Verse 17. *Gilead abode beyond Jordan*] That is, the Gadites, who had their lot in those parts, and could not well come to the aid of their brethren at a short summons. But the words of Deborah imply a criminal neglect on the part of the Danites: they were intent upon their traffic, and trusted in their ships. Joppa was one of their seaports.

Asher continued on the seashore] The lot of Asher extended along the Mediterranean sea; and, being contiguous to Zebulun and Naphtali, they might have easily succoured their brethren; but they had the pretence that their posts were unguarded, and they abode in their breaches, in order to defend them.

18 * Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field.

19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 * They fought from heaven: the stars in their courses fought against Sisera.

21 * The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help, of the Lord, to the help of the Lord against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 * He asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 * She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera; she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer to herself,

30 * Have they not sped? have they not divided the prey; to every man a damsel or two: to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

31 * So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

d Ch. 4. 10.—e Heb. exposed to reproach.—f Ch. 4. 16. Ps. 44. 12. See Ver. 30. g See Job. 10. 11. Ps. 77. 17, 18.—h Ch. 4. 15.—i Heb. paths.—k Ch. 4. 7.—l Or, tramp, linge, or, plancings.—m Ch. 21. 9. 10. Neh. 3. 5.—n 1 Sam. 17. 47. & 18. 17. & 26. 26.

o Ch. 4. 17.—p Luke 1. 28.—q Ch. 4. 19.—r Ch. 4. 21.—s Heb. she hammered.—t Heb. Between.—u Heb. destroyed.—v Heb. her words.—w Exod. 15. 2.—x Heb. to the head of a man.—y Ps. 33. 9, 10.—z Sam. 23. 4.—a Ps. 19. 5.

Verse 18. Zebulun and Naphtali—jeoparded their lives] The original is very emphatic, חֵרֶף נַפְשׁוֹ לָמוּת, they desolated their lives to death; they were determined to conquer or die, and therefore plunged into the thickest of the battle. The word jeoparded is a silly French term, and comes from the exclamation of a disappointed gamester; jeu perdu! the game is lost; or, j'ai perdu! I have lost.

Verse 19. The kings came and fought] It is conjectured that Jabin and his confederates had invaded Manassch, as both Taanach and Megiddo were in that tribe; and that they were discomfited by the tribes of Zebulun and Naphtali, at Taanach and Megiddo; while Barak defeated Sisera at mount Tabor.

They took no gain of money.] They expected much booty in the total rout of the Israelites; but they were defeated, and got no prey: or, if applied to the Israelites, they fought for liberty, not for plunder.

Verse 20. They fought from heaven] The angels of God came to the assistance of Israel; and the stars in their orbits fought against Sisera. Probably some thunder-storm, or great inundation from the river Kishon, took place at that time; which, in poetic language, was attributed to the stars. So our poets sung relative to the storms which dispersed the Spanish armada, in 1588:-

"Both winds and waves at once conspire To aid Old England—frustrate Spain's desire."

Perhaps it means no more than this; the time which was measured and ruled by the heavenly bodies seemed only to exist for the destruction of the Canaanites: there may be also a reference to the sun and moon standing still in the days of Joshua.

Verse 21. The river of Kishon swept them away] This gives plausibility to the above conjecture, that there was a storm at this time, which produced an inundation in the river Kishon, which the routed Canaanites attempting to ford, were swept away.

Verse 22. Then were the horsehoofs broken] In very ancient times horses were not shod; nor are they to the present day in several parts of the East. Sisera had iron chariots when his hosts were routed; the horses that drew these, being strongly urged on by those who drove them, had their hoofs broken by the roughness of the roads; in consequence of which they became lame, and could not carry off their riders. This is marked as one cause of their disaster.

Verse 23. Curse ye Meroz] Where Meroz was is not known: some suppose it was the same as Merom, nigh to Dothan. The Syriac and Arabic have Merod; but where this was is equally uncertain. It was certainly some city or district, the inhabitants of which would not assist in this war.

Curse ye bitterly] אָרַר אִי אִי curse with cursing; use the most awful execrations.

Said the angel of the Lord] That is, Barak, who was Jehovah's angel, or messenger, in this war; the person sent by God to deliver his people.

To the help of the Lord] That is, to the help of the people of the Lord.

Against the mighty] בַּגְּבֹרִים bagibborim, "with the heroes;" that is, Barak and his men, together with Zebu-

lun and Naphtali: these were the mighty men, or heroes, with whom the inhabitants of Meroz would not join.

Verse 24. Blessed above women shall Jael—] She shall be highly celebrated as a most heroic woman; all the Israelitish women shall glory in her. I do not understand these words as expressive of the divine approbation toward Jael. See the observations at the end of chap. iv. The word bless, both in Hebrew and Greek, often signifies, to praise, to speak well of, to celebrate. This is most probably its sense here.

Verse 25. She brought forth butter] As the word חֶמֶחַ chemah, here translated butter, signifies disturbed, agitated, &c. it is probable that buttermilk is intended. The Arabs form their buttermilk, by agitating the milk in a leathern bag; and the buttermilk is highly esteemed, because of its refreshing and cooling quality; but there is no reason why we may not suppose that Jael gave him cream. Sisera was not only thirsty, but was also exhausted with fatigue; and nothing could be better calculated to slake his thirst, and restore his exhausted strength, than a bowl of cream: and I am surprised that Mr. Harmer should see any difficulty in this. It is evident that Deborah wishes to convey the idea that Jael was more liberal and kind than Sisera had requested. He asked for water, and she brought him cream: and she brought it to him not in an ordinary pitcher, but in the most superb dish, or bowl, which she possessed. See at the end of chap. iv.

Verse 26. She smote off his head] The original does not warrant this translation; nor is it supported by fact. She smote his head, and transfixed him through the temples. It was his head that received the death wound, and the temples was the place, where this wound was inflicted. The manner in which Jael despatched Sisera seems to have been this: 1. Observing him to be in a profound sleep, she took a workman's hammer, probably a joiner's mallet, and with one blow on the head deprived him of all sense. 2. She then took a tent nail, and drove it through his temples, and thus pinned him to the earth; which she could not have done had she not previously stunned him with the blow on the head. Thus she first smote his head, and secondly pierced his temples.

Verse 27. At her feet he bowed] בין רגליה בין רגליה, "between her feet." After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

He bowed—he fell] He probably made some struggles after he received the blow on the head, but could not recover his feet.

Verse 28. Cried through the lattice] This is very natural: in the women's apartments in the East the windows are latticed, to prevent them from sending or receiving letters, &c. The latticing is the effect of the jealousy, which universally prevails in those countries.

Why is his chariot so long in coming?] Literally, Why is his chariot ashamed to come?

Dr. Lowth has very justly observed, that this is a striking image of maternal solicitude, and of a mind divided between hope and fear.

"The mother of Sisera looked out at a window:

* She cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot?

"Immediately, impatient of delay, she prevents the comforts of her companions; elate in mind, and bursting forth into female levity and jactation, impotent to hope for any thing, and drunk with her good fortune,

¹ Her wise ladies earnestly answered her.
Yea, she anxiously returned answer to herself;
Have they not spoil? have they not divided the spoil?"

"We see how consonant to the person speaking is every idea, every word. She dwells not upon the slaughter of the enemies, the number of the captives, the valour and great exploits of the victor: but, (burning with the female love of spoils,) on those things rather which captivate the light mind of the vainest woman; *damsels, gold, garments*. Nor does she dwell upon them only; but she repeats, she accumulates, she augments, every thing. She seems, as it were, to handle the spoils, dwelling as she does on every particular.

¹ Have they not spoil? have they not divided the prey?
A damsel, yea, two damsels to every man;
To Sisera, a prey of divers colours;
A prey of divers colours of needlework,
Finely coloured of needlework on both sides,
A spoil for adorning the neck."

"To enhance the beauty of this passage, there is, in the poetic conformation of the sentences, an admirable neatness in the diction, great force, splendour, accuracy; in the very redundancy of the repetitions the utmost brevity; and lastly, the most striking disappointment of the woman's hope, tacitly insinuated by that sudden and unexpected apostrophe,

¹ So let all thine enemies perish, O Jehovah!"

is expressed more fully and strongly by this silence than could have been painted by any colouring of words." See Dr. Lowth's 13th Prelection, Prov. iv. 18, 19.

"We cannot do better," says Dr. Dodd, "than to conclude this chapter with the words of *Pelicanus*: 'Let a Homer, or a Virgil, go and compare his poetry, if he be able, with the song of this woman; and, if there be any one who excels in eloquence and learning, let him celebrate the praises and learning of this panegyric, more copiously than I am able.'"

For other matters relative to this song I must refer to the two translations which immediately follow; and their authors' notes on them.

Dr. Kennicott says, "This celebrated song of triumph is most deservedly admired; though some parts of it are at present very obscure, and others unintelligible in our English version. Besides particular difficulties, there is a general one that pervades the whole; arising, as I humbly apprehend, from its being considered as *entirely* the song of *Deborah*. It is certain, though very little attended to, that it is said to have been sung by *Deborah* and by *BARAK*. It is also certain, there are in it parts which *Deborah* could not sing, as well as parts which *Barak* could not sing; and therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; while those words which seem most likely to have been sung by either party, should be assigned to their proper name; either to that of *Deborah* the prophetess, or to that of *Barak* the captain.

"For example: *Deborah* could not call upon *Deborah*, exhorting herself to awake, &c. as in ver. 12. neither could *Barak* exhort himself to arise, &c. in the same verse. Again, *Barak* could not sing *Till I, Deborah, arose a mother in Israel*, ver. 7. nor could *Deborah* sing about a *damsel or two* for every soldier, ver. 30. though indeed as to this last article the words are probably misunderstood. There are other parts also which seem to require a different rendering: ver. 2. for the avenging of *Israel*, where the address is probably to those who took the lead in *Israel* on this great occasion; for the address in the next words is to those among the people who were volunteers; as, again, ver. 9. Verses 11, 13, 14, and 15. have many great difficulties. It seems impossible that (ver. 23.) any person should be cursed for not coming to the help of *Jehovah*; to the help of *Jehovah* against the mighty. Nor does it seem more probable that *Jaël* should (in a sacred song) be styled *blessed above women*, for the death of *Sisera*. Ver. 25. mentions *butter*; of which nothing is said in the history, in chap. iv. 19. nor does the history say that *Jaël* smote off *Sisera's* head with a hammer; or indeed, that she smote it off at all; as here, ver. 26. Lastly, as to ver. 30. there being no authority for rendering the words a *damsel, or two damsels*, and the words in Hebrew being very much like two other words in this same verse, which make excellent sense here, it seems highly probable that they were

Dr. Kennicott's Version of the Song:

1. Then sang Deborah, and Barak the son of Abinoam, saying:
2. Deb. For the leaders who took the lead in Israel.
Bar. For the people who offered themselves willingly.
Both. Bless ye Jehovah!
3. Deb. Hear, O ye kings!
Bar. Give ear, O ye princes!
Deb. Unto Jehovah will sing.
Bar. I will answer in song to Jehovah!
Both. The God of Israel!

originally the same. And at the end of this verse, which contains an excellent compliment paid to the needlework of the daughters of *Israel*, and which is here put with great art in the mouth of *Sisera's* mother; the true sense seems to be, the hopes she had of some very rich prize to adorn HER OWN NECK." Kennicott's Remarks, page 94.

Dr. Hales observes, "That the design of this beautiful ode, which breathes the characteristic softness and luxuriance of female composition, seems to be twofold, *religious* and *political*: first, to thank God for the recent victory and deliverance of *Israel* from *Canaanitish* bondage and oppression; and next to celebrate the zeal and alacrity with which some of the rulers volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others who staid at home, and thus betrayed the public cause: and, by this contrast and exposure, to heal those fatal divisions among the tribes, so injurious to the commonwealth. The first verse, as a title, briefly recites the design or subject of the poem, which consists of eight stanzas.

"The first opens with a devout thanksgiving, to which she calls the attention of all, friends and foes.

"The second describes, in the sublime imagery of *Moses*, the magnificent scenes at mount Sinai, *Seir*, &c. in the deserts of *Arabia*; while they were led by the divine power and presence from *Egypt* to *Canaan*.

"The third, states their offending afterward, by their apostacies in serving new gods, as foretold by *Moses*, Deut. xxxii. 16, 17. and their consequent oppression by their enemies; the insecurity of travelling, and desertion of the villages, during the twenty years that intervened from the death of *Shamgar* till *Jaël's* exploit, and till *Deborah* became judge. By this time they were disarmed by the *Philistines* and *Canaanites*, and scarcely a sword or a spear to be seen in *Israel*. This policy was adopted by the *Philistines* in *Saul's* time, 1 Sam. xiii. 19. and was probably introduced before, when *Shamgar*, for want of other weapons, had recourse to an ox-goad, which was only left with them for the purpose of agriculture, 1 Sam. xiii. 21.

"The fourth, contrasts their present happy state of security from the incursions and depredations of their foes, especially at the watering-places, which were most exposed to attacks; owing to the divine protection which crowned the victory, the zeal, and exertions, of 'a remnant of the people,' or a part of the tribes, against the enemy, under her conduct; these were the midland tribes of *Ephraim*, *Manasseh*, and *Benjamin*; including, perhaps, *Judah* and *Simeon*, which bordered on *Amalek* southward, and *Issachar*, *Zebulun*, and *Naphtali*, northward.

"The fifth, censures the recreant tribes *Reuben* and *Gad*, beyond *Jordan* eastward; and *Dan* and *Asher*, on the Mediterranean sea westward; who deserted the common cause in consequence of their divisions, and their paltry attachment to their own concerns.

"The sixth, records the miraculous defeat of the confederate kings of *Canaan*, who were swept away by the torrents issuing from the different springs of the river *Kishon*, swollen by uncommon rains. *Meroz* was probably a place in the neighbourhood.

"The seventh, contains a panegyric on *Jaël*, who is here 'blessed above women,' for attempting an exploit above her sex to perform; and a picturesque description of her giving *Sisera* buttermilk to drink, which is considered as a great treat at present among the *Arabs*. Then follows a minute and circumstantial description of her mode of slaying him.

"The eighth, affords an admirable representation of the impatience of the mother of *Sisera*, at his delay in returning; her sanguine anticipation of his success; in which she dwells, not upon the greatness of his exploits, or the slaughter of his enemies, but upon the circumstances most likely to engage a light female mind, such as captive damsels and embroidered garments, or the spoils of victory, which she repeats and exemplifies with much grace and elegance.

"The unexpected and abrupt apostrophe which concludes the poem, *So perish all thine enemies, O Lord!* tacitly insinuates the utter disappointment of their vain hopes of conquest and spoil more fully and forcibly than any express declaration in words; while it marks the author's piety, and sole reliance upon the divine protection of his people, and the glorious prospect of a future and greater deliverance perhaps by the *Sun of Righteousness*." New Analysis of Chronology, page 304.

Dr. Hales's Version of the Song:

1. Then sang Deborah, and Barak son of Abinoam, (on the victory of) that day, on the avenging of wrongs in Israel;
2. (On the volunteering of the people; saying, Bless ye the Lord!
3. Hearken, O kings, (of Canaan) Give ear, O princes: (of the land's) I, even I, will sing unto the Lord; I will shout to the Lord, the God of Israel

Dr. Kennicott.

4. *Deb.* O Jehovah, at thy going forth from Seir,
At thy marching from the field of Edom,
Bar. The earth trembled, even the heavens poured down;
The thick clouds poured down the waters.
5. *Deb.* The mountains melted at Jehovah's presence.
Bar. Sinai itself, at the presence of Jehovah,
Both. The God of Israel.
6. *Deb.* In the days of Jahel, the highways were deserted.
In the days of Jahel, the highways were deserted.
Bar. For they who had gone by straight paths,
Passed by ways that were very crooked.
7. Deserted were the villages in Israel.
Deb. They were deserted till I, Deborah, arose;
Till I arose a mother in Israel.
8. They chose new gods!
Bar. Then when war was at the gates
Was there a shield seen, or a spear,
Among forty thousand in Israel?
9. *Deb.* My heart is toward the rulers of Israel;
Bar. Ye who offered yourselves unwilling among the people.
Both. Bless ye Jehovah!
10. *Deb.* Ye who rade upon white asses;
Ye who sit upon the seat of judgment.

11. *Bar.* And ye who travel upon the roads,
Talk of him with the voice of praise.
Deb. Let them who meet arrive at the watering-places
There show the righteous acts of Jehovah.
Bar. And the righteousness of the villages of Israel;
Then shall they go down to the gates;
Both. The people of Jehovah!
12. *Bar.* Awake, awake, Deborah!
Awake, awake, lead on the song.
Deb. Arise, Barak; and lead thy captivity captive,
Barak, thou son of Abinoam.
13. *Bar.* Then for the remainder descended after their chiefs,
Jehovah's people descended after me,
Against the mighty.

14. *Deb.* Out of Ephraim was their beginning at Mount Amalek;
And after them was Benjamin, against the outflow;
Bar. From Machir came masters in the art of war;
And from Zebulun, the ones who threw the dart.
15. *Deb.* The princes in Issachar were numbered
Together with Deborah and Barak.
Bar. And Issachar was the guard of Barak,
Into the valley sent close at his feet.
Deb. At the divisions of Reuben,
Great were the impressions of heart.
16. *Bar.* Why avenge thou among the rivulets?
What, to hear the bleatings of the flocks?
Deb. For the divisions of Reuben,
Great were the wounding of heart.
17. *Bar.* Gad dwelt quietly beyond Jordan;
And Dan, why avenge he in ships?
Deb. Asher continued in the harbour of the sea,
And remained among his craggy places.
18. *Bar.* Zebulun were the people, and Naphtali;
Deb. Who exposed their lives unto the death.
Both. On the heights of the field.

19. *Deb.* The kings came, they fought;
Then fought the kings of Canaan;
Bar. At Taanah, above the waters of Megiddo
The ruler of riches they did not receive.
20. *Deb.* From heaven did they fight;
The stars, from their lofty stations,
Fought against Sisera.
21. *Bar.* The river Kishon swept them away,
The river intercepting them; the river Kishon:
It was there my soul trod down strength.

22. *Deb.* It was then the hoofs of the cavalry were battered,
By the scamplings, the scamplings of its strong steeds.
23. *Bar.* Curse ye the land of Mesoz,
Bald the messenger of Jehovah:
Deb. Curse ye heavily inhabitants,
Because they came not for help.
Both. Jehovah was for help!
24. *Deb.* Praised among women will be Jaal,
The wife of Heber the Kenite;
Among women in the tent will she be praised.
25. *Bar.* He asked water, she gave him milk;
In a princely tent she brought it.
26. *Deb.* Her left hand she put forth to the nail,
And her right hand to the workman's hammer.
Bar. She struck Sisera, she smote his head;
Then she struck through, and pierced his temples.

27. *Deb.* At her feet he bowed, he fell
Bar. At her feet he bowed, he fell
Both. Where he bowed,
There he fell dead.
28. *Deb.* Through the window she looked out and called
Even the mother of Sisera, through the lattice;
Bar. Why is his chariot so long in coming?
'Why so slow are the steeds of his chariot?'
29. *Deb.* Her wise ladies answered her;
Nay, she returned answer to herself—
Bar. Have they not found, divided the spoil;
Embroidery, double embroidery for the captains' heads
A prize of divers colours for Sisera?
Deb. 'A prize of divers colours of embroidery;
& colour'd piece of double embroidery for
My neck, a prize.'
Chorus by Deborah and Barak.
31. So perish all thine enemies, O Jehovah!
Grant *Chorus by the whole procession.*
And let those who love him
Be as the sun going forth in his might.

Dr. Hales.

4. O Lord, on thy going forth from Seir,
On thy marching from the land of Edom,
The earth quak'd, the heavens dropt,
The clouds, I say, dropt water.
5. The mountains melted away
From the presence of the Lord;
Even Sinai himself, from the presence
Of the Lord, the God of Israel.
6. From the days of Shamgar, son of Anath,
To the days of Jahel, (through fear of the enemy)
The highways were infrequented,
And travellers walked through by-paths.
7. The villages were deserted;
They were deserted till I, Deborah, arose;
Till I arose (to be) a mother in Israel.
8. (The Israelites) had chosen new gods,
Therefore was war in their gates;
Was there a shield or a spear to be seen
Among forty thousand in Israel?
9. My heart is attached to the senators of Israel,
Who volunteered among the people.

10. Bless ye the Lord!
Ye that rade upon white asses,
Ye that sit in (the gates of) judgment
Extol (him,) ye travellers.
11. (Now) feed) from the poles of archers
At the watering places,
Here shall they rehearse the righteousness
Of the Lord, his righteousness
Toward the villages of Israel;
Now shall the people of the Lord
Go down to the gates of judgment in safety.
12. Awake, awake, Deborah;
Awake, awake, utter a song (of praise).
Arise now, Barak; lead thy captivity captive,
Thou son of Abinoam.
13. For (Gad) made a remnant of the people
Triumph over the nobles of the enemy;
The Lord made me triumph over the mighty.
14. From Ephraim unto Amalek was their root;
Near to them (Ephraim) was Benjamin, among thy people;
From Machir, (Manasseh) came down the senators;
And from Zebulun, they that write with the pen of the scribe.
15. The princes in Issachar (were) with Deborah;
Even Issachar (as well as) Barak (Naphtali).
He was set on foot into the valley;
For the divisions of Reuben
(I told) great griefs of heart.

16. Why avenge thou among the sheepfolds?
To hear the bleatings of the flocks?
For the divisions of Reuben
(I told) great griefs of heart.
17. (Why) avenge Gilead (Gad) beyond Jordan;
And Dan remain in his ships?
(Why) did Asher sit in his seaports,
And continue in his craggy places?
18. (While) the people of Zebulun harried their lives unto death,
And of Naphtali, in the heights of the field.
19. The kings came, they fought;
The kings of Canaan fought in Taanah,
Near the waters of Megiddo;
But they gained no lure thereby.)
20. The stars of heaven fought in their courses;
They fought against Sisera.
21. The torrents of Kishon swept them away;
The torrent of Kedemunnin,
The torrent of Kison. O my soul,
Thou hast trodden down strength!
22. Then were the horsehoofs trodden by the gallings;
The gallings of their great men.
23. Curse ye Mesoz, saith the angel of the Lord;
Bitterly curse her inhabitants,
Because they came not to the aid of the Lord;
To the aid of the Lord among the mighty.

24. Blessed above women be Jaal,
The wife of Heber the Kenite;
Blessed be she above women in the tent.
25. He asked water and she gave him milk;
She brought forth butter in a princely tent.
26. She put her hand to the nail,
And her right hand to the workman's hammer;
And she smote Sisera;
She pierced his head, she penetrated,
And she perforated his temples.
27. Between her feet he bowed, he fell, he lay
Where he bowed, he bowed, he fell;
Where he bowed, there he fell down slain.
28. The mother of Sisera looked through the window,
And exclaimed through the lattice,
Why is his chariot so long in coming?
Why linger the steps of his steeds?
29. Her wise ladies answered their mistress,
Yea, she returned answer to herself,
30. Have they not found?
Have they not divided the spoil?
To each a damsel, or two apiece;
To Sisera himself an spoil of divers colours,
A spoil of divers colours embroidered.
Of divers colours embroidered on both sides.
A spoil for (adorning) his neck.
31. So perish all thine enemies, O Lord!
But let thy friends
As the sun going forth in his strength.

Other attempts have been made to do justice to this very sublime song; and much yet remains to be done. The best means of ascertaining the sense and import of the various images and allusions contained in it, is, in my opinion, the following:—1. Take the Hebrew text, as it stands printed in the *hemistich form*, in Kennicott's Hebrew Bible. 2. Collate this text with the *Septuagint, Chaldee, Syriac, Vulgate, and Arabic versions, and the various readings in Kennicott and De Rossi.* 3. Consult the writers in the *Crîtici Sacri.* And, 4. Carefully attend to the allusions made to Asiatic customs. I would gladly save my readers all this trouble, but it would extend the commentary beyond the size of the whole book, which would not comport with the brevity which I study.

From this song, as well as from that of Moses, Deut. xxxii. we see that the *first*, as also the *best poets*, of anti-

quity, were found among the *Hebrews*; and that the *art of poetry* was highly cultivated among them many hundreds of years before *Greece*, or any other country of the world, could boast of *ode*, or *epic*, or any kind of poetic composition. The idolizers of Greece and Italy should not forget this; to Hebrew models both Greeks and Romans owe much of their perfection. Why are not these more studied? Why do we not go to the "fountain head?" To all the searchers after the venerable remains of antiquity, especially to *poets*, I would address the words of the old prophet:

Dardanianus dicit, quæ vos a stirpe perennem
Prælia tulit illius, ædemque ubera læto
Accipimus reditus: accipimus eripuisse matrem.
Virg. Æn. li. vs. 84.
Ye valiant sons of Troy, the land that bore
Four mighty ancestors to light before
Once more their great descendants shall embrace
Go; seek the ancient mother of your race.
Pis.

CHAPTER VI.

The Israelites again do evil, and are delivered into the hands of the Midianites; by whom they are oppressed seven years, 1-2. Different tribes spoil their harvest, and take away their cattle, 3-5. They cry unto the Lord, and he sends them a prophet to reprove and instruct them, 6-10. An angel appears unto Gideon, and gives him commission to deliver Israel; and works several miracles, to prove that he is divinely appointed for this work, 11-24. Gideon builds an altar to the Lord, under the name of Jehovah-Shalom; and throws down the altar of Baal, 24-27. The townsfolk conspire against him; he expostulates with them, and they are pacified, 28-32. The Midianites and Amalekites gather together against Israel; Gideon summons Manasseh, Asher, Zebulun, and Naphtali, who join his standard, 33-45. The miracle of the fleece of wool, 36-40.

A. M. 2752.
B. C. 1252.
An. Exod. lxx.
223.
Arno ante
l. Olymp. 478.
A. M. 2752-
2759.
B. C. 1252-
1245.
An. Exod. lxx.
228-246.
Arno ante
l. Olymp. 478-
490.

AND the children of Israel did evil in the sight of the LORD; and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

a Ch. 2. 19-b Hab. 3. 7-c Heb. see *striding*-d 1 Sam. 13. 6. Heb. 11. 39. e Ch. 3. 13-f Gen. 22. 1. Ch. 7. 12-g 9. 10. 1 Kings 4. 30. Job. 1. 3-h Lev. 26. 16. Deut. 24. 30. 31. Mic. 6. 13-h Or, *coat*-i Ch. 7. 12-k Ch. 3. 15. Hos. 5. 13. l Heb. a man, a prophet.-m Psalms 44. 2. 3.-n 2 Kings 17. 35, 37, 38. Jer. 10. 2. o Josh. 17. 2.

NOTES ON CHAPTER VI.

Verse 1. *Delivered them into the hand of Midian*] The Midianites were among the most ancient and inveterate of the enemies of Israel. They joined with the Moabites to seduce them to idolatry, and were nearly extirpated by them. Num. xxxi. The Midianites dwelt on the eastern borders of the Dead sea: and their capital was Arnon.

Verse 2. *Made them the dens which are in the mountains*] Nothing can give a more distressing description of the state of the Israelites than what is here related. They durst not reside in the plain country, but were obliged to betake themselves to dens and caves of the mountains, and live like wild beasts; and were hunted like them by their adversaries.

Verse 3. *Children of the East*] Probably those who inhabited Arabia Deserta: Ishmaelites.

Verse 4. *Encamped against them*] Wandering hordes of Midianites, Amalekites, and Ishmaelites, came, in the times of harvest and autumn, and carried away their crops, their fruit, and their cattle. And they appear to have come early, encamped in the plain, and watched the crops till they were ready to be carried off.

Till thou come unto Gaza] That is, the whole breadth of the land, from Jordan to the coast of the Mediterranean sea. Thus the whole land was ravaged, and the inhabitants deprived of the necessities of life.

Verse 5. *They came up with their cattle and their tents*] All this proves that they were different tribes of wanderers, who had no fixed residence; but, like their descendants, the Bedouins, or wandering Arabs, removed from place to place to get prey for themselves, and forage for their cattle.

Verse 6. *The Lord sent a prophet*] The Jews say that this was Phinehas; but it is more likely that it was some prophet or teacher raised up by the Lord, to warn and instruct them. Such were his witnesses; and they were raised up from time to time, to declare the counsel of God to his rebellious people.

Verse 11. *There came an angel of the Lord*] The prophet came to teach and exhort: the angel comes to confirm the words of the prophet; to call and commission him who was intended to be their deliverer; and to work miracles, in order to inspire him with supernatural courage, and a confidence of success.

His son Gideon threshed wheat] This is not the only instance in which a man, taken from agricultural employments, was made general of an army, and the deliverer of his country. Shamgar was evidently a ploughman; and

8 That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land;

10 And I said unto you, I am the Lord your God: fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the Lord said unto him, Surely I

p Heb. 11. 32. called *Gideon*-r Heb. to cause it to flee-q Chap. 13. 3. Luke 1. 11. 28-r 1. Josh. 1. 5-s-t 30 Psa. 139. 19. Isaiah 52. 1. 2. 63. 15. Psa. 44. 1. u 2 Chron. 15. 2-x 1 Sam. 12. 11. Heb. 11. 32. 34.-y Josh. 1. 2. Ch. 4. 6.-z See Num. 9. 21.-a Heb. my thousand is the meanest. Exod. 18. 21, 23. Mic. 5. 2-b 1 Exod. 2. 12. Josh. 1. 5.

with his ox-goad he slew many Philistines, and became one of the deliverers of Israel. *Cincinnatus* was taken from the plough, and was made dictator and commander-in-chief of the Roman armies. There is a great similarity between his case and that of Gideon.

Threshed wheat by the wine-press] This was a place of privacy; he could not make a threshing-floor in open day, as the custom was, and bring either the wheel over the grain, or tread it out with the feet of the oxen, for fear of the Midianites, who were accustomed to come and take it away as soon as threshed. He got a few sheaves from the field, and brought them home to have them privately threshed for the support of the family. As there could be no vintage among the Israelites, in their present distressed circumstances, the wine-press would never be suspected by the Midianites to be the place of threshing corn.

Ophrah, or *Ephra*, was a city, or village rather, in the half-tribe of Manasseh, beyond Jordan.

Verse 12. *The Lord is with thee*] "The Word of the Lord is with thee, thou mighty man of valour." *Targum*. It appears that Gideon had proved himself, on former occasions, to be a man of courage and personal prowess; and this would naturally excite the confidence of his countrymen. God chooses for his work those instruments which, in the course of his operations in nature and providence, he has qualified for his purpose. The instruments thus chosen are generally unlikely; but they will be ever found the best qualified for the divine employment.

Verse 13. *And Gideon said unto him*] This speech is remarkable for its energy and simplicity; it shows, indeed, a measure of despondency; but not more than the circumstances of the case justified.

Verse 14. *Go in this thy might*] What does the angel mean? He had just stated that *Jehovah was with him*; and he now says, *Go in this thy might*; i. e. in the might of Jehovah, who is with thee.

Verse 15. *Wherewith shall I save Israel?*] I have neither men nor money.

Behold, my family is poor in Manasseh] רחוק אלמי חרלי *behold, my thousand is impoverished*. Tribes were anciently divided into *tens*, and *fifties*, and *hundreds*, and *thousands*: the *thousands*, therefore, marked grand divisions; and, consequently, numerous families: Gideon here intimates, that the families of which he made a part were very much diminished. But if we take אלמי *alapey*, for the contracted form of the plural, which is frequently, in Hebrew nouns, joined with a verb in the singular; then

will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

22 And when Gideon perceived that he was

e Exod. 4. 1-5. Ver. 26, 37. 2 Kings 20. 8. Isa. 86. 17. Jer. 7. 11. — 1 Gen. 18. 3, 5. Ch. 13. 15. — or, meat-offering. — f Gen. 15. 6, 7, 8. — g Heb. a kid of the goats. — h Ch. 13. 19. 1 See 1 Kings 13. 33, 34. — i Lev. 9. 24. 1 Kings 13. 35. 2 Chron. 7. 1. — j Ch. 13. 21. — k Gen.

the translation will be, "the thousands in Manasse are thinned;" i. e. this tribe is greatly reduced, and can do little against their enemies.

Verse 16. *Thou shalt smite the Midianites as one man.* Thou shalt as surely conquer all their host, as if thou hadst but one man to contend with; or, thou shalt destroy them to a man.

Verse 17. *Show me a sign*] Work a miracle, that I may know that thou hast wisdom and power sufficient to authorize and qualify me for the work.

Verse 18. *And bring forth my present*] My mincha; generally an offering of bread, wine, oil, flour, and such like. It seems from this, that Gideon supposed the person to whom he spoke to be a divine person. Nevertheless, what he prepared and brought out, appears to be intended simply as an entertainment to refresh a respectable stranger.

Verse 19. *Made ready a kid—the flesh he put in a basket, and he put the broth in a pot*] The manner in which the Arabs entertain strangers will cast light on this verse. Dr. Shaw observes, "Besides a bowl of milk, and a basket of figs, raisins, or dates, which, upon our arrival, were presented to us, to stay our appetite, the master of the tent fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cucasee: the rest was made kab-ab, i. e. cut to pieces and roasted, which we reserved for our breakfast or dinner next day." May we not suppose, says Mr. Harmer, that Gideon, presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial; that he immediately killed a kid, seethed part of it, and when ready brought out the stewed meat in a pot, with unleavened cakes of bread, which he had baked; and the other part, the kab-ab, in a basket, for him to carry with him, for some after repast in his journey. See *Shaw's and Poccoek's Travels*; and *Harmer's Observations*.

Brought it out unto him under the oak] Probably where he had a tent, which, with the shade of the oak, sheltered them from the heat of the sun, and yet afforded the privilege of the refreshing breeze. Under a shade, in the open air, the Arabs to the present day, are accustomed to receive their guests.

Verse 20. *Take the flesh, &c.*] The angel intended to make the flesh and bread an offering to God, and the broth a libation.

Verse 21. *The angel—put forth the end of the staff*] He appeared like a traveller with a staff in his hand: this he put forth; and, having touched the flesh, fire rose out of the rock and consumed it. Here was the most evident proof of supernatural agency.

Then the angel—departed out of his sight.] Though the angel vanished out of his sight, yet God continued to converse with him, either by secret inspiration in his own heart, or by an audible voice.

Verse 22. *Alas, O Lord God! for because I have seen*] This is an elliptical sentence, a natural expression of the distressed state of Gideon's mind: as if he had said, Have mercy on me, O Lord God! else I shall die; because I have seen an angel of Jehovah face to face. We have fre-

quently seen that it was a prevalent sentiment, as well before as under the law, that if any man saw God, or his representative angel, he must surely die. On this account Gideon is alarmed, and prays for his life. This notion prevailed among the heathens; and we find an instance of it in the fable of Jupiter and Semele. She wished to see his glory; she saw it, and was struck dead by the effulgence. See the notes on Exod. xxxiii. 20. We find that a similar opinion prevailed very anciently among the Greeks: In the hymn of Callimachus, Εἰς Δούτρα τῆς Παλλὰδος, ver. 100. are these words:

23 And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early

16. 13. & 32. 30. Exod. 33. 20. Ch. 13. 22. — Dan. 10. 19. — That is, the LORD send peace. See Gen. 22. 14. Exod. 17. 15. Jer. 33. 16. Ezek. 48. 35. — p Ch. 8. 32. — q Or, and. — r Exod. 34. 18. Deut. 7. 5. — t Heb. strong place. — u Or, in an orderly manner.

quently seen that it was a prevalent sentiment, as well before as under the law, that if any man saw God, or his representative angel, he must surely die. On this account Gideon is alarmed, and prays for his life. This notion prevailed among the heathens; and we find an instance of it in the fable of Jupiter and Semele. She wished to see his glory; she saw it, and was struck dead by the effulgence. See the notes on Exod. xxxiii. 20. We find that a similar opinion prevailed very anciently among the Greeks: In the hymn of Callimachus, Εἰς Δούτρα τῆς Παλλὰδος, ver. 100. are these words:

Κρονίος δ' ὠδὲ λεγόντι νομοί,
Ὅς με τιν' ἀθανάτων, ὅσα μη θεὸς αὐτοῦ ἴληται
Ἀθρήση, μισθὸν τούτων ἰδεῖν μεγάλην.

"The laws of Saturn enact, that if any man see any of the immortal gods, unless that god himself shall choose it, he shall pay dearly for that sight."

Verse 23. *Fear not: thou shalt not die*] Here the discovery is made by God himself: Gideon is not curiously prying into forbidden mysteries; therefore he shall not die.

Verse 24. *Gideon built an altar—and called it Jehovah-shalom*] The words יהוה שָׁלוֹם Yehovah Shalom, signify The Lord is my peace; or, The Peace of Jehovah: and this name he gave the altar, in reference to what God had said, ver. 23. *Peace be unto thee*, יְרֵךְ שָׁלוֹם יְהוָה leka: "peace to thee;" which implied not only a wish, but a prediction: of the prosperous issue of the enterprise in which he was about to engage. It is likely that this is the altar which is mentioned in ver. 26. and is spoken of here merely by anticipation.

Verse 25. *Take thy father's young bullock, even the second bullock*] There is some difficulty in this verse; for, according to the Hebrew text, two bullocks are mentioned here; but there is only one mentioned in ver. 26 and 28. But what was this second bullock? Some think, that it was a bullock that was fattened in order to be offered in sacrifice to Baal. This is very probable; as the second bullock is so particularly distinguished from another which belonged to Gideon's father. As the altar was built upon the ground of Josiah, yet appears to have been public property, (see ver. 29 and 30.) so this second or was probably reared and fattened at the expense of the men of that village; else why should they so particularly resent its being offered to Jehovah?

Verse 26. *With the wood of the grove*] It is probable that אֲשֵׁרָה Asherah here signifies Astarte; and that there was a wooden image of this goddess on the altar of Baal. Baal-peor was the same as Priapus, Astarte as Venus; these two impure idols were proper enough for the same altar. In early times, and among rude people, the images of the gods were made of wood. This is the case still with the inhabitants of the South Sea Islands, with the Indians of America, and with the inhabitants of Ceylon: many of the images of Budhoo are of wood. The Scandinavians also had wooden gods.

Verse 27. *He feared his father's household*] So it appears that his father was an idolater: but as Gideon had ten men of his own servants, whom he could trust in this matter, it is probable that he had preserved the true faith, and had not bowed his knee to the image of Baal.

in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death while it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the East, were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

The Lord commands Gideon to make a selection of a small number of his men to go against the Midianites. Three hundred only are selected; and into the hands of these God promises to deliver the whole Midianitish host, 1-8. Gideon is directed to go down into the host in the night, that he may be encouraged on hearing what they say, 9-12. He obeys, and hears a Midianite tell a remarkable dream unto his fellow, which produced the success of his attack, 13-15. He takes encouragement, divides his men into three companies, gives a trumpet, with a lighted lamp concealed in a pitcher, with directions how to use them, 16-18. They come to the Midianitish camp at night, when all awoken blowing their trumpets, and exposing their lamps, the Midianites are thrown into confusion, fly, and are stopped by the Ephraimites at the passage of Jordan, and slain, 19-24. Oreb and Zeeb, two Midianitish princes, are slain, 25.

THEN Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

v That is, Let Baal plead. — 1 Sam. 12. 11. 2 Sam. 11. 21. Jerubbesheth; that is, Let the shameful thing plead. — See Jer. 11. 13. Hos. 9. 10. — x Ver. 3. — y Josh. 17. 16.

An. Eccl. lxx. 466. Annoto. I. Olymp. 469. x Ch. 3. 10. 1 Chron. 12. 18. 2 Chron. 24. 30. — Heb. clothed. — y Numb. 10. 3. Ch. 3. 27. z Heb. was called after him. — See Exod. 4. 3, 4, 6, 7. — Gen. 18. 32. — Ch. 6. 32.

Verse 28. The second bullock was offered.] It appears that the second bullock was offered, because it was just seven years old, ver. 25. being calved about the time that the Midianitish oppression began; and it was now to be slain, to indicate that their slavery should end with its life. The young bullock, ver. 25. is supposed to have been offered for a peace-offering; the bullock of seven years old, for a burnt-offering.

Verse 29. Gideon the son of Joash hath done this thing.] They fixed on him the more readily, because they knew he had not joined with them in their idolatrous worship.

Verse 30. The men of the city said.] They all felt an interest in the continuance of rites, in which they had often many sensual gratifications. Baal and Ashtaroth would have more worshippers than the true God; because their rites were more adapted to the fallen nature of man.

Verse 31. Will ye plead for Baal?] The words are very emphatic: "Will ye plead in earnest ריבין for Baal? Will ye really save him? If he be God, אלהים Elohim, let him contend for himself, seeing his altar is thrown down." The paragogic letters in the words plead and save greatly increase the sense. Joash could not slay his son; but he was satisfied he had insulted Baal: if Baal were the true God, he would avenge his own injured honour. This was a sentiment among the heathens. Thus Tacitus, lib. 1. c. 73. A. U. C. 768. mentioning the letter of Tiberius to the consuls in behalf of Cassius and Rubrius, two Roman knights, one of whom was accused of having sold a statue of Augustus in the auction of his gardens; and the other of having sworn falsely by the name of Augustus, who had been deified by the senate: among other things he said, Non ideo decretum patri suo caelum, ut in perniciem cirium is honor revertetur. Nec contra religiones fieri quod effries ejus, ut alia nominum simulachra venditionibus hortorum, et domuum accedant. Jusjurandum perinde estimandum quam si Jovem sefellisset: deorum injuriam diis curae. "That divine honours were not decreed to his father (Augustus) to lay snares for the citizens: and if his statue, in common with the images of the gods in general, was put up to sale with the houses and gardens, it could not be considered an injury to religion. That any false oath must be considered as an attempt to deceive Jupiter himself; but the gods themselves must take cognizance of the injuries done unto them." Livy has a similar sentiment, Hist. lib. x. c. 6. where, speaking of some attempts made to increase the number of the augurs out of the commons, with which the senators were displeas'd; but, says he, Simulabant ad deos id magis, quam ad se pertinere; ipso viros, ne sacra sua polluantur. "They pretend that these things belonged more to the gods than themselves; and that they

should take care that their sacred rites were not polluted."

Verse 32. He called him Jerubbaal] Let Baal contend; changed, 2 Samuel xi. 31. into Jerubbesheth, he shall contend against confusion or shame; thus changing Baal, lord, into Bosheth, confusion or ignominy. Some think that Jerubbaal was the same with Jerombalus, who, according to Sanchoniatho and Porphyry, was a priest of Jeno. But the history of Sanchoniatho is probably a forgery of Porphyry himself, and worthy of no credit.

Verse 33. Then all the Midianites.] Hearing of what Gideon had done, and apprehending that this might be a forerunner of attempts to regain their liberty; they formed a general association against Israel.

Verse 34. The Spirit of the Lord came upon Gideon.] He was endued with preternatural courage and wisdom.

Verse 36. If thou wilt save Israel.] Gideon was very bold; and God was very condescending. But probably the request itself was suggested by the Divine Spirit.

On the miracle of the fleece, dew, and dry ground, Origen, in his eighth homily on the Book of Judges, has many curious and interesting thoughts. I shall insert the substance of the whole.

The fleece is the Jewish nation. The fleece covered with dew, while all around is dry; the Jewish nation favoured with the law and the prophets. The fleece dry; the Jewish nation cast off for rejecting the Gospel. All around watered; the Gospel preached to the Gentiles, and they converted to God. The fleece on the threshing-floor; the Jewish people in the land of Judea, winnowed, purged, and fanned by the Gospel. The dew wrung out into the bowl; the doctrines of Christianity, extracted from the Jewish writings, shadowed forth by Christ's pouring water into a basin, and washing the disciples' feet. The pious father concludes that he has now wrung this water out of the fleece of the Book of Judges, as he hopes by and by to do out of the fleece of the Book of Kings; and out of the fleece of the Book of Isaiah or Jeremiah; and he has received it into the basin of his heart, and there conceived its true sense; and is desirous to wash the feet of his brethren, that they may be able to walk in the way of the preparation of the Gospel of peace. ORIGEN, Op. vol. ii. pag. 475. edit. Benedict.

All this, to some, will doubtless appear trifling; but it is not too much to say, that scarcely any pious mind can consider the homily of this excellent man without drinking into a measure of the same spirit; so much sincerity, deep piety, and unction, appear throughout the whole.

NOTES ON CHAPTER VII.

Verse 1. Then Jerubbaal, who is Gideon.] It appears that Jerubbaal was now a surname of Gideon, from the

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return, and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host: for I have delivered it into thine hand.

¶ Deut. 8. 17. Isai. 10. 13. 1 Cor. 1. 29. 2 Cor. 4. 7.—h Deut. 20. 8. 1 Mac. 3. 56. 1 Sam. 14. 6.—k Gen. 46. 2, 3.—l Ver. 13. 14, 15.—See Gen. 24. 14. 1 Sam. 14. 9, 10.

circumstance mentioned ch. vi. ver. 32. See ch. viii. ver. 35.

The well of Harod] If this was a town or village, it is nowhere else mentioned. Probably as חרוד *charad*, signifies to shake or tremble through fear, the fountain in question may have had its name from the terror and panic with which the Midianitish host was seized at this place.

Verse 2. *The people that are with thee are too many*] Had he led up a numerous host against his enemies, the excellence of the power by which they were discomfited, might have appeared to be of man and not of God. By the manner in which this whole transaction was conducted, both the Israelites and Midianites must see that the thing was of God. This would inspire the Israelites with confidence, and the Midianites with fear.

Verse 3. *Whosoever is fearful and afraid, let him return—from mount Gilead.*] Gideon was certainly not at mount Gilead at this time; but rather near mount Gilboa. Gilead was on the other side of Jordan: Calmet thinks there must either have been two Gileads, which does not, from the Scripture, appear to be the case; or that the Hebrew text is here corrupted; and that for Gilead we should read Gilboa. This reading, though adopted by Houbigant, is not countenanced by any MS. nor by any of the versions.

Dr. Hales endeavours to reconcile the whole, by the supposition that there were in Gideon's army many of the eastern Manassites, who came from mount Gilead; and that these were more probably afraid of their neighbours, the Midianites, than the western tribes were; and therefore, proposes to read the text thus: *Whosoever from mount Gilead is fearful and afraid, let him return (home) and depart early.* So there returned (home) twenty-two thousand of the people. Perhaps this is, on the whole, the best method of solving this difficulty.

There returned of the people twenty and two thousand] Gideon's army was at this time thirty-two thousand strong: and after the above address twenty-two thousand went away. How astonishing, that in thirty-two thousand there should be found not less than twenty-two thousand poltrons; who would neither fight for God nor their oppressed country! A state of slavery debases the mind of man, and renders it incapable of being influenced by the pure principles of patriotism or religion. In behalf of the army of

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say: and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

12 And the Midianites, and the Amalekites, and all the children of the East, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men into three companies, and he put a trumpet in every man's hand with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that

m Or, ranks by fire. Exod. 13. 18.—n Chap. 6. 5, 33. & 8. 10.—o Heb. the breaking thereof.—p Chap. 7. 7.—q Heb. trumpets in the hand of all of them.—r Or, firebrands, or, torches.

Gideon we may say, if the best appointed armies in Europe had the same address, *bonâ fide*, from their generals, as the Israelites had, at least an equal proportion would return home.

Verse 5. *Every one that lapped of the water—as a dog*] The original word *ph' yalok*, is precisely the sound which a dog makes when he is drinking.

Verse 6. *The number of them that lapped*] From this account it appears, that some of the people went down on their knees; and, putting their mouths to the water, sucked up what they needed; the others stooped down; and taking up water in the hollow of their hands, applied it to their mouth.

Verse 8. *So the people took victuals*] The three hundred men that he reserved took the victuals necessary for the day's expenditure, while the others were dismissed to their tents and their houses as they thought proper.

Verse 9. *I have delivered it into thine hand.*] I have determined to do it; and it is as sure as if it were done.

Verse 11. *Unto the outside of the armed men*] No doubt the vast multitudes of Midianites, &c. which came merely for plunder, were wholly unarmed; but they had a guard of armed men, as all the caravans have; and those guards were on the outside of the multitudes: it was to these that Gideon and his servant came.

Verse 13. *Told a dream*] Both the dream and the interpretation were inspired by God, for the purpose of increasing the confidence of Gideon, and appalling his enemies.

Verse 14. *Into his hand hath God delivered Midian*] This is a full proof that God had inspired both the dream and its interpretation.

Verse 16. *He divided the three hundred men*] Though the victory was to be from the Lord, yet he knew that he ought to use prudent means; and those which he employed on this occasion were the best calculated to answer the end. If he had not used these means, it is not likely that God would have delivered the Midianites into his hands. Sometimes, even in working a miracle, God will have natural means used: *Go, dip thyself seven times in Jordan;—Go, wash in the pool of Siloam.*

Verse 18. *The sword of the Lord and of Gideon.*] The word *חֶרֶב cherib*, "sword," is not found in this verse, though it is necessarily implied, and is found in ver. 20. But it is found in this place in the *Chaldee, Syriac*, and

were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *vihal*: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men

of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other side Jordan.

CHAPTER VIII.

The Ephraimites are angry with Gideon, because he did not call them particularly to his assistance; he pacifies them, 1-3. Gideon and his three hundred men pass over Jordan, pursuing the Midianites; and being faint, ask victuals from the princes of Succoth, but are refused, 4-7. They make the like application to the people of Peniel, and are also refused, 8, 9. Gideon defeats Zebah and Zalmunna, the two kings of Midian, and takes them prisoners, 10-12. He chastises the men of Succoth and Peniel, 13-17. He slays Zebah and Zalmunna, who had killed his brethren, 18-21. The Israelites offer him the kingdom, which he refuses, 22, 23. He requires from them the gold rings which they had taken from the Labanites, and makes an ephod, which he sets up at (Ophrah); and it became an instrument of idolatry, 24-28. The land enjoys peace forty years; Gideon dies, having seventy-one sons, 29-32. The Israelites fall into idolatry, and forget their obligations to Gideon's family, 33-35.

AND the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the

An. Exord. lxx. 266. Anno ante 1. Olymp. 460.

1 Ver. 13, 22. — 1 Ver. 18. — 2 Exod. 14, 13, 14. 3 Chron. 20, 17. — 4 Kings 7, 7, 15. 5 Job. 6, 5, 16, 20. — 6 2 Cor. 4, 7. — 7 Ps. 83, 9. Lat. 9, 4. — 8 1 Sam. 14, 26. 9 Chron. 22, 22. — 10 Cr. 2. — 11 Heb. 2p. — 12 Ch. 3, 27.

1 Chap. 8, 22. — 2 John 1, 28. — 3 Chap. 8, 3, 3. Ps. 83, 11. — 4 Lat. 10, 25. — 5 Ch. 8, 4. 6 Ch. 12, 1. 7 1 Sam. 19, 11. — 8 Heb. What thing is this thou hast done unto us? 9 Heb. strongly. — 10 Ch. 7, 24, 25. Phil. 2, 3.

Arabic; and in eight of Kennicott's and De Rossi's MSS. The reading appears to be genuine.

Verse 20. Blew the trumpets, and brake the pitchers] How astonishing must the effect be (in a dark night) of the sudden glare of three hundred torches, darting their splendor in the same instant on the half-awakened eyes of the terrified Midianites; accompanied with the clangour of three hundred trumpets, alternately mingled with the thundering shout of יצוהו יצוהו יצוהו layhovah ulgideon, "a sword for the Lord and for Gideon!"

Origen, in his ninth homily on this book, makes these three hundred men types of the preachers of the Gospel; their trumpets of the preaching of Christ crucified; and their lights or torches, of the holy conduct of righteous men. In some verses of an ancient author, attributed to Tertullian, and written against the heretic Marcion, Gideon's three hundred men are represented as horsemen; and in this number he finds the mystery of the cross, because the Greek letter T tau, which is the numeral for 300, is itself the sign of the cross. The verses, which may be found in vol. v. of the Ptaurian Collection of the Latin heathen and Christian poets, Advers. Marcion, lib. 3. ver. 18 as being very curious, and not often to be met with, I shall here subjoin:

Be quibus ut Gideon dux agminis acit in hostem, Non virtus sua tunciam acquirere gerit. Firmatusque fide signum petit excita bellum, Quis aut non possit, nisi possit vincere mentis, Tollit ut in votum possidem de rove manderet, Et illius omnia circum victricis iaceret, Sic Indicorum palmam coalescere munda; Quis iterum solo remaneret stratis sicco, Sic audent tollere vorandi nocte liquoris, Sic sternit signo praedonum velleis acceros. Congregans populo Christi, sine mille multo; Torquentem equite (numeros) Tau littera Graeca Armatus, inclausus et corvibus ore canum. Illius erat populus oritur de armine sacro. Non illius variis gentes suaeque per orbem; Verbum quod nativis, sed nax est morbis imago. Tau signum crucis et corvus praecordia vitae. Lucentesque fauces in lychno optinans ardere.

Gideon, here in arms, was captain of the host, and acquired redemption for his people, but not by his own power. By which he might know whether or not he should be successful in battle. A fleece was so placed by night, that it might be wet with dew; and all the surrounding earth remain dry. By this he was to learn that he should gain the victory over his enemies. The sign was reversed, the fleece remaining dry while all the ground was a moist; and by this sign he was to know that he should slaughter those troops of robbers. The people of Christ conquer without any military force. These hundred horsemen (for the Greek letter T tau, is the emblem of the number,) armed with torches, and blowing with trumpets. The fleece of the sheep are the people sprung from the Messiah; and the earth are the various nations dispersed over the world. It is the side of which nourishes; but right is the image of death. Tau is the sign of the cross, and the trumpets the emblems of the heralds of Hc, and the burning torches in the pitchers the emblems of the Holy Spirit.

We see here what abstruse meanings a strong imagination, assisted by a little piety, may extract from what was never intended to be understood as a mystery.

Verse 21. They stood every man in his place] Each of the three companies kept its station, and continued to sound their trumpets. The Midianites seeing this, and believing that they were the trumpets of a numerous army which had then penetrated their camp, were thrown instantly into confusion; and supposing that their enemies

were in the midst of their victory, they turned their swords against every man they met; while, at the same time, they endeavoured to escape for their lives. No stratagem was ever better imagined, none better executed, and none more completely successful.

Verse 22. Fled to Beth-shittah] This is nowhere else mentioned in Scripture.

Zererath] This and Tabath are nowhere else to be found. Abel-meholah] This was the birth-place of the prophet Elisha, 1 Kings xix. 16. It was beyond Jordan, in the tribe of Manasseh, 1 Kings iv. 12. The Zartana mentioned in this last quoted verse, was probably the same as Zererath. Its situation corresponds well with Abel-meholah.

Verse 23. The men of Israel gathered] It is very likely that these were some persons whom Gideon had sent home the day before, who now hearing that the Midianites were routed, went immediately in pursuit.

Verse 24. Take before them the waters unto Beth-barah] This is probably the same place as that mentioned, John i. 28. where the Hebrews forded Jordan under the direction of Joshua. To this place the Midianites directed their flight, that they might escape into their own country; and here, being met by the Ephraimites, they appear to have been totally overthrown, and their two generals taken.

Verse 25. They slew Oreb upon the rock Oreb] These two generals had taken shelter, one in the cavern of a rock, the other in the vat of a wine-press; both of which places were, from this circumstance, afterwards called by their names.

Brought the heads of Oreb and Zeeb to Gideon] Oreb signifies a raven; and ZEEB, a wolf. In all ancient nations we find generals and princes taking their names from both birds and beasts: the Romans had their Gracchi, jackdaws; Corvini, crows; Aquilini, eagles, &c. We have the same in our Crows, Wolfs, Lions, Hawks, Bulls, Kids, &c. Among barbarous nations, the head of the conquered chief was often brought to the conqueror. Pompey's head was brought to Caesar, Cicero's head to Mark Antony, the heads of Ahab's children to Jehu, &c. These barbarities are not often practised now, except among the Mohammedans, or the savages of Africa and America; and, for the credit of human nature, it is a pity that such barbaric atrocities had ever been committed.

NOTES ON CHAPTER VIII.

Verse 1. The men of Ephraim said] This account is no doubt displaced; for what is mentioned here could not have taken place till the return of Gideon from the pursuit of the Midianites; for he was not yet passed Jordan, ver. 4. And it was when he was beyond that river that the Ephraimites brought the heads of Oreb and Zeeb to him; chap. vii. 25.

Verse 2. Is not the gleaning, &c.] That is, the Ephraimites have performed more important services than Gideon and his men; for he supports the assertion, by observing that it was they who took the two Midianitish generals, having discomfited their hosts at the passes of Jordan.

princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briars.

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the East: for there fell a hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them

that dwelt in tents, on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun was up,

14 And caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?

16 And he took the elders of the city, and thorns of the wilderness, and briars, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether, his first-born, Up,

m Heb. spirit.—a Prov. 15 1.—e Gen. 53. 17. Psa. 61. 6.—p See 1 Kings 20 11. q See 1 Sam. 25 11.—r Verse 16.—s Heb. thresh.—t Gen. 32. 30. 1 Kings 12. 25. u 1 Kings 22. 27.—v Verse 17.—w Ch. 7. 12.—x Or, a hundred and twenty thousand, every one drawing a sword. Ch. 20. 2, 15, 17, 23. 2 Kings 3. 25.

y Numb. 32. 35, 42.—z Chap. 18. 27. 1 Thos. 5. 2.—a Psa. 83. 11.—b Heb. terrified.—c Heb. writ.—d Verse 6.—e Verse 7.—f Heb. made to know.—g Verse 9.—h 1 Kings 12. 25.—i Chap. 4. 6. Psalm 88. 12.—k Heb. according to the form, &c.

Verse 3. Then their anger was abated] A soft answer turneth away wrath. He might have said, that he could place but little dependence on his brethren, when, through faint-heartedness, 22,000 left him at one time: but he passed this by, and took a more excellent way.

Verse 4. Faint, yet pursuing] The Vulgate paraphrases this, et pro lassitudine, fugientes persequi non poterant, "and through fatigue unable to pursue the fugitives."

Verse 5. Give, I pray you, loaves of bread] As Gideon was engaged in the common cause of Israel, he had a right to expect succour from the people at large. His request to the men of Succoth and Penuel was both just and reasonable.

Verse 6. Are the hands of Zebah and Zalmunna now in thine hand] They feared to help Gideon, lest, if he should be overpowered, the Midianites would revenge it upon them; and they dared not trust God.

Verse 7. I will tear your flesh] What this punishment consisted in, I cannot say; it must mean a severe punishment; as if he had said, I will thrash your flesh with briars and thorns, as corn is thrashed out with thrashing instruments. Or, ye shall be trodden down under the feet of my victorious army; as the corn is trodden out with the feet of the ox.

Succoth was beyond Jordan, in the tribe of Gad. Penuel was also in the same tribe, and not far distant from Succoth.

Verse 9. I will break down this tower] Probably they had not only denied him, but insultingly pointed to a tower in which their chief defence lay; and intimated to him that he might do his worst, for they could amply defend themselves.

Verse 10. Zebah and Zalmunna were in Karkor] If this were a place, it is nowhere else mentioned in Scripture. Some contend that קרקר karkor, signifies rest; and thus the Vulgate understood it; Zebah and Zalmunna requiescebant, rested, with all their army. And this seems the most likely; for it is said, verse 11. that Gideon smote the host, for the host was secure.

Verse 13. Returned from battle before the sun was up] This does not appear to be a proper translation of מלפני השמש חזרו מלמאנח העהרס. It should be rendered from the ascent of Chares: this is the reading of the Septuagint, the Syriac, and the Arabic.

Verse 14. He described unto him the princes of Succoth] The young man probably gave him the names of seventy persons, the chief men of Succoth, who were those who were most concerned in refusing him and his men the refreshment he requested.

Verse 16. He taught the men of Succoth.] Instead of

יירי he taught, Houbigant reads יירי he tore; and this is not only agreeable to what Gideon had threatened, ver. 7. but is supported by the Vulgate, Septuagint, Chaldee, Syriac and Arabic. The Hebrew text might have been easily corrupted in this place by the change of ו shin into y ain; letters very similar to each other.

Verse 18. What manner of men were they whom ye slew at Tabor?] We have no antecedent to this question; and are obliged to conjecture one: it seems as if Zebah and Zalmunna had massacred the family of Gideon, while he was absent on this expedition. Gideon had heard some confused account of it, and now questions them concerning the fact. They boldly acknowledge it, and describe the persons whom they slew, by which he found they were his own brethren. This determines him to avenge their death, by slaying the Midianitish kings, whom he otherwise was inclined to save. He might have heard that his brethren had been taken prisoners, and might have hoped to have exchanged them for the kings now in his hand; but when he found they had been all slain, he decrees the death of their murderers. There is something in this account similar to that in the 12th Æneis of Virgil—When Turnus was overthrown, and supplicates for his life, and Æneas was inclined to spare him; he saw the belt of his friend Pallas, whom Turnus had slain, and which he now wore as a trophy: this immediately determined the Trojan to sacrifice the life of Turnus to the manes of his friend. The story is well told:—

Stetit acer in armis
Æneas, volvens oculos, destrinxitque regem.
Et jam impio magna caventem, feceris sermo
Eripere: infelix humeros cum spectant ingens
Balteus, et notis fulserant cingulis bullis
Pallantis pueri: eum quem quis vulnere Turnus
Straverat, aliqne humeris insiduum sanguis gereret.
Ille oculis postquam animi monumenta doloris,
Ezuviusque hausit, furis accensus et ira
Terribilis: Tunc hinc spolis induit mucronem
Eripere mihi—Pallae, in hoc vulnere, Pallas
Immolat; et penam redempto ex sanguine sumit.
Hoc dicens, ferrum aduerso sub pectore condit
Perfidius.— Virg. Æn. xii. ver. 968.

"In deep suspense the Trojan seem'd to stand,
And just prepar'd to strike, reprov'd his hand.
He roll'd his eyes, and every moment felt
Him only soul with more compunctious melt.
When, casting down a casual glance, he spied
The golden belt, that glitter'd on his side;
The fatal spils which haughty Turnus wore
From slaying Pallas, and in triumph wore.
Then rous'd anew to wrath, he loudly cries,
O Pallas, while he spoke, came flooding from his eyes.)
Dearest! dost thou, dost thou to grief proceed,
Clad, as thou art, in trophies of my blood!
To his sad soul a grateful offering go:
The Pallas, Pallas gives this deadly blow.
He rous'd his arm aloft; and, at a word,
Deep in his bosom drove the shining sword." Dryden.

The same principle impels Gideon to slay Zebah and

and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, because they were Ishmaelites.)

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

1 Psa. 83. 11.—or Or, ornaments like the moon.—1 Sam. 8. 7. & 10. 19. & 12. 12. o Gen. 25. 13. & 37. 25.—p Or, sweet jewels.

Zalmunna which induced Aeneas to kill Turnus: and perhaps the ornaments which he took from their camels' necks, verse 21. were some of the spoils of his slaughtered brethren.

Verse 20. He said unto Jether his first-born] By the ancient laws of war, prisoners taken in war might be either slain, sold, or kept for slaves. To put a captive enemy to death no executioner was required. Gideon slays Zebah and Zalmunna with his own hand. So Samuel is said to have hewn Agag in pieces, 1 Sam. xv. 32. Beniah slew Joab, 1 Kings ii. 25. Saul orders his guards to slay the priests who had contributed to the escape of David, 1 Sam. xxiii. 17.; and David caused one of his attendants to slay the Amalekite who pretended to have slain Saul, 2 Sam. i. 15.

Verse 21. Then Zebah and Zalmunna said, Rise thou, and fall upon us] It was disgraceful to fall by the hands of a child; and the death occasioned by the blows of such a person must be much more lingering and tormenting. Some have even employed children to despatch captives. Ciriis, a Roman knight, headed a revolt of the Gauls against Rome, in the year of the city 824. Of him Tacitus says, Hist. lib. iv. c. 61. Feracibus parvulo filio quosdam captivorum, sagittis jaculisque puerilibus figendos obtulisse; "He is said to have given to his little son some prisoners, as butts to be shot at, with little darts and arrows." This was for their greater torment and dishonour; and to injure his child to blood! Could any thing like this have been the design of Gideon?

The ornaments that were on their camels' necks.] The heads, necks, bodies, and legs, of camels, horses, and elephants, are highly ornamented in the eastern countries; and, indeed, this was common, from the remotest antiquity, in all countries. Virgil refers to it as a thing long before his time, who thus describes the horses given by king Latinus to the ambassadors of Aeneas. Æn. lib. vii. ver. 274.

He effatus, quos nuncupat pater eligit ornati. Stabant locutioni ubi in principibus alie: Omnia extemplo Theoris habet ordine duci. In capto ostro cap. les pictas papas. Ante per arbas de suis a mollia p. adnot. Tacti curio fulvum, mandant sub dentibus aurum.

He said, and ordered them to mount the hands in fifty stalls three hundred courses each. Their shining robes with curls on covered their. The sparkling studs embroidered hangings were. With golden chains, reluctant to behold. Gold were their bridles, and they clamped on gold." Psa.

Instead of ornaments, the Septuagint translates τρισεπτακοστος, the crescents, or half-moons; and this is followed by the Syriac and Arabic. The worship of the moon was very ancient; and, with that of the sun, constituted the earliest idolatry of mankind. We learn from ver. 24. that the Ishmaelites, or Arabs, as they are termed by the Targum, Syriac, and Arabic, had golden ear-rings, and probably a crescent in each; for it is well known that the Ishmaelites, and the Arabs who descended from them, were addicted very early to the worship of the moon: and so attached were they to this superstition, that, although Mohammed destroyed the idolatrous use of the crescent, yet it was universally borne in their ensigns, and on the tops of their mosques; as well as in various ornaments.

Verse 22. Rule thou over us, both thou, and thy son, and thy son's son] That is, become our king, and let the crown be hereditary in thy family. What a weak, foolish,

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that was on the kings of Midian, and besides the chains that were about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

q Ch. 17. 5.—r Ch. 6. 21.—s Psa. 105. 30.—t Deut. 7. 16.—u Ch. 5. 31.—v Ch. 9. 2, 5.—w Heb. going out of his thigh.—x Ch. 9. 1.—y Heb. set.

and inconstant people, were these! As yet their government was a theocracy; and now, dazzled with the success of a man who was only an instrument in the hands of God to deliver them from their enemies, they wished to throw off the divine yoke, and shackle themselves with an unlimited hereditary monarchy! An unlimited monarchy is a curse; a limited monarchy may be a blessing; the latter may be an appointment of God; the former never can. Those who cast off their allegiance to their Maker are guilty of folly and extravagance of every kind.

Verse 23. The Lord shall rule over you.] Few, with such power at their command, would have acted as Gideon. His speech calls them back to their first principles; and should have excited in them both shame and contrition.

Verse 24. Give me every man the ear-rings of his prey.] The spoils taken from their enemies in this warfare. This is a transaction very like to that of the Israelites and Aaron; when they brought him their golden ear-rings, out of which he made the molten calf, Exod. xxxii. 2, &c. Whether Gideon designed this ephod for an instrument of worship, or merely as a trophy, is not very clear. It is most likely that he had intended to establish a place of worship at Ophrah; and he took this occasion to provide the proper sacerdotal vestments.

Verse 26. The weight of the golden ear-rings was a thousand and seven hundred shekels of gold.] Taking the shekel at half an ounce weight, the sum of the gold collected in ear-rings was seventy-three pounds four ounces; and worth, as gold now rates, £3300 sterling.

This computation of the weight of the golden ear-rings, taken from the slaughtered Ishmaelites, will bring to the reader's mind the slaughter of the Roman knights by the Carthaginians, at the battle of Cannæ; from whose spoils Hannibal sent three bushels of gold rings to the city of Carthage!

Verse 27. Gideon made an ephod thereof.] That is, he made an ephod out of this mass of gold; but he could not employ it all in making this one garment; for it is not likely that any man could wear a coat of nearly one hundred pounds weight. It is likely that he made a whole tabernacle service in miniature out of this gold.

All Israel went thither a whoring after it.] This form of speech often occurs; and has been often explained. The whole Jewish nation is represented as being united to God as a wife is to her husband. Any act of idolatry is considered as a breach of their covenant with God, as an act of whoredom is the breach of the marriage agreement between man and wife. God calls himself the husband of the Jewish nation; and their idolatries, acts of whoredom, adultery, and fornication. All Israel paid idolatrous worship to the ephod, or sacerdotal establishment, made by Gideon at Ophrah; and this is called going a whoring after it; see on ver. 33. For a description of the ephod, see Exod. xxv. 7. and for the other garments of the priests, see Exod. xxviii. 4, &c.

Verse 28. Forty years in the days of Gideon.] The Midianites were so completely humbled, that they could make head no more against Israel during the forty years in which the government of Gideon lasted.

Verse 31. His concubine.] A lawful but secondary wife; whose children could not inherit.

Whose name he called Abimelech.] That is, my father is king; or, my father hath reigned. This name was

And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel returned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither showed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had showed unto Israel.

CHAPTER IX.

Abimelech is made king; and, to secure himself in the kingdom, slays his brethren; Jotham, the youngest, only escapes, &c. Jotham reproves him and the Shechemites by a curious and instructive parable, &c. Abimelech having reigned three years, the Shechemites, headed by Abul, the son of Ebed, conspire against him, &c. Zebul, governor of the city, apprises Abimelech of the insurrection, who comes with his forces, and discomfits Abul, &c. Abimelech assaults the city, takes, beats it down, and sows it with salt, &c. Several of the Shechemites take refuge in the temple of Baal-berith; Abimelech sets fire to it, and destroys it, &c. about one thousand men and women, &c. He afterwards besieges and takes Thebez; but while he is assaulting the citadel, a woman throws a piece of a millstone upon his head, and kills him. Thus God repented him and the men of Shechem for their wickedness, and their ingratitude to the family of Gideon, &c.

AND Abimelech the son of Jerubbaal went to Shechem, unto

1 Gen. 26. 8. Job 5. 26.—a Ver. 27. Ch. 6. 24.—b Ch. 2. 19.—c Ch. 2. 17.—d Ch. 9. 4. 16.—e Psal. 73. 11, 42. & 106. 13, 21.—f Ch. 9. 16, 17, 18. Eccles. 9. 14, 15.—g Ch. 8. 31.—h Heb. What is good? whether, &c.—i Ch. 8. 10.

his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are three-score and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words; and their hearts inclined to follow Abimelech; for they said, He is our brother.

4 And they gave him three-score and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, being three-score and ten persons, upon one stone; notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

1 Gen. 29. 14.—l Heb. after.—m Gen. 29. 15.—n Ch. 8. 33.—o Ch. 10. 2. 2 Chron. 13. 7. Prov. 12. 11. Acts 17. 5.—p Ch. 6. 24.—q 2 Kings 11. 1, 2.—r Heb. or, by the oak of the pillar: See Josh. 24. 26.

doubtless given by the mother, and so it should be understood here: she wished to raise her son to the supreme government, and therefore gave him a name which might serve to stimulate him to seek that which she hoped he should enjoy in his father's right. See the following chapter.

Verse 32. Gideon—died in a good old age] Supposed to have been A. M. 2799. Before Christ 1205.

Verse 33. A whoring after Baalim] This term has probably a different meaning here to what it has ver. 7.; for it is very likely that, in most parts of the pagan worship, there were many impure rites; so that going a whoring after Baalim may be taken in a literal sense.

Baal-berith] Literally, the Lord of the covenant; the same as Jupiter federis, or Mercury, among the Romans; the deity, whose business it was to preside over compacts, leagues, treaties, covenants, &c. Some of the versions understand it as if the Israelites had made a covenant, or agreement, to have Baal for their God: so the Vulgate, Percusseruntque cum Baal fœdus ut esset eis in deum.

Verse 34. Remembered not the Lord their God] They attributed their deliverance to some other cause; and did not give him the glory of their salvation.

Verse 35. Neither showed they kindness to the house of—Gideon] They were both unthankful and unholty. Though they had the clearest proofs of God's power and goodness before their eyes, yet they forgot him. And although they were under the greatest obligations to Gideon, and were once so sensible of them, that they offered to settle the kingdom on him and his family, yet they forgot him also; for, becoming Joes to God, they could not be friends to man.

Jerubbaal, namely, Gideon] This is improper: it should be Jerubbaal Gideon; as we say Simon Peter; or call any man by his Christian and surname.

The ancients, particularly St. Ambrose and St. Augustin, have endeavoured to find out a parallel between our blessed Lord and Gideon. We have already seen what Origen has made of the whole account; who is followed in the main by the above Latin fathers. As I believe no such parallel was intended by the Spirit of God, I must be excused from going into their details. It is no credit, either to Christ or Christianity, to be compared to such persons, and their transactions.

1. Of Gideon, the most we can say is that which the angel said: he was a mighty man of valour.

2. He was also a true patriot; he loved his country, and hazarded his life for it: and yet he would not stir till he had the most incontestable proofs that God would, by supernatural assistance, make him victorious.

3. He was most evidently disinterested, and void of ambition: he refused the kingdom when it was offered to him, and to his heirs after him. But, consistently with the belief he had in God, he could not accept it, as this would have been a complete alteration of the Jewish constitution, which acknowledged no ruler but God himself.

4. His motive in making of the ephod is not well un-

derstood: probably it was done with no reprehensible design. But the act was totally wrong; he had no divine authority to make such an innovation in the religious worship of his country. The ark was at Shechem: and there was the proper and only accredited priest. The act, therefore, can never be excused, whatever may be said of his motive.

5. His private character does not appear to have been very exemplary: he had many wives; and seventy sons by them, besides one by a concubine, which he kept at Shechem; where he was often obliged to go as judge, for the purpose of administering justice. In short, there is scarcely a trait in his character worthy to be compared with any thing in the conduct of the Redeemer of mankind.

6. Parallels to Christ, and the work of his Spirit in the salvation of men, have been diligently sought in the Sacred Writings, by both commentators and preachers; and we have had voluminous treatises on types and antitypes; and how little has sound doctrine or true piety derived from them! They have often served to unsettle the former, and have been rather inimical, than favourable, to the interests of the latter. When the Spirit of God says such things are types, and such things are allegories, it is our duty to believe and examine: when men produce their types and metaphors, it may be our duty to doubt—be suspicious—and pass on.

NOTES ON CHAPTER IX.

Verse 1. Abimelech—went to Shechem] We have already seen that Abimelech was the son of Gideon, by his concubine at Shechem. His going thither immediately after his father's death was to induce his townsmen to proclaim him governor, in the place of his father. Shechem was the residence of his mother, and of all her relatives.

Verse 2. Whether is better for you, either that all the sons] This was a powerful argument: Whether will you have seventy tyrants, or only one? For, as he had no right to the government, and God alone was King at that time in Israel; so he must support his usurped rule by whatever means were most likely to effect it; a usurped government is generally supported by oppression and the sword.

Verse 3. He is our brother.] We shall be raised to places of trust under him; and our city will be the capital of the kingdom.

Verse 4. Three-score and ten pieces of silver] Probably shekels; and this was the whole of his exchequer. As he was now usurping the government of God, he begins with a contribution from the idol temple. A work begun under the name and influence of the devil, is not likely to end to the glory of God, or to the welfare of man.

Hired vain and light persons] אַנְשֵׁי רִיקוֹם וְפִתוּיִם anashim reykim upochazim, "worthless and dissolute men;" persons who were living on the public, and had nothing to lose. Such was the foundation of his Babel government. By a cunning management of such rascals most revolutions have been brought about.

Verse 5. Slew his brethren] His brothers by the

7 ¶ And when they told it to Jotham, he went and stood in the top of ^a mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 ^b The trees went forth on a time to anoint a king over them; and they said unto the olive tree, "Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, ^c wherewith by me they honour God and man, and ^d go to be promoted over the trees?

^a Deut. 11. 29. & 27. 12. Josh. 8. 33. John 4. 20.—^b See 2 Kings 14. 9. ^c Ch. 5. 22, 23.

10 And the trees said to the fig tree, Come thou, and reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

13 And the vine said unto them, Should I leave my wine, ^e which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the ^f bramble, Come thou, and reign over us.

^v Psa. 104. 13.—^w Heb. go up and down for other trees.—^x Psa. 104. 15. ^y Or, thistle.

father's side, ch. viii 30. This was a usual way of securing an ill-gotten throne; the person who had no right destroying all those that had right, that he might have no competitors.

Yet Jotham—was left] That is, all the seventy were killed except Jotham, if there were not seventy besides Jotham. All the histories of all the nations of the earth are full of cruelties similar to those of Abimelech: cousins, uncles, brothers, husbands, and fathers, have been murdered by their cousins, nephews, brothers, wives, and children, in order that they might have the undisturbed possession of an ill-gotten throne. Europe, Asia, and Africa, can witness all this. Even now, some of these horribly obtained governments exist.

Verse 6. And all the house of Millo] If Millo be the name of a place, it is nowhere else mentioned in the Sacred Writings. But it is probably the name of a person of note and influence in the city of Shechem; *The men of Shechem, and the family of Millo.*

Verse 7. Stood in the top of mount Gerizim] *Gerizim* and *Ebal* were mounts very near to each other; the former lying to the north, the latter to the south; and at the foot of them Shechem.

That God may hearken unto you.] It appears that Jotham received this message from God; and that he spoke on this occasion by divine inspiration.

Verse 8. The trees went forth on a time] This is the oldest, and, without exception, the best fable or apologue in the world. See the observations at the end of this chapter.

It is not to be supposed that a fable, if well formed, requires much illustration: every part of this, a few expressions excepted, illustrates itself, and tells its own meaning.

To anoint a king] Hence it appears, that anointing was usual in the installation of kings long before there was any king in Israel; for there is much evidence that the book of Judges was written before the days of Saul and David.

The olive tree] The olive was the most useful of all the trees in the field or forest, as the bramble was the meanest and most worthless.

Verse 9. Wherewith—they honour God and man] I believe the word עֲלֵמִים *elohim* here, should be translated *gods*; for the parable seems to be accommodated to the idolatrous state of the Shechemites. Thus it was understood by the *Vulgate, Arabic, and others.* It is true that *olive oil* was often used in the service of God: the priests were anointed with it; the lamps in the tabernacle lighted with it; almost all the offerings of fine flour, cakes prepared in the pan, &c. had oil mingled with them; therefore Jotham might say that *with it they honour God*; and as *priests, prophets, and kings, were anointed, and their office was the most honourable, he might with propriety say, wherewith they honour man.* But I am persuaded he used the term in the first sense. See on ver. 13.

Verse 11. But the fig tree said—Should I forsake my sweetness] The fruit of the fig tree is the sweetest, or most luscious, of all fruits. A full ripe fig, in its own climate, has an indescribable sweetness; so much so, that it is almost impossible to eat them, till a considerable time after they are gathered from the trees, and have gone through an artificial preparation. This I have often noticed.

Verse 13. Which cheereth God and man] I believe עֲלֵמִים *Elohim* here is to be taken in the same sense proposed on verse 9. Vast libations of wine, as well as much oil, were used in heathenish sacrifices and offerings; and it was their opinion that the gods actually partook of, and were delighted both with the wine and oil. The Pagan mythology furnishes the most exquisite wines to its gods in heaven; and hence the *nectar and ambrosia* so much talked of, and praised by the ancients. It is not reasonable to suppose that Jotham makes any reference here to the sacrifices, oblations, and perfumes, offered to the true God. This language the idolatrous Shechemites could scarcely

understand. What could the worshippers of *Baal-berith* know of the worship of the God who gave his law to Moses? And it is not very likely that Jotham himself was well acquainted with the sacred rites of the Mosaic religion, as they had been little preached in his time.

Verse 14. Then said all the trees unto the bramble] The word עֲלֵמִים *atad*, which we translate *bramble*, is supposed to mean the *rhamnus*, which is the largest of thorns, producing dreadful spikes, similar to darts. See *Theodoret* on Psa. lviii. 10.

There is much of the moral of this fable contained in the different kinds of trees mentioned. 1. *The olive*, the most profitable tree to its owner; having few equals, either for food or medicine. 2. *The fig tree*, one of the most fruitful of trees, and yielding one of the most delicious fruits, and superior to all others for sweetness. 3. *The vine*, which alone yields a liquor, which, when properly prepared, and taken in strict moderation, is friendly both to the body and mind of man; having a most direct tendency to invigorate both. 4. *The bramble, or thorn*, which, however useful as a hedge, is dangerous to come near; and is here the emblem of an impious, cruel, and oppressive king. As the *olive, fig, and vine*, are said in this fable to refuse the royalty, because, in consequence, they intimate they should lose their own privileges; we learn, that to be invested with power, for the public good, can be no privilege to the sovereign. If he discharge the office faithfully, it will plant his pillow with thorns, fill his soul with anxious cares, rob him of rest and quiet, and, in a word, will be to him a source of distress and misery. All this is represented here under the emblem of the trees losing their *fatness, their sweetness, and good fruits, and their cheering influence.* In short we see, from this most sensible fable, that the *beneficent, benevolent, and highly illuminated* mind, is ever averse from the love of power; and that those who do seek it are the *thoughtless, the vain, the ambitious, and those who wish for power merely for the purpose of self-gratification*; persons who have neither the *disposition nor the knowledge* to use power for the advantage of the community; and who, while they boast great things, and make great pretensions and promises, are the tyrants of the people; and often, through their ambition, like the bramble in the fable, kindle a flame of foreign or domestic war, in which their subjects are consumed.

The sleepless nights, and corroding cares, of sovereignty, are most forcibly described by a poet of our own, whose equal, in describing the inward workings of the human heart, in all varieties of character and circumstances, has never appeared, either in ancient or modern times. Hear what he puts in the mouth of two of his care-worn kings:

"How many thousand of my poorest subjects
Are at this hour asleep?—Sleep, gentle sleep,
Nature's soft nurse, how have I lighted thee;
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?
Why rather, sleep, hast thou no snaky creeps,
Upon uneasy pillows stretching thee,
And hush'd with buzzing night-flies to thy slumber;
Than in the perfum'd chambers of the great,
To lie in the embraces of costly state,
And hush'd with sounds of sweetest melody?
O thou dull god, why liest thou with the vile
In lowly beds; and leav'st the kingly couch
A swine-case, or a common tarran-bell?
Wilt thou upon the high and giddy mount
Seat up the ship-boy's eyes, and rock his brains
In cradle of the rude imperious surge;
And in the vintages of the winds,
Who take the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deafning clamours in the slippery clouds
That, with the hurly, dash their foam
Against thee, O partial sleep! give thy repose
To the wet sea-boy, in an hour so rade;
And, in the calmest and most silent night,
With all appliances and means to lose,
Deny it to a king? Then happy lie, down't
Unconscious of the head that wears a crown."
(O hard condition! twins-born with greatness,
Subjected to the breath of every fool,
Whose sense no more can feel but his own wringing!
What infinite heart's-ease must kings neglect,
That private men enjoy?)
And what have kings that privates have not too,
Save ceremony, save general ceremony!"

15 And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now, therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian;

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech;

24 That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them; and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? Serve the men of Hamor the father of Shechem; for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that is with thee, and lie in wait in the field.

33 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city; and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and

A. M. 2792. B. C. 1202. An. Eoal. lxx. 263. Anno ante 1. Olymp. 436.

1 Sam. 27. 21. Josh. 9. 11. Isai. 30. 2. Dan. 4. 12. Hos. 14. 7.—2 Ver. 20. Numb. 21. 58. Ezek. 19. 11.—2 Kings 11. 9. Psal. 101. 16. Jer. 2. 13. & 37. 31. Eccl. 21. 3. 1 Ch. 8. 33.—Heb. cast his life.—1 Ver. 5, 6.—Isa. 8. 6. Phil. 3. 3.—1 Ver. 15, 56, 57.—2 Sam. 20. 11.—1 Sam. 16. 14. & 18. 9, 16.—See 1 Kings 12. 15. & 22. 22, 26 Chron. 15. & 18. 19, & 1a. 19. & 14.

1 Sam. 33. 1.—1 Kings 2. 32. Esch. 9. 25. Psal. 7. 16. Mat. 23. 35, 36.—1 Heb. strengthen his hands to kill.—(Or, possess; See Isa. 16. 9, 10. Jer. 25. 30.—1 Ver. 1. of Sam. 25. 10. 1 Kings 12. 16.—p. Genes. 34. 2, 6.—2 Sam. 13. 4.—Or, Act. a Heb. craftily, or, to Turn.—1 Heb. as thine hand shall find. 1 Sam. 10. 7. & 25. 8. Eccl. 9. 10.

"'Tis not the balm, the sceptre, and the ball,
The sword, the mace, the crown imperial,
The intertissue robe of gold and pearl,
The farced tute rousing bore the king,
The throng that sits on, nor the tale of pomp
That beats upon the high shore of this world,
No, not all these, thine; thine gorgeous ceremony,
Not all these, lay in bed neglected,
Can sleep so soundly as the wretched slave."

Shakespeare.

This is precisely the same sentiment expressed in the denial of the olive, fig tree, and vine.

Verse 15. Come and put your trust in my shadow] The vain boast of the would-be sovereign; and of the man who is seeking to be put into power by the suffrages of the people. All promises, no performance.

Let fire come out of the bramble] A strong catachresis. The bramble was too low to give shelter to any tree; and so far from being able to consume others, that the smallest fire will reduce it to ashes, and that in the shortest time. Hence the very transitory mirth of fools is said to be like the crackling of thorns under a pot. Abimelech was the bramble; and the cedars of Lebanon all the nobles and people of Israel. Could they, therefore, suppose, that such a low-born, uneducated, cruel, and murderous man, could be a proper protector, or a humane governor? He who could imbrue his hands in the blood of his brethren, in order to get into power, was not likely to stop at any means to secure that power when possessed. If, therefore, they took him for their king, they might rest assured that desolation and blood would mark the whole of his reign.

The condensed moral of the whole fable is this:—Weak, worthless, and wicked men, will ever be foremost to thrust themselves into power; and, in the end, to bring ruin upon themselves, and on the unhappy people over whom they preside.

Verse 20. Let fire come out from Abimelech] As the thorn, or bramble, may be the means of kindling other wood, because it may be easily ignited; so shall Abimelech be the cause of kindling a fire of civil discord among you, that shall consume the rulers and great men of your country. A prophetic declaration of what would take place.

Verse 21. Went to Beer] Mr. Maundrel, in his Journey from Aleppo to Jerusalem, p. 64. 5th edit. mentions a

place of this name, which he thinks to be that to which Jotham fled, and supposed to be the same as Michmas, 1 Sam. xiv. It is situated, he says, toward the south, on an easy declivity; and has a fountain of excellent water, at the bottom of the hill, from which it has taken its name.

Verse 23. God sent an evil spirit] He permitted jealousies to take place, which produced factions; and these factions produced insurrections, civil contentions, and slaughter.

Verse 25. The men of Shechem set liers in wait] It pleased God to punish this bad man by the very persons who had contributed to his iniquitous elevation. So God often makes the instruments of men's sins the means of their punishment. It is likely that although Abimelech had his chief residence at Shechem, yet he frequently went to Ophrah, the city of his father; his claim to which there was none to oppose, as he had slain all his brethren. It was probably in his passage between those two places that the Shechemites had posted cut-throats, in order to assassinate him: as such men had no moral principle, they robbed and plundered all who came that way.

Verse 26. Gaal the son of Ebed] Of this person we know no more than is here told. He was probably one of the descendants of the Canaanites, who hoped, from the state of the public mind, and their disaffection to Abimelech, to cause a revolution, and thus to restore the ancient government as it was under Emmor, the father of Shechem.

Verse 28. Zebul his officer] זבול זקידו, his overseer: probably governor of Shechem in his absence.

Verse 29. Would to God this people were under my hand] The very words and conduct of a sly, hypocritical demagogue.

Increase thine army, and come out] When he found his party strong, and the public feeling warped to his side, then he appears to have sent a challenge to Abimelech, to come out and fight him.

Verse 31. They fortify the city against thee] Under pretence of repairing the walls and towers they were actually putting the place in a state of defence, intending to seize on the government as soon as they should find Abimelech

stood in the entering of the gate of the city; and Abimelech rose up, and the people that were with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

37 And Gaal spake again and said, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city: and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of

Shechem heard that, they entered into a hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

^a Heb. *na'ol* - ^v Or, the regarders of times. Deut. 18. 11 - w Ver. 21. 29. - x Ver. 20. - y Deut. 23. 23. 1 Kings 12. 25. 2 Kings 3. 25. - z Ch. 8. 33.

^a Psa. 63. 11. - b Heb. *Thase done* - c 2 Sam. 11. 21. - d So 1 Sam. 31. 4. - e Ver. 21. Job 31. 3. Psa. 94. 23. Prov. 5. 22. - f Ver. 20.

coming against them. Fortifying the city may mean, seducing the inhabitants from their loyalty to Abimelech.

Verse 36. *Stood in the entering of the gate*] Having probably got some intimation of the designs of Zebul and Abimelech.

Verse 37. *By the plain of Meonenim*] Some translate, *by the way of the oaks*, or oaken groves: others, *by the way of the magicians*, or *regarders of times*, as in our margin. Probably it was a place in which augurs and soothsayers dwell.

Verse 45. *And sowed it with salt.*] Intending that the destruction of this city should be a perpetual memorial of his achievements. The salt was not designed to render it barren, as some have imagined; for who would think of cultivating a city? But as salt is an emblem of *incorruption and perpetuity*, it was no doubt designed to *perpetuate* the memorial of this transaction; and as a token that he wished this desolation to be *eternal*. This sowing a place with salt, was a custom in different nations to express *permanent desolation and abhorrence*. Sigonius observes, that when the city of Milan was taken, in A. D. 1162, the walls were razed, and it was sown with salt. And Brantome informs us, that it was an ancient custom in France to *sow the house of a man with salt*, who had been declared a *traitor* to his king. Charles IX. king of France, the most base and perfidious of human beings, caused the house of the *Admiral Coligni* (whom he and the duke of Guise caused to be murdered, with thousands more of Protestants, on the eve of St. Bartholomew, 1572,) to be sown with salt! How many houses have been since sown with salt in France, by the just judgments of God, in revenge for the massacre of the Protestants on the eve of St. Bartholomew! Yet for all this God's wrath is not turned away; but his hand is stretched out still.

Verse 46. *A hold of the house of the god Berith*] This must mean the precincts of the temple, as we find there were a thousand men and women together in that place.

Verse 53. *A piece of a millstone*] רכב קטל *pelech keceb*, a piece of a chariot-wheel: but the word is used in other places for upper millstones, and is so understood here by the Vulgate, Septuagint, Syriac, and Arabic.

And all to break his skull.] A most nonsensical version of חתן וכלתו אתו וכלתו אתו *catarits eth galgalto*, which is literally, *And she brake, or fractured his skull*. Plutarch, in his Life of Pyrrhus, observes, that this king was killed at the siege of Thebes, by a piece of a tile, which a woman threw upon his head.

Verse 54. *Draw thy sword, and slay me*] It was a disgrace to be killed by a woman; on this account, Seneca, the tragedian, deprecates the death of Hercules:—

O turpe fatum! femina Hercules necis
Aulor. Je-Hur. Herc. Oetrus, ver. 1177.

“O dishonourable fate! a woman is reported to have been the author of the death of Hercules.

Abimelech was also afraid, that if he fell thus mortally wounded into the hands of his enemies, they might treat him with cruelty and insult.

Verse 56. *Thus God rendered, &c.*] Both the fratricide Abimelech, and the unprincipled men of Shechem, had the iniquity visited upon them, of which they had been guilty. Man's judgment may be avoided; but there is no escape from the judgments of God.

I HAVE said that the fable of Jotham is the *oldest*, and perhaps the *best*, in the world: and have referred for other particulars to the end of the chapter.

On the general subject of fable, apologue, and parable, the reader will find a considerable dissertation at the end of Matt. ch. xiii. I shall add but a few things here; and they shall refer to the oldest collection of fables extant. These are of *Indian origin*; and are preserved in the *Sanscreeet*, from which they have been translated into different languages, both Asiatic and European, under various titles. The collection is called *Hitopadesa*, and the author *Veshnoo Sarma*; but they are known in Europe by *The Tales and Fables of Bidpay, or Pilpay, an ancient Indian philosopher*. Of this collection Sir Wm. Jones takes the following notice:—“The Fables of Veslmoos Sarma, whom we ridiculously call *Pilpay*, are the most beautiful, if not the most ancient, collection of apologies in the world. They were first translated from the Sanscreeet, in the sixth century, by *Buzer-chumür*, or *bright as the sun*, the chief physician, and afterward the vizir, of the great *Anushirwan*;

CHAPTER X.

Tola judges Israel twenty-three years, 1. 9. Jair is judge twenty-two years, 3-5. After him the Israelites rebel against Goliath, and are delivered into the hands of the Philistines and Ammonites eighteen years, 6-9. They humble themselves, and God reproves them, 10-14. They put away their strange gods, and gather together against the Ammonites, 15-17. The chiefs of Gilead inquire concerning a captain to head them against the Ammonites, 18.

AN. Exod. 289. Anno ante I. Olymp. 126. **AND** after Abimelech there arose to defend Israel, Tola, the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

A. M. 2825. B. C. 1179. AN. Exod. 312. Anno ante I. Olymp. 102. **2** And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty

¶ Ch. 2. 16-h Or, deliver.—Heb. save.—Ch. 5. 10. & 12. 14.—Deut. 3. 14. in Or. the villages of Jair. Numb. 32. 41.

and are extant under various names, in more than twenty languages. But their original title is *Hitopadesa*, or *amiable instruction*: and as the very existence of *Æsop*, whom the Arabs believe to have been an *Abyssinian*, appears rather doubtful; I am not disinclined to suppose that the first moral fables which appeared in Europe were of *Indian* or *Ethiopian* origin.

Mr. Frazer, in his collection of Oriental MSS. at the end of his history of *Nadir Shah*, gives us the following account of this curious and instructive work.

"The ancient Brahmins of India, after a good deal of time and labour, compiled a treatise, (which they called *Kurtuk Dumnik*;) in which were inserted the choicest treasures of wisdom, and the most perfect rules for governing a people. This book they presented to their *rajahs*, who kept it with the greatest secrecy and care. About the time of *Mohammed's* birth, or the latter end of the sixth century, *Noishervan* the Just, who then reigned in Persia, discovered a great inclination to see that book; for which purpose *Burzuria*, a physician, who had a surprising talent in learning several languages, particularly *Sanskerrit*, was introduced to him as the most proper person to be employed to get a copy of it. He went to India, where, after some years' stay, and great trouble, he procured it. It was translated into the *Pehluri* (the ancient *Persian* language) by him and *Buzrjumehr*, the vizir. *Noishervan*, ever after, and all his successors, the Persian kings, had this book in high esteem, and took the greatest care to keep it secret. At last *Abu Jaffer Munsour zu Nikky*, who was the second caliph of the Abbasi reign, by great search, got a copy of it in the *Pehluri* language, and ordered *Imâm Hassân Abdal Mokaffa*, who was the most learned of the age, to translate it into *Arabic*. This prince ever after made it his guide, not only in affairs relating to the government, but also in private life.

"In the year 390 of *Hegira*, sultan *Mahmud Ghazi* put it into verse; and afterward, in the year 515, by order of *Bheram Shah ben Massaud*, that which *Abdal Mokaffa* had translated was re-translated into *Persic* by *Abdul Mala Nasser Allah Mustofi*; and this is that *Kulila Dumna*, which is now extant. As this latter had too many Arabic verses and obsolete phrases in it, *Molana Ahi ben Hessein Vaes*, at the request of *Emir Sohëli*, keeper of the seals to sultan *Hossain Mirza*, put it into a more modern style, and gave it the title of *Anuar Sohëli*.

"In the year 1002, the great Moghul *Jalal ô Din Mohommed Akbar* ordered his own secretary and vizir, the learned *Abul Fazi*, to illustrate the obscure passages, abridge the long digression, and put it into such a style as would be most familiar to all capacities; which he accordingly did, and gave it the name of *Ayar Danish*, or the *Criterion of Wisdom*." Thus far Mr. Frazer under the word *Ayar Danish*.

"In the year 1709 (says Dr. Wilkins) the *Kulila Dumna*, the Persian version of *Abul Mala Nasser Allah Mustofi*, made in the 515th year of the *Hegira*, was translated into *French*, with the title of *Les Conseils et les Maximes de Pilpay, Philosophe Indien, sur les divers Etats de la Vie*. This edition resembles the *Hitopadesa* more than any other then seen; and is evidently the immediate original of the English "*Instructive and entertaining Fables of Pilpay, an ancient Indian Philosopher*;" which in 1775, had gone through five editions.

"The *Anuar Sohëli*, above-mentioned, about the year 1540 was rendered into the *Turkish* language; and the translator is said to have bestowed twenty years' labour upon it. In the year 1724, this edition M. Galland began to translate into *French*, and the four first chapters were

ass colts, and they had thirty cities, which are called *Havoth-jair* unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

7 And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed

¶ Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.—Ch. 2. 13.—P Ch. 2. 12.—1 Kings 11. 33. Psal. 106. 36.—Ch. 2. 14. 1 Sam. 12. 9.—Heb. crushed.

then published; but, in the year 1778, M. Cardonne completed the work, in three volumes, giving it the name of *Contes et Fables Indiennes de Bidpai et de Lokman; traduits d'Ali Tcheleby ben Saleh, auteur Turc*: *Indian Tales and Fables of Bidpai and Lockman*, translated from Ali Tcheleby ben Saleh, a Turkish author."

The *Fables of Lockman* were published in *Arabic* and *Latin*, with notes, by *Erpenius*, 4to. Amstel. 1636; and by the celebrated *Goliuth*, at the end of his edition of *Erpenius's Arabic Grammar*, Ludg. Bat. 1656, with additional notes; and also in the edition of the same grammar, by *Albert Schultens*, Ludg. Bat. 1748, 4to. They are only thirty-seven in number.

Of the *Hitopadesa*, or *Fables of Vishnoo Sarma*, we have two very elegant *English* translations from the original *Sansereet*: one by Sir *William Jones*, printed in his *Works*, 4to. vol. vi. Lond. 1799; the other by the father of *Sansereet* literature in Europe, Dr. *Charles Wilkins*, of the *India House*, 8vo. Bath, 1797, with a collection of very important notes.

The *Bahar Danush*, or *Sea of Wisdom*, abounds with maxims, apothegms, &c., similar to those in the preceding works: This was most faithfully translated from the *Persian*, by Dr. *Jonathan Scott*, late Persian secretary to his excellency *Warren Hastings*, published in three vols. 12mo. with notes. Shrewsbury, 1799. This is the most correct version of any Persian work yet offered to the public. The original is by *Einaut Ullah*. Of these works it may be said, they contain the wisdom of the *Oriental* world; and many of the numerous maxims interspersed through them yield in importance only to those in the *Sacred Writings*. The fables attributed to *Æsop* have been repeatedly published in *Greek* and *Latin*, as well as in all the languages of Europe; and are well known. Those of *Phadrus* are in general only a metrical version of the *Fables of Æsop*. The compositions of *La Fontaine*, in *French*; and those of Mr. *Guy*, in *English*, are very valuable.

NOTES ON CHAPTER X.

Verse 1. *Tola, the son of Puah*] As this Tola continued twenty-three years a judge of Israel after the troubles of Abimelech's reign, it is likely that the land had rest, and that the enemies of the Israelites had made no hostile incursions into the land during his presidency and that of *Jair*; which, together, continued forty-five years.

Verse 4. *He had thirty sons, &c.*] It appears that there was both peace and prosperity during the time that *Jair* governed Israel: he had, it seems, provided for his family, and given a village to each of his thirty son; which were, in consequence, called *Havoth Jair*, or the *villages of Jair*. Their riding on thirty ass colts seems to intimate that they were persons of consideration, and kept up a certain dignity in their different departments.

Verse 6. *And served Baalim*] They became universal idolaters; adopting every god of the surrounding nations. *Baalim* and *Ashtaroth* may signify gods and goddesses in general. These are enumerated—1. *The gods of Syria, Bel and Saturen*; or *Jupiter* and *Astarté*. 2. *Gods of Zidon, Ashtaroth, Astarté, or Venus*. 3. *The gods of Moab, Chemosh*. 4. *Gods of the children of Ammon, Milcom*. 5. *Gods of the Philistines, viz. Dagon*. See 1 Kings xi. 33. and 1 Sam. i. 2. These are called gods, because their images and places of worship were multiplied throughout the land.

Verse 7. *The anger of the Lord was hot*] This divine displeasure was manifested in delivering them into the hands of the Philistines and the Ammonites. The former dwelt on the western side of *Jordan*; the latter, on the east:

the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Moabites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

17 ¶ Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAPTER XI.

The history of Jephthah, and his covenant with the Gileadites, 1-10. He is elected by the people, 11. Sends an embassy to the king of the Ammonites, to inquire why they invade Israel; and receives an answer, to which he sends back a spirited reply, 12-27. This is disregarded by the Ammonites, and Jephthah prepares for battle, 28, 29. His vow, 30, 31. He attacks and defeats them, 32, 33. On his return to Mizpeh he is met by his daughter, whom, according to his vow, he dedicates to the Lord, 34-40.

An Exod. lxx. Anno ante 1. Olym. 361.

Now Jephthah the Gileadite was a mighty man of valour, and he was the son of a harlot: and Gilead begat Jephthah.

1 Sam. 12 10-11. Jer. 48 30-31. 2 Kings 19 21, 24, 25. Ch. 3 12, 13. Ch. 2 31. Ch. 5 19. Ch. 6 3-4. Ps. 106 42, 43-4. Deut. 32 15. Jer. 2 13. Deut. 32 37, 38. 2 Kings 3 13. Jer. 48 32-33. 1 Sam. 3 18. 2 Sam. 15 26. Heb. 6 god in their eyes. 2 Chron. 7 14. 15. 8. Jer. 18 7, 8. Heb. gods of strangers. 1 Sam. 106 44, 55. 1 Sam. 63 9-11. Heb. were shortened. Heb. cried together.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the children of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

1 Ch. 11, 11, 29. Gen. 31 49. Ch. 11, 8, 11. Heb. 11, 32, called Jephthah. Ch. 6 12. 2 Kings 5 1-9. Heb. a woman a harlot. Heb. from the face. Ch. 9 4. 1 Sam. 22 2. Heb. after dinner. Gen. 26 27. Luke 17 4. w. Ch. 19 18-21. Jer. 42 5. Heb. be the better let us see. 1 Ver. 8. Ch. 10 17. & 20. 1. 1 Sam. 10 17. & 11 15. 2 Num. 21 24, 25, 26. Gen. 32 24.

and it appears that they joined their forces on this occasion to distress and ruin the Israelites, though the Ammonites were the most active.

Verse 11. And the LORD said] By what means these reproofs were conveyed to the Israelites, we know not: it must have been by an angel, a prophet, or some holy man, inspired for the occasion.

Verse 15. We have sinned] The reprehension of this people was kind, pointed, and solemn; and their repentance deep. And they gave proofs that their repentance was genuine, by putting away all their idols: but they were ever fickle and uncertain.

Verse 16. And his soul was grieved for the misery of Israel] What a proof of the philanthropy of God! Here his compassions moved on a small scale; but it was the same principle that led him to give his Son Jesus Christ to be a sacrifice for the sins of the whole world. God grieves for the miseries to which his creatures are reduced by their own sins! Be astonished, ye heavens, at this! and shout for joy, all ye inhabitants of the earth: for, through the love whence this compassion flowed, God has visited and redeemed a lost world!

Verse 17. The children of Ammon were gathered together] Literally, they cried against Israel; they sent out cries in different directions, to sur up all the enemies of Israel; and, when they had made a mighty collection, they encamped in Gilead.

Verse 18. What man is he that will begin to fight] It appears that, although the spirit of patriotism had excited the people at large to come forward against their enemies, yet they had no general; none to lead them forth to battle. God, however, who had accepted their sincere repentance,

raised them an able captain in the person of Jephthah; and in him the suffrages of the people were concentrated, as we shall see in the following chapter.

In those ancient times, much depended on the onset; a war was generally terminated in one battle: the first impression was, therefore, of great consequence, and it required a person skilful, valorous, and strong, to head the attack. Jephthah was a person in whom all these qualifications appear to have met. When God purposed to deliver, he, in the course of his providence, will find out, employ, and direct, the proper means.

NOTES ON CHAPTER XI.

Verse 1. Now Jephthah was—the son of a harlot] I think the word נעוה zonah, which we here render harlot, should be translated, as is contended for on Josh. ii. 1. viz. a hostess, keeper of an inn or tavern, for the accommodation of travellers: and thus it is understood by the Targum of Jonathan on this place, רחמיא מניקריא רחמיא רחמיא רחמיא bar ittetha pundekitha, "and he was the son of a woman, a tavern-keeper." See the note referred to above. She was very probably a Canaanite, as she is called, ver. 2. a strange woman, אשה אחרת ishah achereth, a woman of another race; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Verse 3. There were gathered vain men to Jephthah] אנשים ריקים anashim reykim, "empty men;" persons destitute of good sense, and profligate in their manners. The word may, however, mean in this place, poor persons; without property, and without employment. The versions, in general, consider them as plunderers.

Verse 4. The children of Ammon made war] They

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the Lord God of Israel delivered Sihon, and all his people, into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

1 Deut. 2, 9, 19.—e Numb. 11, 25. Deut. 1, 40. Job. 5, 6.—f Numb. 13, 26; & 20, 1. Deut. 1, 45.—g Numb. 20, 14.—h Numb. 20, 18, 21.—i Numb. 20, 1.—k Numb. 21, 4. Deut. 2, 1-8.—l Numb. 21, 11.—m Numb. 21, 13, & 22, 31.—n Numb. 21, 21. Deut. 2, 26.—o Numb. 21, 22. Deut. 2, 27.—p Numb. 21, 23. Deut. 2, 32.—q Numb. 21, 24, 25. Deut. 2, 33, 34.—r Deut. 2, 36.—s Numb. 21, 23. 1 Kings 11, 7. Jer. 39, 7. t Deut. 9, 4, & 13, 12. Job. 5, 10.

had invaded the land of Israel, and were now encamped in Gilead. See chap. x. 17.

Verse 6. *Come, and be our captain*] The Israelites were assembled in Mizpeh, but were without a captain to lead them against the Ammonites. And we find, from the conclusion of the preceding chapter, that they offered the command to any that would accept it.

Verse 8. *Therefore we turn again to thee now*] We are convinced that we have dealt unjustly by thee; and we wish now to repair our fault, and give thee this sincere proof of our regret, for having acted unjustly; and of our confidence in thee.

Verse 11. *Jephthah went with the elders*] The elders had chosen him for their head; but, to be valid, this choice must be confirmed by the people; therefore, it is said, the people made him head. But even this did not complete the business: God must be brought in a party to this transaction, and therefore Jephthah uttered all his words before the Lord; the terms made with the elders and the people, on which he had accepted the command of the army; and, being sure of the divine approbation, he entered on the work with confidence.

Verse 12. *Jephthah sent messengers*] He wished the Ammonites to explain their own motives for undertaking a war against Israel; as then the justice of his cause would appear more forcibly to the people.

Verse 13. *From Arnon even unto Jabbok, and unto Jordan*] That is, all the land that had formerly belonged to the Amorites, and to the Moabites; who, it seems, were confederates on this occasion.

Verse 22. *From the wilderness even unto Jordan*] From Arabia Deserta on the east to Jordan on the west.

Verse 23. *The Lord God of Israel hath dispossessed the Amorites*] Jephthah shows that the Israelites did not take the land of the Moabites or Ammonites, but that of the Amorites, which they had conquered from Sihon their king, who had, without cause or provocation, attacked them: and although the Amorites had taken the lands in question from the Ammonites, yet the title by which Israel held them was good; because they took them not from the Ammonites, but conquered them from the Amorites.

So now the Lord—hath dispossessed the Amorites] The circumstances in which the Israelites were when they were attacked by the Amorites plainly proved that, unless Jehovah had helped them, they must have been overcome. God defeated the Amorites, and made a grant of their

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whosoever the Lord our God shall drive out from before us, them will we possess.

25 And now, art thou any thing better than Balak, the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering.

u Numb. 22, 2. See Job. 21, 9.—v Numb. 21, 25.—w Deut. 2, 26.—x Gen. 19, 25. y Gen. 16, 5, & 31, 53. 1 Sam. 21, 12, 15.—z Ch. 3, 10.—a Jephthah seems to have been judge only of Northeast Israel.—b Genesis 28, 20. 1 Samuel 1, 11.—c Heb. that which cometh forth, which shall come forth.—d See Leviticus 27, 2, 3, &c. 1 Samuel 1, 11, 28, & 2, 13.—e Or, I will offer it, &c.—f Psalm 66, 13. See Leviticus 27, 11, 12.

lands to the Israelites; and they had in consequence possessed them for three hundred years, ver. 26.

Verse 24. *Wilt not thou possess that which Chemosh thy god giveth thee*] As if he had said, "It is a maxim with you, as it is among all nations, that the lands which they conceive to be given them by their gods they have an absolute right to, and should not relinquish them to any kind of claimant. You suppose that the land which you possess was given you by your god Chemosh; and, therefore, you will not relinquish what you believe you hold by a divine right. Now, we know that Jehovah, our God, who is the Lord of heaven and earth, has given the Israelites the land of the Amorites; and, therefore, we will not give it up." The ground of Jephthah's remonstrance was sound and good.

1. The Ammonites had lost their lands in their contests with the Amorites.

2. The Israelites conquered these lands from the Amorites, who had waged a most unprincipled war against them.

3. God, who is the Maker of heaven and earth, had given those very lands as a divine grant to the Israelites.

4. In consequence of this they had possession of them for upwards of three hundred years.

5. These lands were never reclaimed by the Ammonites, though they had repeated opportunities of doing it, while the Israelites dwelt in Heshbon, in Aroer, and in the coasts of Arnon; but they did not reclaim them, because they knew that the Israelites held them legally. The present pretensions of Ammon were unsupported, and unjustifiable.

Verse 27. *The Lord the Judge be judge—between the children of Israel*] If you be right, and we be wrong, then Jehovah, who is the Sovereign and incorruptible Judge, shall determine in your favour; and to him I submit the righteousness of my cause.

Verse 29. *Then the Spirit of the Lord came upon Jephthah*] The Lord qualified him for the work he had called him to do; and thus gave him the most convincing testimony that his cause was good.

Verse 31. *Shall surely be the Lord's, and I will offer it up for a burnt-offering*] The text is, וְהָיָה לַיהוָה וְאֶתְּנֶנּוּ לַיהוָה לְחֵלֶב עֹלָה, the translation of which, according to the most accurate Hebrew scholars, is this: I will consecrate it to the Lord; or, I will offer it for a burnt-offering; that is, "If it be a thing fit for a burnt-offering, it shall be made one; if

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto ^h the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to ⁱ Mizpeh unto his house, and, behold, ^k his daughter came out to meet him with timbrels and with dances: and she was *his* only child; ^l besides ^m her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he ⁿ rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I

° have opened my mouth unto the Lord, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the Lord, ° do to me according to that which hath proceeded out of thy mouth; forasmuch as ^o the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me; let me alone two months, that I may ^p go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

g Ezek. 37. 17.—h Or, Abel.—i Ch. 10. 17. & Ver. 11.—k Exod. 15. 20. 1 Sam. 13. 6. Psal. 68. 26. Jer. 31. 4.—l Or, he had not of his own either son or daughter.

m Heb. of himself.—n Gen. 37. 29, 34.—o Eccles. 5. 2.—p Numb. 30. 2. Psal. 15. 4. Eccles. 5. 4, 5.—q Numb. 30. 2.—r 2 Sam. 18. 19, 31.—s Heb. go and go down.

fit for the service of God, it shall be consecrated to him.²¹ That conditions of this kind must have been implied in the vow, is evident enough; to have been made without them, it must have been the vow of a heathen or a mad-man. If a dog had met him, this could not have been made a burnt-offering; and if his neighbour or friend's wife, son, or daughter, &c. had been returning from a visit to his family, his vow gave him no right over them. Besides, human sacrifices were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites, &c. because they offered their sons and daughters to Molech, in the fire, i. e. made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited all such sacrifices, and stated what was to be offered in sacrifice, is evident enough from his expostulation with the king and people of Ammon, ver. 14 to 27. Therefore it must be granted, that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers (tell it not in Gath) have contended for. He could not commit a crime, which himself had just now been an executor of God's justice to punish in others.

It has been supposed that "the text itself might have been read differently in former times: if, instead of the words *וְיָצֵאתָ עִיִּי* I will offer *וְיָצֵאתָ עִיִּי* a burnt-offering, we read *וְיָצֵאתָ עִיִּי* I will offer *וְיָצֵאתָ עִיִּי* (i. e. the Lord) a burnt-offering; this will make a widely different sense, more consistent with every thing that is sacred; and it is formed by the addition of only a single letter, (*א* *aleph*), and the separation of the pronoun from the verb. Now the letter *א* is so like the letter *י* *ain*, which immediately follows it in the word *עִיִּי* *alah*, that the one might easily have been lost in the other, and thus the pronoun be joined to the verb, as at present, where it expresses the thing to be sacrificed, instead of the person to whom the sacrifice was to be made. With this emendation the passage will read thus: *Whatsoever cometh forth of the doors of my house to meet me—shall be the Lord's; and I will offer him a burnt-offering.*" For this criticism there is no absolute need, because the pronoun *וְיָצֵאתָ* *hu*, in the above verse, may, with as much propriety, be translated *him* as *it*. The latter part of the verse is literally, *And I will offer him a burnt-offering, וְיָצֵאתָ עִיִּי* *alah*, for a burnt-offering, which is the common Hebrew form when *for* is intended to be expressed. This is strong presumption that the text should be thus understood: and this avoids the very disputable construction which is put on the *וְיָצֵאתָ* *vehaolitihi*, or *I will offer it up*, instead of *AND I will offer him a burnt-offering.*

"From ver. 39, it appears evident that Jephthah's daughter was not sacrificed to God, but consecrated to him in a state of perpetual virginity; for the text says, *She knew no man, for this was a statute in Israel, וְיָצֵאתָ עִיִּי* *alah* *vechik chok beyisrael*; viz. that persons thus dedicated or consecrated to God, should live in a state of unchangeable celibacy. Thus this celebrated place is, without violence to any part of the text, or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself, and with the nature of God.²²

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times: but in answer to this, it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29., and that Spirit could not permit him to embroil his hands in the blood of his

own child; and especially under the pretence of offering a pleasing sacrifice to that God who is the Father of mankind, and the fountain of love, mercy, and compassion.

The versions give us but little assistance in clearing the difficulties of the text. In the Targum of Jonathan there is a remarkable gloss, which should be mentioned, and from which it will appear that the Targumist supposed that the daughter of Jephthah was actually sacrificed: "And he fulfilled the vow, which he had vowed, upon her; and she knew no man: and it was made a statute in Israel, [that no man should offer his son or his daughter for a burnt-offering; as did Jephthah the Gileadite, who did not consult Phinehas, the priest; for, if he had consulted Phinehas the priest, he would have redeemed her with money.]"

The Targumist refers here to the law, Lev. xxvii. 4. where the Lord prescribes the price at which either males or females, who had been vowed to the Lord, might be redeemed. *When a man shall make a singular vow, the persons shall be for the Lord at thy estimation: the male from twenty years old even unto sixty, shall be fifty shekels of silver; and if it be a female, then thy estimation shall be thirty shekels; and from five years old unto twenty years, the male twenty shekels, and for the female ten.* This also is an argument that the daughter of Jephthah was not sacrificed; as the father had it in his power, at a very moderate price, to have redeemed her: and surely the blood of his daughter must have been of more value in his sight than thirty shekels of silver!

Dr. Hales has entered largely into the subject: his observations may be seen at the end of this chapter.

Verse 33. *Twenty cities*] That is, he either took or destroyed twenty cities of the Ammonites, and completely routed their whole army.

Verse 34. *With timbrels and with dances*] From this instance, we find that it was an ancient custom that women went out to meet returning conquerors with musical instruments, songs, and dances: and that it was continued afterward is evident, from the instance given 1 Sam. xviii. 6. where David was met (on his return from the defeat of Goliath and the Philistines) by women from all the cities of Israel, with singing and dancing, and various instruments of music.

Verse 35. *Thou hast brought me very low*] He was greatly distressed to think that his daughter, who was his only child, should be, in consequence of his vow, prevented from continuing his family in Israel; for it is evident that he had not any other child: for, besides her, says the text, *he had neither son nor daughter*, ver. 34. He might, therefore, be well grieved that thus his family was to become extinct in Israel.

Verse 36. *And she said unto him*] What a pattern of filial piety and obedience! She was at once obedient, pious, and patriotic. A woman to have no offspring, was considered to be in a state of the utmost degradation among the Hebrews; but she is regardless of all this, seeing her father is in safety, and her country delivered.

Verse 37. *I and my fellows*] Whether she meant the young women of her own acquaintance, or those who had been consecrated to God in the same way, though on different accounts, is not quite clear; but it is likely she means her own companions: and her going up and down upon the mountains may signify no more than her paying each of them a visit at their own houses, previously to her being shut up at the tabernacle; and this visiting of each, at their own home, might require the space of two months. This, I am inclined to think, is the meaning of this difficult clause.

39 And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he

had vowed; and she knew no man. And it was a custom in Israel,
40 That the daughters of Israel went yearly

1 Ver. 31. 1 Sam. 1. 22, 24. & 2. 18.

Verse 39. *And she knew no man*] She continued a virgin all the days of her life.

Verse 40. *To lament the daughter of Jephthah*] I am satisfied that this is not a correct translation of the original *נָחַם נָחַם יִלְתַּנּוֹחַ לִבָּהּ יִפְתָּח*. Houbigant translates the whole verse thus: *Sed iste mos apud Israel invaluit, ut virgines Israel, temporibus diversis, irent ad filiam Jephthae—ut eam quotannis dies quatuor, consolarentur;* "But this custom prevailed in Israel, that the virgins of Israel went at different times, four days in the year, to the daughter of Jephthah, that they might comfort her." This verse also gives evidence that the daughter of Jephthah was not sacrificed: nor does it appear that the custom, or statute referred to here, lasted after the death of Jephthah's daughter.

The following is Dr. Hales's Exposition of Jephthah's vow:

"When Jephthah went forth to battle against the Ammonites, he vowed a vow unto the Lord, and said, If thou wilt surely give the children of Ammon into my hand, then it shall be that *whatsoever cometh out of the doors of my house to meet me*, when I return in peace from the children of Ammon, shall either be the Lord's, or I will offer it up (for) a burnt-offering, Judg. xi. 29, 30. According to this rendering of the two conjunctions, *vau*, in the last clause, 'either, or,' which is justified by the Hebrew idiom, thus: 'He that curseth his father and his mother,' Exod. xxi. 17. is necessarily rendered disjunctively, ('His father or his mother,') by the Septuagint, Vulgate, Chaldee, and English, confirmed by Matt. xv. 4. (the paucity of connecting particles in that language, making it necessary that this conjunction should often be understood disjunctively,) the vow consisted of two parts: 1. That what person soever met him should be the Lord's, or be dedicated to his service; and, 2. That what beast soever met him (if clean,) should be offered up for a burnt-offering unto the Lord.

"This rendering, and this interpretation, is warranted by the Levitical law about vows.

"The *וְיָרָה* *neder*, or *vow*, in general, included either persons, beasts, or things, dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, xxvii. 1—8: this was a wise regulation to remedy rash vows. But if the vow was accompanied with *כֶּרֶם* *cherem*, *devotement*, it was irredeemable, as in the following case, Lev. xxvii. 23.

"Notwithstanding, no devotement, which a man shall devote unto the Lord, (either of man, or beast, or of land of his own property, shall be sold or redeemed. Every thing devoted is most holy unto the Lord.

"Here the three *vavs*, in the original, should necessarily be rendered disjunctively; or, as the last actually is in our translation; because there are three distinct subjects of devotement to be applied to distinct uses, the man to be dedicated to the service of the Lord, as Samuel, by his mother Hannah, 1 Sam. i. 11.; the cattle, if clean, such as oxen, sheep, goats, turtle-doves, or pigeons, to be sacrificed; and if unclean, as camels, horses, asses, to be employed for carrying burdens in the service of the tabernacle, or temple; and the lands to be sacred property.

"This law, therefore, expressly applied in its first branch to Jephthah's case, who had devoted his daughter to the Lord; or, opened his mouth to the Lord, and therefore could not go back; as he declared in his grief, at seeing his daughter, and only child, coming to meet him with timbrels and dances: she was, therefore, necessarily devoted, but with her own consent, to perpetual virginity in the service of the tabernacle, chap. xi. 36, 37.: and such service was customary; for, in the division of the spoils taken in the first Midianite war, of the whole number of captive virgins, the Lord's tribute was thirty-two persons, Numb. xxxi. 35—40. This instance appears to be decisive of the nature of her devotement.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months to bewail her virginity, are both perfectly natural. Having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women every where, was peculiarly so among the Israelites; and was, therefore, no ordinary sacrifice on her part; who, though she generously gave up, could not but regret, the loss of becoming 'a mother in Israel.' And he

did with her according to his vow, which he had vowed; and 'she knew no man,' or remained a virgin all her life, ver. 34—39.

"There was also another case of devotement, which was irredeemable, and follows the former, Lev. xxvii. 29. This case differs materially from the former.

"1. It is confined to persons devoted, omitting beasts and lands. 2. It does not relate to private property, as in the foregoing. And, 3. The subject of it was to be utterly destroyed, instead of being most holy unto the Lord. This law, therefore, related to aliens, or public enemies, devoted to destruction either by God, the people, or by the magistrate. Of all these we have instances in Scripture.

"1. The Amalekites and Canaanites were devoted by God himself. Saul was, therefore, guilty of a breach of this law for sparing Agag, the king of the Amalekites, as Samuel reproached him, 1 Sam. xv. 23. 'And Samuel hewed Agag in pieces before the Lord' not as a sacrifice, according to Voltairs; but as a criminal, whose sword had made many women childless. By this law, the Midianite women, who had been spared in battle, were slain, Numb. xxxi. 14, 17.

"2. In mount Hor, when the Israelites were attacked by Arad, king of the southern Canaanites, who took some of them prisoners, they vowed a vow unto the Lord that they would utterly destroy the Canaanites and their cities, if the Lord should deliver them into their hand, which the Lord ratified; whence the place was called *Hormah*, because the vow was accompanied by *cherem*, or devotement to destruction, Numb. xxi. 1—3. and the vow was accomplished, Judg. i. 17.

"3. In the Philistine war, Saul adjured the people, and cursed any one who should taste food till the evening. His own son, Jonathan, inadvertently ate a honeycomb, not knowing his father's oath, for which Saul sentenced him to die. But the people interposed, and rescued him, for his public services: thus assuming the power of dispensing, in their collective capacity, with an unreasonable oath. This latter case, therefore, is utterly irrelevant to Jephthah's vow, which did not regard a foreign enemy, or a domestic transgressor, devoted to destruction; but, on the contrary, was a vow of thanksgiving; and, therefore, properly came under the former case. And, that Jephthah could not possibly have sacrificed his daughter (according to the vulgar opinion,) may appear from the following considerations:—

"1. The sacrifice of children to Molech, was an abomination to the Lord, of which, in numberless passages, he expresses his detestation; and it was prohibited by an express law, under pain of death, as a defilement of God's sanctuary, and a profanation of his holy name, Lev. xxii. 2, 3. Such a sacrifice, therefore, unto the Lord himself, must be a still higher abomination; and there is no precedent of any such under the law, in the Old Testament.

"2. The case of Isaac, before the law, is irrelevant, for Isaac was not sacrificed; and it was only proposed for a trial of Abraham's faith.

"3. No father, merely by his own authority, could put an offending (much less an innocent) child to death, upon any account, without the sentence of the magistrate, Deut. xxi. 18—21. and the consent of the people, as in Jonathan's case.

"4. The *Mischna*, or traditional law of the Jews, is pointedly against it, ver. 212. 'If a Jew should devote his son or daughter, his man or maid-servant, who are Hebrews, the devotement would be void; because no man can devote what is not his own, or whose life he has not the absolute disposal of.' These arguments appear to be decisive against the sacrifice; and that Jephthah could not have devoted his daughter to celibacy against her will, is evident from the history, and from the high estimation in which she was always held by the daughters of Israel for her filial duty and her hapless fate; which they celebrated by a regular anniversary commemoration, four days in the year." Judg. xi. 40. *New Analysis of Chronology*, vol. iii. p. 319.

The celebrated sacrifice of Iphigenia has been supposed, by many learned men, to be a fable founded on this account of Jephthah's daughter; and M. De Lavaur, *Conférence de la Fable avec l'Histoire Sainte*, has thus traced the parallel:—

"The fable of Iphigenia, offered in sacrifice by Agamemnon, her father, sung by so many poets, related after them by so many historians, and celebrated in the Greek

to lament the daughter of Jephthah the Gileadite four days in a year.

CHAPTER XII.

The Ephraimites are located against Jephthah, because he did not call them to the war against the Ammonites, and threaten his destruction. 1. He visited his himself, 2, 3. And turns the Gileadites against the men of Ephraim; they fight against them, and kill forty-two thousand Ephraimites at the passages of Jordan, 1-6. Jephthah dies, having judged Israel six years, 7. His judges seven years, 8. His prosperity and death, 9, 10. Elon judge ten years, and dies, 11, 12. Abdon judge eight years, 13. His posterity and death, 14, 15.

Am. Exod. lv. 352. **AND** the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight

W Or, to talk with. Ch. 5. 11.—a See Ch. 8. 1.—b Heb. were called.

and French theatres, has been acknowledged by all those who knew the Sacred Writings, and who have paid a particular attention to them, as a changed copy of the history of the daughter of Jephthah, offered in sacrifice by her father. Let us consider the several parts particularly, and begin with an exposition of the original, taken from the 9th chapter of the book of Judges.

"The sacred historian informs us, that Jephthah, the son of Gilead, was a great and valiant captain. The Israelites, against whom God was irritated, being forced to go to war with the Ammonites, (nearly about the time of the siege of Troy,) assembled themselves together, to oblige Jephthah to come to their succour, and chose him for their captain against the Ammonites. He accepted the command on condition that, if God should give him the victory, they would acknowledge him for their prince. This they promised by oath; and all the people elected him in the city of Mizpeh, in the tribe of Judah. He first sent ambassadors to the king of the Ammonites, to know the reason why he had committed so many acts of injustice, and so many ravages on the coasts of Israel. The other made a pretext of some ancient damages his people had suffered by the primitive Israelites, to countenance the ravages he committed; and would not accord with the reasonable propositions made by the ambassadors of Jephthah. Having now supplicated the Lord, and being filled with his Spirit, he marched against the Ammonites; and being zealously desirous to acquit himself nobly, and to ensure the success of so important a war, he made a vow to the Lord to offer in sacrifice, or as a burnt-offering, the first thing that should come out of the house to meet him, at his return from victory.

"He then fought with, and utterly discomfited the Ammonites; and returning victorious to his house, God so permitted it, that his only daughter was the first who met him. Jephthah was struck with terror at the sight of her; and, tearing his garments, he exclaimed, *Alas! alas! my daughter, thou dost exceedingly trouble me; for I have opened my mouth against thee unto the Lord, and I cannot go back.* His daughter, full of courage and piety, understanding the purport of his vow, exhorted him to accomplish what he had vowed to the Lord, which to her would be exceedingly agreeable, seeing the Lord had avenged him of his and his country's enemies; desiring liberty only to go on the mountains with her companions, and to bewail the dishonour with which sterility was accompanied in Israel; because each hoped to see the Messiah born of his or her family. Jephthah could not deny her this request. She accordingly went; and at the end of two months returned, and put herself into the hands of her father, who did with her according to his vow.

"Several of the rabbins, and many very learned Christian expositors, believe that Jephthah's daughter was not really sacrificed; but that her virginity was consecrated to God, and she separated from all connexion with the world; which, indeed, seems to be implied in the sacred historian's account: *And she knew no man.* This was a kind of mysterious death, because it caused her to lose all hope of the glory of a posterity from which the Messiah might descend. From this originated the custom, observed afterward in Israel, that on a certain season of the year, the virgins assembled themselves on the mountains to bewail the daughter of Jephthah, for the space of four days. Let us now consider the leading characters of the fable of Iphigenia. According to good chronological reckonings, the time of the one and of the other very nearly agree. The opinion that the name of Iphigenia is taken from the daughter of Jephthah, appears well founded: yea, the conformity is palpable. By a very inconsiderable transposition Iphigenia makes Iphthygenia, which signifies, literally, the daughter of Jephthah. Agamemnon, who is described as a valiant warrior, and admirable captain, was chosen by the Greeks for their prince and general against the Trojans, by the united consent of all Greece, assembled together at Aulis, in Bœotia.

against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

c 1 Sam. 19. 5. & 23. 21. Job 13. 14. Psal. 119. 109.

"As soon as he had accepted the command, he sent ambassadors to Priam, king of Troy, to demand satisfaction for the rape of Helen, of which the Greeks complained. The Trojans refusing to grant this, Agamemnon, to gain over to his side the gods, who appeared irritated against the Greeks, and opposed to the success of their enterprise, after having sacrificed to them, went to consult their interpreter Chalcas, who declared that the gods, and particularly Diana, would not be appeased but by the sacrifice of Iphigenia, the daughter of Agamemnon.

"Cicero, in his Offices, says, that Agamemnon, in order to engage the protection of the gods in his war against the Trojans, vowed to sacrifice to them the most beautiful of all that should be born in his kingdom; and as it was found that his daughter Iphigenia surpassed all the rest in beauty, he believed himself bound by his vow to sacrifice her. Cicero condemns this; rightly judging, that it would have been a lesser evil to have falsified his vow, than to have committed parricide. This account of Cicero, renders the fable entirely conformable to the history.

"Agamemnon was at first struck with and troubled at this order, nevertheless consented to it; yet afterward regretted the loss of his daughter. He is represented by the poets as deliberating, and being in doubt whether the gods could require such a parricide: but, at last, a sense of his duty and honour overcame his paternal affection; and his daughter, who had warmly exhorted him to fulfil his vow to the gods, was led to the altar amidst the lamentations of her companions; as Ovid and Euripides relate, see Met. lib. 13.

"Some authors have thought she really was sacrificed; but others, more humane, say, she was caught up in a cloud by the gods, who, contented with the intended sacrifice, substituted a hind in her place, with which the sacrifice was completed. Dictys Cretensis says, that this animal was substituted to save Iphigenia.

"The chronology of times so remote cannot, in many respects, but be uncertain. Both the Greeks and Romans grant, that there was nothing else than fables before the first Olympiad; the beginning of which was at least four hundred and fifty years after the destruction of Troy, and two hundred and forty years after Solomon. As to the time of Solomon, nothing can be more certain than what is related in the sixth chapter of the First Book of Kings, that from the going out of Egypt, under Moses, till the time in which he began to build the temple, was four hundred and eighty years.

"According to the common opinion, the taking of Troy is placed one hundred and eighty years before the reign of Solomon; but his reign preceded Homer three centuries, according to some learned men, and always at least one century by those who related it lowest. Indeed, there is much uncertainty in fixing the express time in which Homer flourished.

"Pausanias found so much difference concerning this in authors, that he was at a loss how to judge of it. However, it is sufficient for us that it was granted, that Solomon was at least a century before Homer, who wrote more than two centuries after the taking of Troy, and who is the most ancient historian of this famous siege."

NOTES ON CHAPTER XII.

Verse 1. *The men of Ephraim gathered themselves together*] *בָּרָוּ טַיִתְסַבֵּק*; they called each other to arms; summoning all their tribe and friends to arm themselves to destroy Jephthah and the Gileadites, being jealous lest they should acquire too much power.

Verse 3. *I put my life in my hands*] I exposed myself to the greatest difficulties and dangers. But whence did this form of speech arise? Probably from a man's laying hold of his sword, spear, or bow. "This is the defender of my life; on this, and my proper use of it, my life depends." When a man draws his sword against his foe, his enemy will naturally aim at his life; and his sword in his hand is then his sole defence. It is now, fight and

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye ^d Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took ^e the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they unto him, Say now ^f Shibboleth; and he said, Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him ^g Ibzan of Bethlehem judged Israel.

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him ^h Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

13 ¶ And after him ⁱ Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty ^k nephews, that ^l rode on threecore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon, in the

d 8: 1 Sam. 23. 10. Psa. 78. 9.—e Josh. 22. 11. Ch. 3. 24. & 7. 24.—f Which signifieth a stream, or, flood. Psa. 69. 2, 13. Isa. 27. 12.—g He seems to have been only

a civil judge to do justice in Northeast Israel.—h A civil judge in Northeast Israel. I. A civil judge also in Northeast Israel.—k Heb. sons' sons.—l Ch. 5. 10 & 34. 4.

conquer, or die. Thus Jephthah took his life in his hand. This phrase occurs in some other places of Scripture, see 1 Sam. xix. 5. xxviii. 21. And the words of the conqueror, Isa. lxiii. 5. seem to confirm the above view of the subject: I looked, and there was none to help: and I wondered there was none to uphold: therefore, mine own arm brought salvation unto me: i. e. By mine own arm I saved my life, and brought destruction on mine enemies.

Verse 4. And fought with Ephraim] Some commentators suppose that there were two battles in which the Ephraimites were defeated; the first, mentioned in the above clause; and the second, occasioned by the taunting language mentioned in the conclusion of the verse; Ye Gileadites are fugitives of Ephraim. Where the point of this reproach lies, or what is the reason of it, cannot be easily ascertained.

Verse 6. Say now Shibboleth; and he said Sibboleth] The original differs only in the first letter ^o samech, instead of ^w sheen; שבלל emar na Shibboleth, vaiyomer Sibboleth. The difference between ^w seen, without a point, which when pointed is pronounced sheen, and ^o samech ^o, is supposed by many to be imperceptible. But there can be no doubt there was, to the ears of a Hebrew, a most sensible distinction. Most Europeans, and, indeed, most who have written grammars of the language, perceive scarcely any difference between the Arabic ^w seen, and ^o swad; but as both those letters are radical, not only in Arabic, but in Hebrew, the difference of enunciation must be such as to be plainly perceivable by the ear; else it would be impossible to determine the root of a word into which either of these letters entered, except by guessing, unless by pronunciation the sounds were distinct. One to whom the Arabic is vernacular, hearing a native speak, discerns it in a moment; but the delicate enunciation of the characteristic difference between those letters, ^w sheen, and ^o samech, and ^w sheen, and ^o swad, is seldom caught by an European. Had there been no distinction between the seen and samech but what the Masoretic point gives now, then ^o samech would not have been used in the word שבלל sibboleth, but ^w seen, thus שבלל; but there must have been a very remarkable difference in the pronunciation of the Ephraimites, when instead of שבלל sibboleth, an ear of corn, (see Job xxiv. 24.) they said שבלל sibboleth, which signifies a burden: Exod. vi. 6. and a heavy burden were they obliged to bear, who could not pronounce this feat letter. It is likely that the Ephraimites were, in reference to the pronunciation of sh, as different from the Gileadites as the people in some parts of the north of England are, in the pronunciation of the letter R, from all the other inhabitants of the land. The sound of th cannot be pronounced by the Persians in general; and yet it is a common sound among the Arabians. To this day, multitudes of the German Jews cannot pronounce r th, but put es in the stead of it: thus, for רב beith, (a house,) they say bess.

Mr. Richardson, in his "Dissertation on the Languages, Literature, and Manners, of the Eastern Nations," prefixed to his Persian and Arabic Dictionary, p. ii. 4to. edition, makes some observations on the different dialects which prevailed in Arabia Felix, the chief of which were the Hamyaret and Koraish; and, to illustrate the point in hand, he produces the following story from the Mohammedan writers:—"An envoy from one of the feudatory states, having been sent to the tobbā, (the sovereign,) that

prince, when he was introduced, pronounced the word T'heb, which in the Hamyaret implied Be seated; unhappily it signified, in the native dialect of the ambassador, precipitate thyself; and he, with a singular deference for the orders of his sovereign, threw himself instantly from the castle wall and perished." Though the Ephraimites had not a different dialect, they had, it appears, a different pronunciation, which confounded, to others, letters of the same organ; and thus produced not only a different sound, but even an opposite meaning. This was a sufficient test to find out an Ephraimite; and he who spake not as he was commanded, at the fords of Jordan, spoke against his own life.

For he could not frame to pronounce it right] This is not a bad rendering of the original, יבין לרבו יבין יבין telo yakin ledabber ken: "and they did not direct to speak it thus." But instead of יבין yakin, to direct, thirteen of Kennicott's and De Rossi's MSS. with two ancient editions, read יבין yabin, "they did not understand to speak it thus."

The versions take great latitude in this verse. The Vulgate makes a paraphrase: Dic ergo Schibboleth, quod interpretatur epica: qui respondebat Sibboleth; eadem literā epica exprimere non valens. "Say, therefore, Sibboleth; which, interpreted, is an ear of corn: but he answered Sibboleth, not being able to express an ear of corn by that letter." In my very ancient copy of the Vulgate, probably the editio princeps, there is sebbolth, in the first instance, as the test word; and thebbolth, as the Ephraimite pronunciation. But ebbolth is the reading of the Complutensian Polyglot; and is supported by one of my own MSS., yet the former reading, thebbolth, is found in two of my MSS. The Chaldee has שבלל shubbaltha, for the Gileadite pronunciation; and שבלל subbaltha, for that of Ephraim. The Syriac has שבלל shebla, and שבלל sebla. The Arabic has the same word, with ^w sheen, and ^o seen; and adds, "He said Sebla, for the Ephraimites could not pronounce the letter sheen." These notices, however trivial at first view, will not be thought unimportant by the biblical critic.

Verse 8. And after him Ibzan] It appears that during the administration of Jephthah, six years; Ibzan, seven years; Elon, ten years; and Abdon, eight years; in the whole thirty-one years; the Israelites had peace in all their borders: and we shall find, by the following chapter, that, in this time of rest, they corrupted themselves, and were afterward delivered into the power of the Philistines.

1. We find that Ibzan had a numerous family, sixty children; and Abdon had forty sons and thirty grandsons: and that they lived splendidly, which is here expressed by their riding on seventy young asses;—what we could express by they all kept their carriages: for the riding on fine asses, in those days, was not less dignified than riding in coaches in ours.

2. It does not appear that any thing particular took place in the civil state of the Israelites during the time of these latter judges; nothing is said concerning their administration, whether it was good or bad; nor is any thing mentioned of the state of religion. It is likely that they enjoyed peace without, and their judges were capable of preventing discord and sedition within. Yet, doubtless, God was at work among them, though there were none to record the operations either of his hand or his Spirit; but the people who feared him no doubt bore testimony to the word of his grace.

land of Ephraim, in the mount of the Amalekites.

CHAPTER XIII.

The Israelites corrupt themselves, and are delivered into the hands of the Philistines forty years. An angel appears to the wife of Manoah, and foretells the birth of her son, and gives her directions how to treat both herself and her child, who was to be a deliverer of Israel, 2-5. She informs her husband of this transaction, 6, 7. Manoah prays that the angel may re-appear; he is heard, and the angel appears to him and his wife, and repeats his former directions concerning the mother and the child, 8-11. Manoah presents an offering to the Lord, and the angel ascends in the flame, 15-20. Manoah is alarmed, but is comforted by the judicious reflections of his wife, 21-23. Samson is born, and begins to feel the influence of the Divine Spirit, 24, 25.

A. M. 2847. B. C. 1157. An. Exod. lxx. 334. Anno mste 1. Olymp. 391. And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

5 For, lo, thou shalt conceive, and bear a son: and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name;

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the Lord, and said, O my Lord, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the wo-

man as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass. How shall we order the child? and how shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the Lord, I pray thee, let us detain thee until we shall have made ready a kid for thee.

16 And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord.

18 And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?

19 So Manoah took a kid with a meat-offering, and offered it upon a rock unto the Lord; and the angel did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

21 But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

m Ch. 3. 13, 27. & 5. 14.—m Heb. addit. to commit, &c.—o Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6.—p This is a partial copy.—q 1 Sam. 12. 2.—r Josh. 19. 41. s Ch. 6. 12. Luke 1. 11, 13, 28, 31.—t Ver. 14. Numb. 6. 2, 3. Luke 1. 15.—u Numb. 6. 3. 1 Sam. 1. 11.—v Numb. 6. 2.—w See 1 Sam. 7. 13. 2 Sam. 8. 1. 1 Chron. 13. 1. x Deut. 33. 1. 1 Sam. 2. 27. & 9. 6. 1 Kings 17. 24.

y Matt. 28. 2. Luke 9. 29. Acts 6. 15.—z Ver. 17, 18.—a Heb. What shall be the manner of the &c.—b Or, what shall he do?—c Heb. what shall be his work? d Ver. 4.—e Gen. 18. 5. Ch. 6. 18.—f Heb. before thee.—g Gen. 32. 29.—h Or, wonderful. Isa. 9. 6.—i Ch. 6. 19, 20.—k Lev. 9. 24. 1 Chron. 21. 16. Ezek. 1. 28. Matt. 17. 6.—l Ch. 6. 22.—m Gen. 32. 30. Exod. 33. 20. Deut. 5. 28. Ch. 6. 22.

NOTES ON CHAPTER XIII.

Verse 1. Delivered them into the hand of the Philistines] It does not appear that after Shamgar, to the present time, the Philistines were in a condition to oppress Israel; or God had not permitted them to do it: but now they have a commission, the Israelites having departed from the Lord. Nor is it evident that the Philistines had entirely subjected the Israelites, as there still appears to have been a sort of commerce between the two people. They had often vexed and made inroads upon them; but they had them not in entire subjection: see chap. xv. 21.

Verse 2. A certain man of Zorah] A town in the tribe of Judah, but afterward given to Dan.

Verse 3. The angel of the Lord] Generally supposed to have been the same that appeared to Moses, Joshua, Gideon, &c. and no other than the Second Person of the ever blessed Trinity.

Verse 4. Beware—drink not wine] As Samson was designed to be a Nazarite from the womb, it was necessary that while his mother carried and nursed him, she should live the life of a Nazarite; neither drinking wine nor any intoxicating liquor; nor eating any kind of forbidden meat. See the account of the Nazarite and his vow, in the notes on Numb. vi. 2, &c.

Verse 5. He shall begin to deliver Israel] Samson only began this deliverance; for it was not till the days of David that the Israelites were completely redeemed from the power of the Philistines.

Verse 6. But I asked him not whence he was, neither told he me his name] This clause is rendered very differently in the Vulgate, the negative not being omitted: Quem cum interrogassen quis esset, et unde venisset, et quo nomine vocaretur, noluit mihi dicere; sed hoc respondit; "Whom, when I asked who he was, and whence he

came, and by what name he was called, would not tell me: but this he said," &c.

The negative is also wanting in the Septuagint, as it stands in the Complutensian Polyglott: Kai πρωτον αυτου ποθεν εστιν, και το ονομα αυτου, οκ απηγγελεν μοι: and "I asked him whence he was, and his name; but he did not tell me." This is also the reading of the Codex Alexandrinus; but the Septuagint, in the London Polyglott, together with the Chaldee, Syriac, and Arabic, read the negative particle with the Hebrew text, I asked nor his name, &c.

Verse 9. The angel of God came again] This second appearance of the angel was probably essential to the peace of Manoah, who might have been jealous of his wife, had he not had this proof that the thing was of the Lord.

Verse 15. Until we shall have made ready a kid] Not knowing his quality, Manoah wished to do this as an act of hospitality.

Verse 16. I will not eat of thy bread] As I am a spiritual being, I subsist not by earthly food.

And if thou wilt offer a burnt-offering] Neither shall I receive that homage which belongs to God: thou must, therefore, offer thy burnt-offering to Jehovah.

Verse 18. Seeing it is secret] It was because it was secret that they wished to know it. The angel does not say that it was secret, but מלאך הוה hu peli, it is wonderful: the very character that is given to Jesus Christ, Isa. ix. 6. His name shall be called Wonderful: and it is supposed by some that the angel gives this as his name, and consequently that this was our blessed Lord.

Verse 19. The angel did wondrously] He acted according to his name: he, being wonderful, performed wonderful things; probably causing fire to arise out of the rock, and consume the sacrifice, and then ascending in the flame.

83 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things, nor would at this time have told us such things as these.

24 ¶ And the woman bare a son, and called his name ^a Samson: and ^b the child grew, and the LORD blessed him.

25 ^c And the Spirit of the LORD began to move him at times in ^d the camp of Dan, ^e between Zorah and Eshtaol.

CHAPTER XIV.

Samson marries a wife of the Philistines, 1-4. Slays a young lion at Timnath, in the carcass of which he afterward finds a swarm of bees, 5-9. He makes a feast; they appoint him thirty companions, to whom he puts forth a riddle, which they cannot exposed, 10-14. They entice his wife to get the interpretation from him; she succeeds, informs them, and they tell the explanation, 15-18. He is loosened, and slays thirty of the Philistines, 19, 20.

AND Samson went down ^a to Timnath, and ^b saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore ^c get her for me to wife.

3 Then his father and his mother said unto him, *Is there never a woman among the daughters of ^d thy brethren, or among all my people, that thou goest to take a wife of the*

uncircumcised Philistines? And Samson said unto his father, Get her for me, for ^e she pleaseth me well.

4 But his father and his mother knew not that it was ^f of the LORD, that he sought an occasion against the Philistines: for at that time ^g the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared ^h against him.

6 And ⁱ the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

Verse 22. *We shall surely die, because we have seen God.*] See the note on chap. vi. 22.

Verse 23. *If the LORD were pleased to kill us, &c.*] This is excellent reasoning, and may be of great use to every truly religious mind, in cloudy and dark dispensations of divine providence. It is not likely that God, who has preserved thee so long, borne with thee so long, and fed and supported thee all thy life long, girding thee when thou knewest him not, is less willing to save and provide for thee and thine now, than he was when probably thou trustedst less in him. He who made, and gave his Son to redeem thee, can never be indifferent to thy welfare; and if he give thee power to pray to and trust in him, is it at all likely that he is now seeking an occasion against thee, in order to destroy thee? Add to this, the very *light* that shows thee thy wretchedness, ingratitude, and disobedience, is, in itself, a proof that he is waiting to be gracious to thee; and the penitential pangs thou feellest, and thy bitter regret for thy unfaithfulness, argue that the *light* and *fire* are of God's own kindling; and are sent to direct and refine, not to drive thee out of the way, and destroy thee. *Nor would he have told thee such things* of his love, mercy, and kindness, and unwillingness to destroy sinners, as he has told thee in his Sacred Word, if he had been determined not to extend his mercy to thee.

Verse 24. *And called his name Samson.*] The original word *Shimshon*, which is from the root *shamash*, to serve, (whence *shemesh*, the sun,) probably means either a *little sun*, or a *little servant*; and this latter is so likely a name to be imposed on an only son, by maternal fondness, that it leaves but little doubt of the propriety of the etymology.

And the LORD blessed him.] Gave evident proofs that the child was under the peculiar protection of the Most High; causing him to increase daily in stature, and extraordinary strength.

Verse 25. *The Spirit of the LORD began to move him.*] He felt the degrading bondage of his countrymen, and a strong desire to accomplish something for their deliverance. These feelings and motions he had from the Divine Spirit.

Camp of Dan.] Probably the place where his parents dwelt, for they were Danites: and the place is supposed to have its name from its being the spot where the Danites stopped when they sent some men of their company to rob Micah of his teraphim, &c. See chap. xviii.

As he had these influences between Zorah and Eshtaol, it is evident that this was *while* he dwelt at home with his parents; for Zorah was the place where his father dwelt: see ver. 2. Thus God began, from his infancy, to qualify him for the work to which he had called him.

NOTES ON CHAPTER XIV.

Verse 1. *Went down to Timnath.*] A frontier town of the Philistines, at the beginning of the lands belonging to

34. 14. Exod. 34. 16. Deut. 7. 2.—x Heb. she is right in mine eyes.—y Josh. 11. 20. 1 Kings 13. 15. 2 Kings 5. 28. 2 Chron. 10. 15. 22. 7. 28. 29.—z Ch. 13. 1. Dent. 28. 48.—a Heb. in meeting him.—b Ch. 2. 10. & 13. 25. 1 Sam. 11. 6.

the tribe of Judah, Josh. xv. 57. but afterward given up to Dan, Josh. xix. 41. David took this place from the Philistines; but they again got possession of it in the reign of Ahaz, 2 Chron. xxviii. 18.

Verse 3. *Is there never a woman.*] To marry with any that did not belong to the Israelitish stock was contrary to the law, Exod. xxxiv. 16. Deut. vii. 3. But this marriage of Samson was said to be of the *Lord*, ver. 4. that is, God permitted it, (for in no other sense can we understand the phrase,) that it might be a means of bringing about the deliverance of Israel.

For she pleaseth me well. כי היא יפה בעיני כי היא יפה בעיני, "for she is right in my eyes." This is what is supposed to be a sufficient reason to justify either man or woman in their random choice of wife or husband: the maxim is the same with that of the poet—

"Thou hast no fault, or I no fault can spy;
Thou art all beauty, of all blindness I."

When the will has sufficient power, its determinations are its own rule of right. That will should be pure and well directed, that says, *it shall be so, because I WILL it should be so.* A reason of this kind is similar to that which I have seen in a motto on the brass ordinance of Lewis XIV. ULTIMA RATIO REGUM, the sum of regal logic; i. e. My will, backed by these instruments of destruction, shall be the rule of right and wrong. The rules and principles of this logic are now suspected; and it is not likely to be generally received, without violent demonstration.

Verse 5. *A young lion roared against him.*] Came fiercely out upon him, ready to tear him in pieces.

Verse 6. *He rent him as he would have rent a kid.*] Now it is not intimated that he did this by his own natural strength, but by the *Spirit of the Lord coming mightily upon him*; so that his strength does not appear to be his own, nor to be at his command: his might was, by the will of God, attached to his hair and to his nazareate.

Verse 7. *And talked with the woman.*] That is, concerning marriage; thus forming the espousals.

Verse 8. *And after a time.*] Probably about one year; as this was the time that generally elapsed between espousing and wedding.

A swarm of bees and honey in the carcass.] By length of time the flesh had been entirely consumed off the bones, and a swarm of bees had formed their combs within the region of the thorax;—nor was it an improper place, nor was the thing infrequent, if we may credit ancient writers; the carcasses of slain beasts becoming a receptacle for wild bees. The beautiful episode in the fourth Georgic of Virgil, proves that the ancients believed that bees might be engendered in the body of a dead ox. See particularly Georg. iv. ver. 650.

Verse 10. *Samson made there a feast.*] The marriage feast, when he went to marry his espoused wife.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me ⁴ within the seven days of the feast, and find it out, then I will give you thirty ⁵ sheets, and thirty ⁶ change of garments:

13 But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day,

c 1 Kings 10. 1. Ezek. 17. 2. Luke 14. 7.—d Gen. 29. 27.—Or, *shirts*.—f Gen. 45. 22. 2 Kings 5. 22.—g Ch. 16. 5.

Verse 11. *They brought thirty companions*] These are called in Scripture *children of the bride-chamber*, and *friends of the bridegroom*. See the whole of this subject particularly illustrated in the observations at the end of John, chap. iii.

Verse 12. *I will now put forth a riddle*] Probably this was one part of the amusements at a marriage feast; each, in his turn, proposing a riddle, to be solved by any of the rest on a particular forfeit; the proposer forfeiting, if solved, the same which the company must forfeit if they could not solve it.

Thirty sheets] I have no doubt that the Arab *hayk*, or *hyke*, is here meant; a dress in which the natives of the East wrap themselves, as a Scottish highlander does in his *plaid*. In Asiatic countries the dress scarcely ever changes; being nearly the same now that it was 2000 years ago. Mr. Jackson, in his account of the empire of Morocco, thus mentions the Moorish dress: "It resembles," says he, "that of the ancient patriarchs, as represented in paintings; (but the paintings are taken from Asiatic models;) that of the men consists of a red cap and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee: a (*caftan*) coat, which buttons close before, and down to the bottom, with large open sleeves; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk." When an Arab does not choose to wrap himself in the hayk, he throws it over his left shoulder, where it hangs till the weather, &c. obliges him to wrap it round him. The hayk is either *mean* or *elegant*, according to the quality of the cloth, and of the person who wears it. I have myself seen the natives of Fez, with haykes, or hykes, both elegant and costly. By the *changes of garments*, it is very likely that the *kumja* and *caftan* are meant; or, at least, the caftan; but, most likely, both, for the Hebrew has חֵטְם חֵטְם *chalpeth begadim*, changes, or succession, of garments. Samson, therefore, engaged to give or receive thirty *haykes*, and thirty *kumjas* and *caftans*, on the issue of the interpretation or non-interpretation of his riddle: these were complete suits.

Verse 14. *And he said unto them*] Thus he states or proposes his riddle:

*Out of the eater came forth meat,
And out of the strong came forth sweetness.*

Instead of *strong*, the *Syriac* and *Arabic* have *bitter*. I have no doubt that the riddle was in *poetry*; and perhaps the two hemistichs above preserve its order. This was scarcely a fair riddle; for, unless the fact to which it refers were known, there is no rule of interpretation by which it could be found out. We learn from the Scholiast, on Aristophanes, *Veapa*, v. 20, that it was a custom among the ancient Greeks to propose, at their festivals, what were called *griphoi*, *γρίφοι*, riddles, enigmas, or very obscure sayings, both curious and difficult; and to give a recompense to those who found them out; which generally consisted in either a festive crown, or a goblet full of wine. Those who failed to solve them were condemned to drink a large portion of fresh water, or of wine mingled with sea water, which they were compelled to take down at one draught, without drawing their breath, their hands being tied behind their backs. Sometimes they gave the crown to the deity in honour of whom the festival was made: and if none could solve the riddle, the reward was given to him who proposed it.

Of these enigmas, proposed at entertainments, &c. we have numerous examples in *ATHENÆUS*, *Deipnosoph.* lib.

that they said unto Samson's wife, ⁸ Entice thy husband, that he may declare unto us the riddle, ⁹ lest we burn thee and thy father's house with fire: have ye called us ¹⁰ to take that we have? *is it not so?*

16 And Samson's wife wept before him, and said, ¹¹ Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him ¹² the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on

h Ch. 15. 6.—i Heb. *to possess*, or, *to importune* us.—k Ch. 16. 15.—l Or, *the rest of the seven days*, &c.

x. c. 15. p. 142. edit. Argentorat, and some of them very like this of Samson; for example—

Δίδως τις οὐκ εἰδως, οὐδ' εχει οχει;
Who gives and does not give?
Who has not, and yet has?

This may be spoken of an enigma and its proposer: he gives it, but he does not give the sense: the other has it, but has not the meaning

Εστι φωνη θηλεια βρεθη σοφου' επο κολπωι
Αυτης ταυτα ερωσα βρηις ισπει γρυων.
Και δια παντων οιδρα, και ηπειρου δια πασης,
Οις εδελει θηνητων τοις εον παρουντοι αυουτοι
Εξεστ' κωφην ε ακουη αιουστων εχουσων.

"There is a feminine nature, fostering her children in her bosom; who, although they are dumb, send forth a distinct voice over every nation of the earth, and every sea; to whomsoever they please. It is possible for those who are absent to hear; and for those who are deaf, to hear also."

The relater brings in Sappho, interpreting it thus:—

Θηλεια μεν ουν εστι φωνη, εις ολα.
Βρεθη δ'εν αυτη περιφερει τα γραμματα'
Αφωνα δ'οντα ταυτα τοις πορθωι αλει,
Οις βουληθ' ετερος ε'αν ενυχ τισ πλησιον
Εσως αναγινωσκοντος, ουκ ακουουσαι.

"The nature which is feminine, signifies an epistle; and her children whom she bears are alphabetical characters: and these, being dumb, speak and give counsel to any, even at a distance; though he who stands nigh to him who is silently reading, hears no voice."

Here is another attributed by the same author to *Theo-odectes*:—

Της φωνως δεσ γαια φερει τροφος ουδ' δεσ πορθωι.
Ουτε βροτοισιν εχει γυιων αυτησιν δυοισιν.
Αλλ' εν μεν γυειει πρωτοσπορη εστι μεγαστη,
Εν δε μεσοις ακμιας μικρα, γηρα δε προς αυτη
Μορφη και μεγαθει μειζων παλιν εδωσαν.

"Neither does the nourishing earth so bear by nature; nor the sea; nor is there among mortals a like increase of parts; for, at the period of its birth it is greatest; but in its middle age it is small; and in its old age, it is again greater in form and size than all."

This is spoken of a *shadow*. At the rising of the sun in the east, the shadow of an object is projected illimitably across the earth, toward the west: at noon, if the sun be vertical to that place, the shadow of the object is entirely lost; at sunset, the shadow is projected toward the east, as it was in the morning toward the west.

Here is another from the same author:—

Εισι κασιγνηται διτται, ων η μια τικτει
Την ετεραν, αυτη δε τεκνουσ' επο ησος τεκνουσαι.

"There are two sisters, the one of whom begets the other; and she who is begotten produces her who beget her."

Day and night solve this enigma.

The following I have taken from *Theognis*:—

Ηδη γαρ με ακλητε θαλαττιος οικιδε νεαρως,
Τεθνητως ζωη φθεγγομενος στοματι.

THEOGNIS. Gnom. in fine.

"A dead seaman calls me to his house;
And, although he be dead, he speaks with a living mouth."

This dead seaman is a conch, or large shellfish, of which the poet was about to eat. The mouth by which it spoke signifies its being used as a *horn*; as it is well known to produce, when opened at the spiral end and blown, a very powerful sound.

Verse 17. *And she wept before him*] Not through any love to him, for it appears she had none; but to oblige her paramours: and of this he soon had ample proof.

the seventh day, before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was given to his companion, whom he had used as his friend.

CHAPTER XV.

Samson, going to visit his wife, finds her bestowed on another, 1, 2. He is incensed, vows revenge, and burns the corn of the Philistines, 3-5. They burn Samson's wife and his father, 6. He is still incensed, makes a great slaughter among them, 7, 8. The Philistines gather together against Israel; and, to appease them, the men of Judah bind Samson, and deliver him into their hands, 9-13. The Spirit of the Lord comes upon him; he breaks his bonds, finds the jaw-bone of an ass, and therewith kills a thousand men, 14-16. He is sorely fatigued; and, being thirsty, God miraculously produces water from an opening of the ground in Lehi; and he is refreshed, 17-19. He judges Israel in the time of the Philistines twenty years, 20.

A. M. 2869. B. C. 1135. An. Exod. lxx. 356. Anno ante I. Olymp. 359.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to

m Ch. 2. 10. & 13. 25.—o Or, apparel.—p Ch. 15. 2.—q John 3. 29.—r Ch. 14. 2. r Ch. 14. 16.—s Ch. 14. 20.

Verse 18. If ye had not ploughed with my heifer] If my wife had not been unfaithful to my bed, she would not have been unfaithful to my secret: and you, being her paramours, your interest was more precious to her than that of her husband. She has betrayed me through her attachment to you.

Calmet has properly remarked, in quoting the Septuagint, that to plough with one's heifer, or to plough in another man's ground, are delicate turns of expression, used both by the Greeks and Latins, as well as the Hebrews, to point out a wife's infidelities.

Thus Theognis, Gnom. v. 581.—

Ἐχθαιρὸς δὲ γυναῖκα περιόρομον, ἀνδρὰ τε μαργον, Ὅς τὴν ἀλλοτρίην βούλει ἄρουραν ἀροῦν.

"I detest a woman who gads about: and also a libidinous man: and whosoever wishes to plough in another man's ground."

Fundum alienum arat, incultum familiarem deserit. Plautus.

"He ploughs another's farm, and leaves his own heritage uncultivated."

Milo domi non est, peregre at Milone profecto Arva vacant, usor non minus inde parit. Martial.

"Milo is not at home; and Milo, being from home, his field lies uncultivated: his wife, nevertheless, continues to breed; and brings forth children"

There is the same metaphor in the following lines of Virgil:—

Hoc faciunt nimis ne luxu obtusior usus, Sit genitalis arce, sulcoque obtinet inertes. Geor. iii. v. 123.

In this sense Samson's words were understood by the Septuagint, by the Syriac, and by Rabbi Levi. See BOCHART, Hierozoic, p. 1. lib. ii. cap. 41. col. 406.

The metaphor was a common one; and we need seek for no other interpretation of the words of Samson.

Verse 19. The Spirit of the Lord came upon him] "The spirit of fortitude from before the Lord."—Targum. He was inspired with unusual courage; and he felt strength proportioned to his wishes.

He—slew thirty men—and took their spoils] He took their hykes, their kumjas, and castans, and gave them to the thirty persons who, by unfair means, had solved his riddle: thus they had what our version calls thirty sheets, and thirty changes of raiment. See the note on ver. 12.

Verse 20. But Samson's wife was given to his companion] This was the same kind of person who is called the friend of the bridegroom, John iii. 29. And it is very likely that she loved this person better than she loved her husband; and went to him as soon as Samson had gone to his father's house at Zorah. She might, however, have thought herself abandoned by him; and, therefore, took another: this appears to have been the persuasion of her father, chap. xv. 2. But her betraying his secret and his interests to his enemies, was a full proof he was not very dear to her; though, to persuade him to the contrary, she shed many crocodile tears: see ver. 16. He could not keep his own secret; and he was fool enough to suppose that another would be more faithful to him than he was to himself. Multitudes complain of the treachery of friends betraying their secrets, &c. never considering that they themselves have been their first betrayers, in confiding to

my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

1 Heb. let her be thine.—o Or, Now shall I be blameless from the Philistines, though, &c.—r Or, torches.—s Ch. 14. 15.

others what they pretended to wish should be a secret to the whole world! If a man never let his secret out of his own bosom, it is impossible that he should ever be betrayed.

NOTES ON CHAPTER XV.

Verse 1. Visited his wife with a kid] On her betraying him, he had, no doubt, left her in great disgust. After some time his affection appears to have returned; and, taking a kid, or perhaps a fawn, as a present, he goes to make reconciliation, and finds her given to his bridegroom: probably the person to whom she betrayed his riddle.

Verse 2. Thou hadst utterly hated her] As he was conscious she had given him great cause so to do.

Her younger sister] The father appears to have been perfectly sincere in this offer.

Verse 4. Went and caught three hundred foxes] There has been much controversy concerning the meaning of the term שׁוּלִימִין shulimim; some supposing it to mean foxes, or jackals; and others, handsful, or sheaves of corn. Much of the force of the objections against the common version will be diminished by the following considerations:

1. Foxes, or jackals, are common and gregarious in that country.

2. It is not hinted that Samson collected them alone; he might have employed several hands in this work.

3. It is not said he collected them all in one day; he might have employed several days, as well as many persons, to furnish him with these means of vengeance.

4. In other countries, where ferocious beasts were less numerous, great multitudes have been exhibited at once. Sylla, in a public show to the Roman citizens, exhibited one hundred lions; Caesar, four hundred; and Pompey, nearly six hundred. The emperor Probus let loose in the theatre, at one time, one thousand ostriches, one thousand stags, one thousand wild boars, one thousand does, and a countless multitude of other wild animals: at another time he exhibited one hundred leopards from Libya, one hundred from Syria, and three hundred bears. See Flavius Vopiscus, in the life of Probus, cap. xix. beginning with Dedit Romanis etiam voluplates, &c.

That foxes, or the creature called shual, were plenty in Judea, is evident, from their frequent mention in Scripture, and from several places bearing their name. 1. It appears they were so numerous, that even their cubs ruined the vineyards, see Cant. ii. 15. Take us the foxes, the little foxes, that spoil our vines. Jeremiah complains that the foxes had occupied the mountains of Judah, Lam. v. 18. They are mentioned as making incursions into enclosures, &c. Neh. iv. 3. Ezekiel compares the numerous false prophets to these animals, chap. xiii. 4. In Josh. xv. 28. we find a place called Hazer Shual, the court of the foxes; and in chap. xix. 42. a place called Shaalabim, "the foxes;" no doubt from the number of those animals in that district. And mention is made of the land of Shual, or of the fox, 1 Sam. xiii. 17.

The creature called shual is represented by travellers and naturalists who have been in Judea, as an animal between a wolf and a fox. Hasselquist, who was on the spot, and saw many of them, calls it the little eastern fox.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves ² in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah ⁷ went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are ⁶ rulers over us? what *is* this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but

we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and ^a the Spirit of the Lord came mightily upon him; and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands ^b loosed from off his hands.

15 And he found a ^c new jaw-bone of an ass, and put forth his hand and took it, and ^d slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, ^e heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ^f Ramath-lehi.

18 And he was sore athirst, and called on the Lord, and said, ^g Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

^x Ver. 19-y Heb. went down.—z Ch. 11. 4—a Ch. 3. 10 & 11. 6.—b Heb. were melted.—c Heb. moist.—d Ch. 3. 31. Lev. 24. 8. Josh. 23. 10.

^e Heb. a heap, two heaps.—That is, the lifting up of the jaw-bone, or casting away of the jaw-bone.—f Par. 3. 7.

They are frequent in the East; and often destroy infirm persons and children.

Dr. Kennicott, however, objects to the common interpretation; and gives reasons, some of which are far from being destitute of weight. "The three hundred foxes," says he, "caught by Samson, have been so frequently the subject of banter and ridicule, that we should consider whether the words may not admit a more rational interpretation: for, besides the improbability arising here from the number of these foxes, the use made of them is also very strange. If these animals were tied tail to tail, they would probably pull contrary ways, and consequently stand still; whereas a firebrand, tied to the tail of each fox singly, would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked, that the word שׁוּאִלִים *shualim*, here translated foxes, signifies also *handsful*, Ezek. xiii. 19. *handsful of barley*, if we leave out that one letter *vau*, which has been inserted or omitted elsewhere, almost at pleasure. No less than seven Hebrew MSS. want that letter here, and read שׁוּאִלִים *shoalim*. Admitting this version, we see that Samson took three hundred *handsful*, or sheaves of corn, and one hundred and fifty firebrands; that he turned the sheaves end to end, and put a firebrand between the two ends, in the midst; and then, setting the brands on fire, sent the fire into the standing corn of the Philistines. The same word is now used twice in one chapter, (Ezek. xiii. 4. and 19.) in the former version signifying foxes, in the latter, *handsful*: and in 1 Kings xx. 10. where we render it *handsful*, it is ἀλωνεῖς, foxes, in the Greek version."—Remarks on Select Passages.

The reasoning of Dr. Kennicott, in the first part of this criticism has already been answered; other parts shall be considered below. Though there are seven MSS. which agree in the reading contended for by Dr. Kennicott, yet all the versions are on the other side. I see no improbability in the common version.

Turned tail to tail] Had he put a firebrand to each, which Dr. Kennicott thinks more reasonable, the creature, naturally terrified at fire, would have instantly taken to cover; and thus the design of Samson would have been frustrated; but tying two of them together by their tails, they would frequently thwart each other in running, pull hither and thither, and thus make the greater devastation. Had he tied them all together, the confusion would have been so great that no execution could have been done.

Verse 6. Burnt her and her father] This was probably done to appease Samson: as they saw he had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in the following verse: And Samson said—Though ye have done this, yet will I be avenged of you; that is, I am not yet satisfied; ye have done me great wrongs, I must have proportionate redress; then I shall rest satisfied.

Verse 8. He smote them hip and thigh] This also is variously understood; but the general meaning seems plain; he appears to have had no kind of defensive weapon, therefore he was obliged to grapple with them; and, according to the custom of wrestlers, trip up their feet,

and then bruise them to death. Some translate *heaps upon heaps*; others, *he smote horsemen and footmen*; others, *he wounded them from their legs to their thighs, &c. &c.* See the different versions. Some think, in their running away from him, he kicked them down, and then trod them to death; thus his leg or thigh, was against their hip: hence the expression.

The top of the rock Etam.] It is very likely that this is the same place as that mentioned 1 Chron. iv. 32; it was in the tribe of Simeon, and on the borders of Dan; and probably a fortified place.

Verse 10. To bind Samson are we come up] It seems they did not wish to come to an open rupture with the Israelites; provided they would deliver up him who was the cause of their disasters.

Verse 11. Three thousand men of Judah went] It appears evidently from this that Samson was strongly posted; and they thought that no less than three thousand men were necessary to reduce him.

Verse 12. That ye will not fall upon me yourselves.] He could not bear the thought of contending with, and slaying his own countrymen; for there is no doubt that he could have as easily rescued himself from their hands, as from those of the Philistines.

Verse 13. They bound him with two new cords] Probably his hands with one, and his legs with the other.

Verse 14. When he came unto Lehi] This was the name of the place to which they brought him, either to put him to death, or keep him in perpetual confinement.

Shouted against him] His capture was a matter of public rejoicing.

Verse 15. He found a new jaw-bone of an ass] I rather think that the word טֵרֵיחַ *teriah*, which we translate *new*, and the margin *moist*, should be understood as signifying the *tabid*, or putrid state of the ass from which this jaw-bone was taken. He found there a dead ass, in a state of putrefaction; on which account he could the more easily separate the jaw from its integuments: this was a circumstance proper to be recorded by the historian, and a mark of the providence of God. But, were we to understand it of a fresh jaw-bone, very lately separated from the head of an ass, the circumstance does not seem worthy of being recorded.

With the jaw-bone of an ass, heaps upon heaps] I cannot see the propriety of this rendering of the Hebrew words בִּלְחֵי חֲמוֹרֵי חֲמוֹרֵי חֲמוֹרֵי *belechi huchamor, chamor, chamoratayim*: I believe it should be translated thus:—

"With the jaw-bone of this ass, an ass (the foal) of two asses;

"With the jaw-bone of this ass I have slain a thousand men."

This appears to have been a triumphal song on the occasion; and the words are variously rendered both by the versions and by expositors.

Verse 17. Ramath-lehi.] The lifting up, or casting away, of the jaw-bone. Lehi was the name of the place before; Ramath was now added to it here: he lifted up the jaw-bone against his enemies, and slew them.

Verse 18. I die for thirst] The natural consequence of the excessive fatigue he had gone through in this encounter.

19 But God clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

Samson comes to Gaza; they lay wait for him; he rises by night, and carries away the city gates. 1-3. Falls in love with Delilah. 4. The lords of the Philistines promise her money if she will obtain from Samson the secret in which his strength lay. 5. By various artifices, she at last obtains that; and communicates it to the Philistines, who seize him, but put out his eyes, and cause him to grind in the prison house. 6-21. At a public festival at Gaza, he is brought out to make sport; when, being wrothy, he requests to be placed between the two pillars which supported the roof of the house, on which three thousand men and women were stationed to see him make sport. 22-27. He prays to God to strengthen him, and pulls down the pillars, by which the house falling, both himself, the lords of the Philistines, and a vast multitude of the people, are slain. 28-30. His relatives come and take away his body, and bury it, 31.

A. M. 2864. B. C. 1129. Then went Samson to Gaza, and saw there a harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they com-

passed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee, every one of us, eleven hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I pray

b Or, Lehi.—1 Gen. 45: 27. Job. 40: 29.—k That is, the well of him that called, or, cried. Psa. 31: 6.—l He seems to have judged southwest Israel during twenty years of their servitude of the Philistines.—m Ch. 13: 1.

n Heb. a woman a harlot.—o 1 Sam. 23: 26. Psa. 114: 10, 11, 12. Act. 5: 24. p Heb. silent.—q Heb. with the bar.—r Or, by the brook.—s Ch. 14: 15. See Prov. 2: 16-19. & 5: 3-11. & 6: 24, 25, 26. & 7: 21, 22, 23.—Or, humble.

Verse 19. God clave a hollow place that was in the jaw] *לְבַיט אֶשֶׁר בַּאֲזָנוֹ* *asher balechei*, "that was in Lehi;" that is, there was a hollow place in this Lehi, and God caused a fountain to spring up in it. Because the place was hollow, it was capable of containing the water that rose up in it, and thus of becoming a well.

En-hakkore] *The well of the implorer*: this name he gave to the spot where the water rose, in order to perpetuate the bounty of God in affording him this miraculous supply.

Which is in Lehi unto this day.] Consequently not in the jaw-bone of the ass; a most unfortunate rendering.

Verse 20. He judged Israel—twenty years.] In the margin it is said, *He seems to have judged southwest Israel during twenty years of their servitude of the Philistines*, chap. xiii. 1. Instead of *עֶרְמֵי שָׁנָה עֶרְמֵי שָׁנָה* *eremim shanah*, "twenty years," the Jerusalem Talmud has *ארבעים שנה* *arbdim shanah*, "forty years;" but this reading is not acknowledged by any MS. or version. According to Calmet, the twenty years of the judicature of Samson began the eighteenth year of the subjection of Israel to the Philistines; and these twenty years are included in the judicature of the high priest Eli.

The burning of the Philistines' corn by the means of foxes and firebrands, is a very remarkable circumstance; and there is a story told by Ovid, in the 4th book of his *Fusti*, that bears a striking similitude to this; and is supposed by some learned men to allude to Samson and his foxes. The poet is at a loss to account for this custom; but brings in an old man of Carseolum, with what must have appeared to himself a very unsatisfactory solution. The passage begins as follows:—

*Tertia post Hyndos cum luxerit orla remissa
Carere paritibus Circus habebit quos.
Cur utitur innoxia orlentia totis
Terga Jeraid vulpes, eadem decerda mih?*

—V. l. Orick Pastor. lib. iv. ver. 678.

The substance of the whole account, which is too long to be transcribed, is this: it was a custom in Rome, celebrated in the month of April, to let loose a number of foxes in the circus, with lighted flambeaux on their backs; and the Roman people took pleasure in seeing these animals run about till roasted to death by the flames with which they were enveloped. The poet wishes to know what the origin of this custom was; and is thus informed by an old man of the city of Carseolum: "A frolicsome young lad, about ten years of age, found a fox near a thicket, who had stolen away many fowls from the neighbouring roosts. Having enveloped his body with hay and straw, he set it on fire, and let the fox loose. The animal, in order to avoid the flames, took to the standing corn which was then ready for the sickle; and the wind driving the flames with double violence, the crops were every where consumed. Though this transaction is long since gone by, the commemoration of it still remains; for, by a law of this city, every fox that is taken is burnt to death. Thus the nation awards to the foxes the punishment of being burnt alive, for the destruction of the ripe corn formerly occasioned by one of these animals."

Both Serrarius and Bochart reject this origin of the custom given by Ovid; and insist that the custom took its rise from the burning of the Philistines' corn by Samson's foxes. The origin ascribed to the custom by the Carseolian, they consider as too frivolous and unimportant to be commemorated by a national festival. The time of the

observation does not accord with the time of harvest about Rome, and in Italy; but it perfectly accords with the time of harvest in Palestine, which was at least as early as April. Nor does the circumstance of the fox wrapped in hay, which being set on fire, and he let loose, bear any proper resemblance to the foxes let loose in the circus, with burning brands on their backs.

These learned men, therefore, conclude, that it is much more natural to suppose that the Romans derived the custom from Judea; where, probably, the burning of the Philistines' corn might, for some time, have been annually commemorated.

The whole account is certainly very singular; and has not a very satisfactory solution in the old man's tale, as related by the Roman poet.

All public institutions have had their origin in facts; and if, through the lapse of time, or loss of records, the original facts be lost; we may legitimately look for them in cases where there is so near a resemblance as in that above.

NOTES ON CHAPTER XVI.

Verse 1. *Then went Samson to Gaza, and saw there a harlot*] The Chaldee, as in the former case, render the clause thus: *Samson saw there a woman, an inn-keeper*: perhaps the word *zonah* is to be taken here in its double sense; one who keeps a house for the entertainment of travellers, and who also prostitutes her person.

Gaza was situated near the Mediterranean sea, and was one of the most southern cities of Palestine. It has been supposed by some to have derived its name from the treasures deposited there by Cambyse, king of the Persians; because, they say, *Gaza*, in Persian, signifies treasure: so Pomponius Mela, and others. But it is more likely to be a Hebrew word, and this city to have derived its name, *אֶזָּא* *azatha*, from *אֶזָּא* *azah*, strength; it being a strong or well-fortified place.

The Hebrew *y ain*, in this word, is, by the *Septuagint*, the Arabic, and the *Vulgate*, rendered G; hence, instead of *azatha*, with a strong guttural breathing, we have *Gaza*, a name by which this town could not be recognized by an ancient Hebrew.

Verse 2. *They compassed him in*] They shut up all the avenues, secured the gates, and set persons in ambush near them, that they might attack him on his leaving the city early the next morning.

Verse 3. *Took the doors of the gate*] Though Samson was a very strong man, yet we do not find that he was a giant; consequently, we may conjecture that the gates of the city were not very large, as he took at once the doors, the two posts, and the bar with him. The cities of those days would appear to disadvantage among modern sil-lages.

A hill—before Hebron] Possibly there were two Hebrons: it could not be the city generally understood by the word Hebron, as that was about twenty miles distant from Gaza; unless we suppose that *בְּרֵכַת אֶלְפֵנֵי חֶבְרוֹן* *al pency Chebron*, is to be understood of the road leading to Hebron. He carried all to the top of that hill which was on the road leading to Hebron.

Verse 4. *He loved a woman in the valley of Sorek*] Some think Samson took this woman for his wife; others, that he had her as a concubine. It appears she was a Philistine; and, however strong his love was for her, she seems to have had none for him. He always watched impro-

thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green withes that never were dried, then shall I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them.

9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withes, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If thou bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liars in wait abiding in the chamber. And he brake them off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he

said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death,

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees: and she called for a man, and caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon

u Or, new cords.—v Heb. moist.—w Heb. one.—x Heb. smelleth.—y Heb. wherewith work hath not been done.

a Chap. 14. 15.—b Heb. shortened.—c Micah 7. 5.—d Numbers 6. 5. Ch. 13. 5.—d Prov. 7. 26, 27.

perly; and he was cursed in all his matches. Where the valley, or brook, of Sorek was, is not easy to be ascertained. Eusebius and Jerom say, it lay southward of Eleutheropolis—but where was Eleutheropolis? Ancient writers take all their measurements from this city; but, as it is nowhere mentioned in the Scriptures, it is impossible to fix its station, for we know not its ancient name.

Verse 5. See wherein his great strength lieth] They saw that his stature was not remarkable, and that, nevertheless, he had most extraordinary strength; therefore they supposed that it was the effect of some charm, or amulet. The lords of the Philistines were the five following: Gaza, Gath, Askelon, Ekron, and Ashdod. All these considered Samson as a public enemy; and they promise this bad woman a large sum of money if she will obtain from him the important secret wherein his strength lay, that, depriving him of this supernatural power, they might be able to reduce him to bondage.

Verse 7. Seven green withes] That is, any kind of pliant, tough wood, twisted in the form of a cord, or rope. Such are used in many countries, formed out of osiers, hazle, &c. And in Ireland, very long and strong ropes are made of the fibres of bog wood, or the larger roots of the fir, which is often digged up in the bogs, or mosses, of that country. But the Septuagint, by translating the Hebrew יתרים יתרים yetherim iachim by νεύρας ὄψαραι, and the Vulgate by nervicis funibus, understand these bonds to be cords made of the nerves of cattle; or perhaps rather out of raw hides: this also makes an exceeding strong cord. In some countries they take the skin of the horse, cut it lengthwise from the hide into thongs about two inches broad; and, after having laid them in salt for some time, take them out for use. This practice is frequent in the country parts of Ireland; and both customs, the wooden cord, and that made of the raw or green hide, are among the most ancient perhaps in the world. Among the Irish peasantry this latter species of cord is called the tug; and is chiefly used for agricultural purposes; particularly for drawing the plough and the harrow, instead of the iron chains used in other countries.

Verse 9. Men lying in wait] They probably did not appear, as Samson immediately broke his bonds when this bad woman said, The Philistines be upon thee.

Verse 11. If they bind me fast with new ropes] Samson wishes to keep up the opinion which the Philistines held: viz. that his mighty strength was the effect of some charm; and therefore he says, Seven green withes which had not been dried; new ropes that were never occupied; weave the seven locks of my hair with the web, &c. the green withes, the new ropes, and the number seven, are such matters as would naturally be expected in a charm or spell.

Verse 13. The seven locks of my head] Probably Samson had his long hair plaited into seven divisions: and, as his vow of a Nazarite obliged him to wear his hair, so

seven being a number of perfection among the Hebrews, his hair being divided into seven locks, might more particularly point out the perfection designed by his Nazarite state.

Every person must see that this verse ends abruptly, and does not contain a full sense. Houbigant has particularly noticed this, and corrected the text from the Septuagint, the reading of which I shall here subjoin: Εαν ὄψαραι τας ἑπτα σείρας της κεφαλῆς μου συν τον διαμαρι, και εγκρονησεν τω πασσαλω εις τον τοιχον, και εσομαι ὡς εις των ανθρωπων ασθενης. Και ενενηεν εν τω κοιμασθαι αυτου, και ελαβε δαλιδα τας ἑπτα σείρας της κεφαλῆς αυτου, και φανεεν εν τω διαμαρι, και επηξεν τω πασσαλω εις τον τοιχον.—If thou shalt weave the seven locks of my head with the web, and shall fasten them with the pin in the wall, I shall become weak, like other men: and so it was, that, when he slept, Dalida took the seven locks of his head, and wore them with the web, and fastened it with the pin to the wall, and said unto him, &c. All the words printed here in *italic*, are wanting in the present Hebrew copies; but are preserved in the Septuagint, and are most obviously necessary to complete the sense: else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.

Verse 16. His soul was vexed unto death] What a consummate fool was this strong man! Might he not have seen, from what already took place, that Delilah intended his ruin? After trifling with her, and lying thrice, he at last commits to her his fatal secret; and thus became a traitor to himself, and to his God. Well may we adopt the sensible observation of Calmet on this passage:—*La foiblesse du cœur de Samson, dans toute cette histoire, est encore plus étonnante que la force de son corps.* "The weakness of Samson's heart, in the whole of this history, is yet more astonishing than the strength of his body."

Verse 17. If I be shaven, then my strength will go from me] The miraculous strength of Samson must not be supposed to reside either in his hair, or in his muscles; but in that relation in which he stood to God, as a Nazarite; such a person being bound, by a solemn vow, to walk in a strict conformity to the laws of his Maker. It was a part of the Nazarite's vow to permit no razor to pass on his head; and his long hair was the mark of his Nazareate, and of his vow to God. When Samson permitted his hair to be shorn off, he renounced and broke his Nazar vow; in consequence of which God abandoned him; and, therefore, we are told, in ver. 20. that the Lord was departed from him.

Verse 19. She began to afflict him] She had probably tied his hands, slyly, while he was asleep; and after having cut off his hair, she began to insult him, before she called the Philistines, to try whether he were really reduced to a state of weakness. Finding he could not disengage himself, she called the Philistines; and he, being

thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

21 ¶ But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again, after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel thron

• Numb. 14. 9, 42, 43. Josh. 7. 12. 1 Sam. 16. 14. & 18. 12 & 28. 15, 16. 2 Chron. 15. 2-4. Heb. bored out—Or, as when he was shaven.—h Dan. 5. 4.

pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there: and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father. And he judged Israel twenty years.

1 Heb. and who multiplied our slain.—k Ch. 9. 27.—l Heb. before years.—m Dent. 28. 8.—n Jer. 15. 15.—o Or, he leaned on them.—p Heb. my soul.—q Ch. 13. 26.

alarmed, rose up, thinking he could exert himself as before, and shake himself; i. e. disengage himself from his bonds and his enemies;—but he wist not that the Lord was departed from him; for, as Delilah had cut off his locks while he was asleep, he had not yet perceived that they were gone.

Verse 21. Put out his eyes] Thus was the lust of the eye, in looking after, and gazing on strange women, punished. As the Philistines did not know that his strength might not return, they put out his eyes, that he might never be able to plan any enterprise against them.

He did grind in the prison-house.] Before the invention of wind and water-mills, the grain was at first bruised between two stones; afterward ground in hand-mills. This is practised in China, and in different parts of the East, still; and women and slaves are the persons who are obliged to turn these mills.

Such instruments were anciently used in this country, and called querns, from the Anglo-Saxon *Irpeorn*, and *Iryrn*, *Cieorn*, and *Cieyrn*, which has the signification of a mill; hence *Irpeorn stan*, *Cieorn stan*, a millstone: and as *quern* conveys the notion of grinding, hence *Irpeornceab*, *Cieornleth*, the *dentes molares*, or *grinders*, in the jaws of animals. This clause of the verse is thus translated in the Saxon Octateuch:—And *ba* Philisteele gepenzon hine yona—*J* zellebon hine apez—to heora bingz. *J* on cpeancepna betucon-heton hine xpinban wt hira handcyrpne. "And the Philistines laid their hands, (seized) him soon, and led him away to their burgh, (city), and shut him up in prison, and made him grind at their hand-querne." So late as half a century ago, I have seen these querns or hand-mills in these kingdoms.

Verse 22. The hair of his head began to grow again.] And may we not suppose that, sensible of his sin and folly, he renewed his Nazar vow to the Lord; in consequence of which his supernatural strength was again restored?

Verse 23. Unto Dagon their god.] Diodorus Siculus describes their god thus: *To men pposwpon exei ynwaikos, to f' allo soma pan ichthos*. "It had the head of a woman, but all the rest of the body resembled a fish." Dagon was called *Derceto* among the heathens.

Horace, in the following piece, especially in the third and fourth lines, seems to have in view the image of Dagon.

*Humano capiti cervicem pictor equinam
Fingere et vituli, et verenis inducere plumas
Undique collatis membris: ut turpiter atque
Desinat in piscem mulier formosa superne;
Spectatum aduasi, risum tenentis amici.—De Art. Poet. v.*
Suppose a painter to a human head
Should join a horse's neck; and willy nilly spread
The various plumage of the feather'd kind
O'er limbs of different beasts, absurdly join'd;
Or if he gave to view a beauteous maid
Above the waist, with every charm array'd,
Should a foul fish her lower parts infold;
Would you not smile such pictures to behold?—Francis.

Verse 25. Call for Samson, that he may make us sport.] What the sport was we cannot tell; probably it was an exhibition of his prodigious strength. This seems to be intimated by what is said, ver. 22. of the restoration of his hair; and the exertions which he was obliged to

make will account for the weariness which gave him the pretence to ask for leave to lean against the pillars. Some think he was brought out to be a laughing-stock; and that he was variously insulted by the Philistines: hence the version of the Septuagint, *καὶ ἐπρωρίζον αὐτὸν, καὶ ἐβύβησαν αὐτὸν*. Josephus, *Antiq. Jud. lib. v. c. 8. s. 12. says, He was brought out, ὄντως ἐνυβρισσάμενος αὐτὸν ἀπὸ τῶν τοῦτων, that they might insult him in their cups.*

Verse 27. Now the house was full of men.] It was either the prison-house, house of assembly, or a temple of Dagon, raised on pillars, open on all sides, and flat-roofed, so that it could accommodate a multitude of people on the top.

Verse 28. Samson called unto the Lord.] It was in consequence of his faith in God, that he should be strengthened to overthrow his enemies, and the enemies of his country, that he is mentioned, Heb. xi. among those who were remarkable for their faith.

Verse 29. The two middle pillars upon which the house stood.] Much learned labour has been lost on the attempt to prove, that a building like this might stand on two pillars. But what need of this? There might have been as many pillars here, as were in the temple of Diana, at Ephesus; and yet the two centre pillars be the key of the building: these being once pulled down, the whole house would necessarily fall.

Verse 30. So the dead which he slew.] We are informed that the house was full of men and women; and about three thousand of both sexes on the top; now, as the whole house was pulled down; consequently, the principal part of all these was slain; and among them we find there were the lords of the Philistines. The death of these, with so many of the inferior chiefs of the people, was such a crush to the Philistine ascendancy, that they troubled Israel no more for several years; and did not even attempt to hinder Samson's relatives from taking away and burying his dead body.

Verse 31. He judged Israel twenty years.] It is difficult to ascertain the time of Samson's magistracy, and the extent of country over which he presided. His jurisdiction seems to have been very limited; and to have extended no farther than over those parts of the tribe of Dan contiguous to the land of the Philistines. This is what our margin intimates on ver. 20. of chap. xv. Many suppose that both he and Eli were contemporaries; Samson being rather an executor of the divine justice upon the enemies of his people, than an administrator of the civil and religious laws of the Hebrews. Allowing Eli and Samson to have been contemporaries, this latter part might have been entirely committed to the care of Eli.

1. SAMSON does not appear to have left any posterity. His amours with the different women mentioned in the history were unproductive as to issue: had he married, according to the laws of his country, he would have been both a more useful, and a more happy man; and not have come to a violent death.

2. We seldom find much mental energy dwelling in a body that in size and bulk greatly surpasses the ordinary

pitch of man; and wherever there are great physical powers, we seldom find proportionate moral faculties. Samson was a man of a little mind, a slave to his passions, and the wretched dupe of his mistresses. He was not a great, though he was a strong man; and even his muscular force would have been lost or spent in beating the air, had he not been frequently under the impulse of the Divine Spirit. He often got himself into broils and difficulties, from which nothing but supernatural interposition could have saved him. His attacks upon the Philistines were never well planned, as he does not appear to have asked counsel from God: indeed, he seems to have consulted nothing but his own passions; particularly those of inordinate love and revenge; and the last effort of his extraordinary strength was not to avenge his people for the oppressions which they had suffered under the Philistines yoke, or to avenge the quarrel of God's covenant against the enemies of his truth; but to be avenged of the Philistines for the loss of his two eyes.

3. Samson is a solemn proof how little corporeal prowess avails, where judgment and prudence are wanting; and how dangerous all such gifts are in the hands of any man, who has not his passions under proper discipline, and the fear of God continually before his eyes.

4. A parallel has been often drawn between Samson and our blessed Lord, of whom he has been supposed to be a most illustrious type. By a fruitful imagination, and the torture of words and facts, we may force resemblances every where; but that not one will naturally result from a cool comparison between Jesus Christ and Samson, is most demonstrable. A more exceptionable character is not to be found in the Sacred Oracles. It is no small dishonour to Christ to be thus compared. There is no resemblance in the qualities of Samson's mind, there is none in his moral conduct, that can entitle him even to the most distant comparison with the chaste, holy, benevolent, and immaculate Jesus. That man dishonours the law of unchangeable righteousness, who endeavours to make Samson a type of any thing or person that can be called holy, just, and pure.

5. Those who compare him to Hercules, have been more successful. Indeed, the heathen god of strength appears to have been borrowed from the Israelitish judge: but if we regard what is called the Choice of Hercules, his preference of virtue to pleasure; we shall find that the heathen is, morally speaking, vastly superior to the Jew. M. De La-voeur, in his *Conférence de la Fable avec l'Histoire Sainte*, has traced the parallel between Hercules and Samson in the following manner, of which what follows is an abridged, but literal translation. It is taken from vol. ii. page 1, &c. of the above curious work.

"Hercules was figured by the poets as supernatural, both in his birth and actions; and was, therefore, received by the people as a god of the first order. They attributed to him the miracles wrought by several illustrious chiefs among the people of God, which they found described in the Sacred Oracles, more ancient than their most ancient accounts; or which they had learned by tradition, and their commerce with the Egyptians and Phœnicians, who were spread through various countries, but particularly in Greece. It is also to the time of these chiefs, and to the government of the Israelites by their judges, that the heroes and grand events of fable owe their origin; to which time, indeed, they are referred by the common consent of authors, sacred and profane.

"Every ancient nation, which had writers who left monuments of their country's glory, had a Hercules of its own, forged on the same plan. Varro reckons more than forty, and Cicero reckons six. (Book iii. *De Naturâ Deorum*.)

"Herodotus (book ii. entitled *Euterpe*) only speaks of the Egyptian and Greek Hercules. Although a Greek himself, this father of history, as Cicero calls him, who lived the nearest of any of these writers to the period he describes, informs us, that Greece had borrowed its Hercules from Egypt; and that Amphitryon, his father, and Alcmena, his mother, were both Egyptians; so that, notwithstanding the desire the Greeks had to make Hercules a native of their country, they could not conceal his origin, which was either Egyptian or Hebrew; for the Greeks and Phœnicians looked upon the Israelites, who were settled in Canaan, or Phœnicia, as Egyptians, whose ancestors, after residing in Egypt some centuries, had certainly come from that country.

"M. Jaquelot, in his *Treatise on the existence of God*, believes that the Tyrian Hercules, who was the most ancient, was no other than Joshua. But St. Augustin (*City of God*, book xviii. c. 19.) has made it appear that it was after Samson (because of his prodigious and incomparable strength) that they forged their Hercules: first in Egypt, afterward in Phœnicia, and, lastly, in Greece; each of whose writers has united in him all the miraculous actions of the others. In fact, it appears that Samson, judge of

the Israelites, from about A. M. 2867 to 2897, celebrated in the Book of Judges, and mentioned by Josephus, in his history, is the original and essential Hercules of fable; and although the poets have united these several particulars, drawn from Moses and Joshua, and have added their own inventions; yet the most capital and considerable belong to Samson, and are distinguished by characters so peculiar to him, as to render him easily discerned throughout the whole.

"In Hebrew, the name of Samson מנשה signifies the sun, and in Syriac (servitium vel ministerium ejus) subjection to some one; servitude. Macrobius says, that the name of Hercules signifies only the sun; for he adds, in Greek, Hercules means, it is the glory of the air; or, the light of the sun. The Greeks and Egyptians have exactly followed the Syriac signification, by imposing on their Hercules, during the whole of his life, a subjection to Eurystheus in all his exploits, and who appointed him his famous enterprises. This necessity they attribute to fate, and the law of his birth. Having spoken of his name, we will now examine the circumstances of his birth, as mentioned in the Sacred Writings, Judges ch. xiii. and in the History of the Jews, ch. x.

"Manoah, of the tribe of Dan, had married a woman who was barren, which led them to pray earnestly that the Lord would bless them with an offspring. One day, this woman being alone, an angel appeared to her, and told her he was sent by God to inform her she should have a son, of the most extraordinary strength, who was to raise the glory of their nation, and to humble their enemies. Upon the arrival of her husband, she imparted to him the message and discourse of the angel. Some time after, this heavenly messenger showed himself to them both, as they were in the house together; and ascended up to heaven in their sight, after having confirmed the promises made before to the woman, who soon after became pregnant, and was, in due time, delivered of Samson.

"The singular birth of Hercules, in fable, is similar to the above account, with the trifling alteration, taken from the ideas the poets entertained of their gods. Amphitryon, the most considerable person, and the chief of the Thebans, had married Alcmena, whom he loved to distraction, but had not any children by her. Jupiter, desirous of making her the mother of Hercules, repaired to Alcmena one night, in the absence, and under the figure of her husband. On Amphitryon's return, his wife said she had seen him before, on such a night, mentioning the visit she had received. Amphitryon, transported with jealousy, and enraged with his wife, whatever good opinion he might entertain of her virtue, would neither be appeased nor consoled, till Jupiter appeared to vindicate her conduct; and, in order to convince Amphitryon of his being a god, visibly ascended up to heaven, after informing him, that he alone had visited Alcmena; assuring him of her virtue, and promising him a son, who was to be distinguished for his strength; whose glory was to confer honour on his race and family; who was to humble their enemies; and who, finally, was to be immortal.

"The Spirit of God, with which Samson was from the very first endowed, caused him, even in his youth, to effect prodigies of strength. He once met with a furious lion, which attacked him: Samson, then unarmed, immediately rent the lion in pieces, as if it had been a lamb; and resolving to revenge himself upon the Philistines, who had grievously afflicted the children of Israel, he slew vast numbers of them at different times; weakened them excessively; and thus began to deliver Israel out of the hands of their enemies, as the angel had predicted.

"Fable, likewise, causes Hercules to perform exploits requiring prodigious strength; but, as its exaggerations are beyond all bounds, it attributes to him, while still an infant, the strangling enormous serpents, which fell upon him in his cradle; and the first and most illustrious exploit of his youth was, the defeat of a terrible lion in the Ne-mœan forest, which he slew, without the help of any weapon of defence: the skin of this lion he afterward wore as a garment. He likewise formed and executed the design of delivering his country from the tyrannical oppression of the Myrmidons. We ought not to be surprised that fable, which disfigures so many events, by transforming them to its fancy, has altered the other adventures of Samson; that it has added to them others of its own invention; that it attributes to him the actions of other chiefs and heroes; and ascribes some of the performances of Samson to other persons than Hercules; for this reason we find the account of the foxes Samson caught and tied by the tail preserved indeed, but transferred to another country.

"Fable then borrows, in favour of our hero, Hercules, the miracle which God wrought for Joshua, when he assisted the Gibeonites against the five kings of the Amorites; when

CHAPTER XVII.

Micah, an Ephraimite, restores to his mother eleven hundred shekels of silver, which he had taken from her, 1, 2. She dedicates this to God; and out of a part of it makes a graven image and a molten image, and sets them up in the house of Micah, 3, 4. Who consecrates one of his sons to be his priest, 5. He afterward finds a Levite, whom he consecrates for a priest, and gives him annually ten shekels of silver, with his food and clothing, 6-13.

A. M. 2598.
B. C. 1405.
An. Exod. 13.

AND there was a man of mount Ephraim, whose name was Micah. 2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son.

3 And when he had restored the eleven hun-

r Gen. 14. 19. Ruth 3. 10.—See Exod. 20. 4, 23. Lev. 19. 4.—1 Sam. 16. 6.—u Ch. 8. 27.

the Lord cast down great stones upon them from heaven, so that more of those who fled from the Israelites perished by the hail, than did by the sword. In imitation of this miracle, fable says (Pliny, book iii. c. 4. Pomponius Mela, De Situ Orbis, lib. ii. c. 5.) that when Hercules was engaged in a combat with the Ligurians, Jupiter assisted him by sending him a shower of stones. The quantity of stones which are still to be seen on the plains of Crau, (called by the ancients Campi Lapidiei) in Provence, has occasioned the poets to consider this place as the theatre of the above miracle.

"The jaw-bone of the ass, rendered so famous, from Samson having slain one thousand Philistines with it, has been changed for the celebrated club of Hercules, with which he defeated giants, and slew the many enemies which opposed him. The similarity of the Greek words *χορμη*, and *χορμην*, may have given rise to this alteration: *corrè*, signifying *jaw*, and *cornuè*, a *mace*, or *club*. The change of one of these words for the other is not difficult; especially as it seemed more suitable to arm Hercules with a club, than with the jaw-bone of an ass. But fable has, however, more clearly preserved the miracle of the spring of water that God produced in this bone, to preserve Samson from perishing with thirst, after the defeat of the Philistines; for it relates, that when Hercules had slain the dragon that guarded the golden apples in the garden of the Hesperides, and he was in danger of perishing with thirst in the scorching deserts of Libya, the gods caused a fountain to issue from a rock he struck with his foot, Apol. book xxxvi. of Argonauts, ver. 1446.

"The extraordinary strength of Samson was accompanied with a constant and surprising weakness; viz. his love for women. These two characteristics compose his history, and are equally conspicuous throughout the whole of his life: the latter, however, predominated; and, after having frequently exposed him to danger, at length completed his ruin. Fable has not omitted this characteristic weakness in its Hercules: in him this passion was excited by every woman that presented herself to his view; it led him to the performance of many base actions; and, after precipitating him into several dangers, at length put an end to his miserable existence. Samson, who well knew that his strength depended upon the preservation of his hair, was so imprudent as to impart this secret to Delilah, his mistress. This woman, whose sole design in importuning him, was to betray him, cut his hair off while asleep, and delivered him, thus deprived of all his strength, into the hands of the Philistines, who took from him both his liberty and eyesight, and treated him as the vilest and most wretched of slaves. Tradition, which spoils and disfigures the ancient histories, and those of distant countries, has transferred this adventure to Nisus, king of Megara, and his daughter Scylla. Megara was also the name of one of Hercules' wives, the daughter of Creon, king of Thebes. The name of Scylla is taken from the crime and impiety of the daughter of Nisus, from the Greek verb *εὐλαα*, *sylla*, which signifies to rob, or strip with impiety. The destiny or welfare of Nisus depended on the preservation of a lock of purple hair, which grew on his head. Scylla, having conceived an affection for Mino, who was at that time besieging the capital of her father's kingdom, betrayed her parent; cut off this lock of purple hair while he was asleep; and delivered him into the hands of his enemy. Nisus lost both his senses and his life; and, according to fable, was changed into a bird.—Ovid. Met. b. 8.

"But the most remarkable and striking event in the history of Samson, is that by which he lost his life. The Philistines, when offering solemn sacrifices to their god, by way of thanksgiving for his having delivered into their hands their formidable enemy, caused Samson to be brought out of prison, in order to make a laughing-stock of him. Samson, as though wishing to rest himself, requested his conductors to let him lean against the pillars which supported the temple,

dred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand, for my son, to make a graven image and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image; and they were in the house of Micah.

5 ¶ And the man Micah had a house of gods, and made an ephod, and a teraphim, and consecrated one of his sons, who became his priest.

v Gen. 31. 19, 30. Hos. 3. 4.—w Heb. fill'd the house. Exod. 25. 9. 1 Kings 13. 23.

which was at that time filled with a great multitude of persons, among whom were many princes of the Philistines. Samson then, invoking the Lord, and exerting all his strength, which was returning with the growth of his hair, laid hold of the pillars with both his hands, and shook them so violently as to pull the building down upon the whole multitude therein assembled. By this fatal catastrophe Samson killed a greater number of Philistines than he had done during his life.

"Fable and tradition could not efface this event in the copy of Samson, which is Hercules. Herodotus relates it as a fabulous tradition, invented by the Greeks; and rejects it, as having no foundation either in the history itself, or in the manners and customs of the Egyptians; among whom, the Greeks say, this event had happened. They relate, (says this historian, Book 2. entitled *Euterpe*, p. 47.) that Hercules, having fallen into the hands of the Egyptians, was condemned to be sacrificed by Jupiter. He was adorned like a victim, and led with much pomp to the foot of the altar: after permitting himself to be conducted thus far, and stopping a moment to collect his strength, he fell upon and massacred all those who were assembled to be either actors in, or spectators of, this pompous sacrifice, to the number of many thousands.

"The conformity between these adventures of Samson and Hercules is self-evident; and proves, beyond a doubt, that the fable of the one was composed from the history of the other. The remark of Herodotus, respecting the impossibility of this last adventure, according to the Greek tradition, and the folly of attributing it to the Egyptians, serves to confirm the truth of its having been borrowed, and of its being but a disfigured copy, whose original must be sought for elsewhere.

"In fact, it appears that Samson, judge of the Israelites, particularly mentioned in the Book of Judges, and by Josephus, Antiq. lib. v. c. 10. is the original and essential Hercules of fable; and, although the poets have united some particulars drawn from Moses and Joshua, and have added their own inventions, yet the most capital and considerable belong to Samson; and are distinguished by characters so peculiar to him, as render him easily discernible throughout the whole."

The above is the substance of what M. De Lavour has written on the subject; and contains, as some think, a very clear case; and is an additional proof how much the heathens have been indebted to the Bible.

NOTES ON CHAPTER XVII.

Verse 1. *And there was a man of mount Ephraim*] It is extremely difficult to fix the chronology of this and the following transactions. Some think them to be here in their natural order: others, that they happened in the time of Joshua, or immediately after the ancients, who outlived Joshua. All that can be said with certainty is this, that they happened when there was no king in Israel; i. e. about the time of the Judges, or in some time of the anarchy, ver. 6.

Verse 2. *About which thou cursedst*] Houbigant and others understand this of pulling the young man to his oath. It is likely that when the mother of Micah missed the money, that she poured imprecations on the thief: that Micah, who had secreted it, hearing this, was alarmed, and restored the money, lest the curses should fall on him.

Verse 3. *I had wholly dedicated*] From this it appears that Micah's mother, though she made a superstitious use of the money, had no idolatrous design; for she expressly says, she had dedicated it ליהוה *Layhovah*, to Jehovah; and this appears to have been the reason why she poured imprecations on him who had taken it.

Verse 4. *A graven image and a molten image*] What these images were we cannot positively say; they were, most probably, some resemblances of matters belonging to the tabernacle. See below.

Verse 5. *The man Micah had a house of gods*] Beith

6 * In those days *there was* no king in Israel, *but* every man did *that which was right* in his own eyes.

7 ¶ And there was a young man out of * Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find a *place*: and he came to mount Ephraim to the house of Micah, * as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find a *place*.

10 And Micah said unto him, Dwell with me, *and* be unto me a * father and a priest, and I will give thee ten *shekels* of silver by the year, and *a* * suit of apparel, and thy vituals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah * consecrated the Levite; and the young man * became his priest, and was in the house of Micah.

Ch. 19. 1. & 19. 1. & 21. 23. Deut. 33. 5.—Jer. 12. 3.—1. See Josh. 19. 15. Ch. 19. 1. Ruth 1. 1. 2. Micah 5. 2. Matt. 2. 1, 5, 6.—a Heb. in making his way. b Ch. 18. 18.

Elohim, כִּת אֱלֹהִים should, I think, be translated a house, or temple, of God; for it is very likely that both the mother and the son intended no more than a private or domestic chapel, in which they proposed to set up the worship of the true God.

Made an ephod] Perhaps the whole of this case may be stated thus: Micah made a house of God, a chapel, in imitation of the sanctuary; a graven image, representing the ark; a molten image, to represent the mercy-seat; teraphim, to represent the cherubim, above the mercy-seat; and an ephod, in imitation of the sacerdotal garments; and he consecrated one of his sons to be priest. Thus gross idolatry was not the crime of Micah; he only set up in his own house an epitome of the divine worship, as performed at Shiloh. What the teraphim were, see the note on Gen. xxxi. 19. For the ephod, see the note on Exod. xxv. 7; and for the sacerdotal vestments, in general, see the note on Exod. xxviii. 4, &c.

Who became his priest? Cohen, כֹּהֵן which the Targum translates cumara. The word כֹּהֵן, cohen, is the common name in Hebrew for a priest of the true God; but sometimes it is applied to idolatrous priests. When it is to be understood in the former sense, the Targum renders it cahan; when in the latter, it uses the word כִּמְרָא cumara, by which it always understands an idolatrous priest. But that this was not a case of idolatry, and that the true God was worshipped here, is evident from the word Jehovah being used, ver. 4. and that oracular answers were given at this house, as we see from chap. xviii.

Verse 6. There was no king in Israel] The word מֶלֶךְ melek, which generally means king, is sometimes taken for a supreme governor, judge, magistrate, or ruler, of any kind: see Gen. xxxvi. 31. and Deut. xxxiii. 5.: and it is likely it should be so understood here.

Every man did that which was right in his own eyes] He was his own governor, and what he did he said was right; and, by his cunning and strength, defended his conduct. When a man's own will, passions, and caprice, are to be made the rule of law, society is in a most perilous and ruinous state. Civil government is of God; and without it the earth must soon be desolated. There was a time when there was no king in England; and that was, in general, a time of scandal to religion, and oppression to men.

Verse 7. Of the family of Judah] The word family may be taken here for tribe:—or the young man might have been of the tribe of Judah, by his mother; and of the tribe of Levi by his father; for he is called here a Levite: and it is probable that he might have officiated at Shiloh, in the Levitical office. A Levite might marry into any other tribe, provided the woman was not an heiress.

Verse 8. To sojourn where he could find] He went about the country, seeking for some employment, for the Levites had no inheritance; besides, no secure residence could be found where there was no civil government.

Verse 10. Be unto me a father and a priest] Thou shalt be master of my house, as if thou wert my father; and, as priest, thou shalt appear in the presence of God for me. The term father is often used to express honour and reverence.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.

CHAPTER XVIII.

Some Danites, seeking an inheritance, and five men to search the land, who arrive at the house of Micah, 1, 2. They employ the Levite, who served in his house as priest, to ask counsel for them of God, 3—5. He refuses, and promises them success, 6. They depart, and go to Laish, and find the inhabitants secure, 7. They return to their families, and encourage them to attempt the conquest of the place, 8—10. They send six hundred men, who, coming to the place where Micah dwelt, enter the house, and carry off the priest and his consecrated things, 11—21. Micah and his friends pursue them; but, being threatened, are obliged to return, 22—26. The Danites come to Laish, and smite it, and build a city there, which they call Dan, 27—29. They make the Levite their priest, and set up the images at this new city, 30, 31.

IN those days there was no king in Israel: and in those days the tribe of the Danites sought their inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaal, to spy out the land, and to search it; and they said unto them, Go, search the land; who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they were by the house of Micah,

Gen. 45. 8. Job 25. 16.—d Or, a double suit, &c.—e Heb. an order of garments.—f Ver. 5.—g Ch. 18. 30.—h Ch. 17. 6. & 21. 25.—i Josh. 18. 47.—k Heb. sons. l Ch. 13. 25.—m Num. 13. 17. Josh. 2. 1.—n Ch. 17. 1.

Ten shekels of silver] About thirty shillings per annum, with board, lodging, and clothes. Very good wages in those early times.

Verse 11. The Levite was content] He thought the place a good one, and the wages respectable.

Verse 12. Micah consecrated the Levite] קִדְּשָׁה אֶת יָדָיו קִדְּשָׁה אֶת יָדָיו, he filled his hands; that is, he gave him an offering to present before the Lord, that he might be accepted by him. He appointed him to be priest; God was to accept and consecrate him; and for this purpose he filled his hand; i. e. furnished him with the proper offering which he was to present on his inauguration.

Verse 13. Now know I that the Lord will do me good] As he had already provided an epitome of the tabernacle, a model of the ark, mercy-seat, and cherubim; and had got proper sacerdotal vestments, and a Levite to officiate; he took for granted that all was right, and that he should now have the benediction of God. Some think that he expected great gain from the concourse of the people to his temple; but of this there is no evidence in the text. Micah appears to have been perfectly sincere in all that he did.

I have already remarked that there is no positive evidence that Micah or his mother intended to establish any idolatrous worship. Though they acted without any divine command in what they did, yet they appear not only to have been perfectly sincere, but also perfectly disinterested. They put themselves to considerable expense to erect this place of worship; and to maintain, at their own proper charges, a priest to officiate there; and without this the place, in all probability, would have been destitute of the worship and knowledge of the true God. His sincerity, disinterestedness, and attachment to the worship of the God of his fathers, are farther seen in the joy which he expressed on finding a Levite, who might legally officiate in his house. It is true, he had not a divine warrant for what he did; but the state of the land, the profligacy of his countrymen, his distance from Shiloh, &c. considered, he appears to deserve more praise than blame; though of the latter he has received a most liberal share from every quarter. This proceeds from that often noticed propensity in man, to take every thing which concerns the character of another by the worst handle. It cannot be considered any particular crime, should these notes be found at any time leaning to the other side.

NOTES ON CHAPTER XVIII.

Verse 1. There was no king in Israel] See chap. xvii. 6. The circumstances related here show that this must have happened about the time of the preceding transactions.

The tribe of the Danites] That is, a part of this tribe; some families of it.

All their inheritance] That is, they had not got an extent of country sufficient for them. Some families were still unprovided for, or had not sufficient territory; for we find from Josh. chap. xix. 40, &c. that although the tribe of Dan did receive their inheritance with the rest of the tribes of Israel; yet their coast went out too little for them, and they went and fought against LESHEM, called here Laish, and took it, &c. This circumstance is marked here more particularly than in the book of Joshua. See the note on Josh. xix. 47.

they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what maketh thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus doleth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the Lord is your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.

8 And they came unto their brethren to Zorah and Eshtaol; and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, it is behind Kirjath-jearim.

Ch. 17. 10.—1 Kings 22. 5. Isa. 30. 1. Hos. 4. 12.—See Ch. 17. 5. & ver. 14. 1 Kings 22. 5.—Josh. 19. 47, called *Leahem*.—1 Ver. 27. 28.—Heb. *possessor*, or *heir of restraint*.—Ver. 2.—w Numb. 13. 30. Josh. 2. 23, 24.—x 1 Kings 22. 3. y Ver. 7, 27.—z Dent. 8. 9.

Verse 2. *Five men—men of valour*] The Hebrew word *חַיִל* *chaiil*, has been applied to *personal prowess*, to *mental energy*, and to *earthly possessions*. They sent those in whose courage, judgment, and prudence, they could safely confide.

Verse 3. *They knew the voice of the young man*] They knew by his dialect, or mode of pronunciation, that he was not an Ephraimite. We have already seen, chap. xii. 6, that the Ephraimites could not pronounce certain letters. See the note there.

Verse 5. *Ask counsel—of God*] As the Danites use the word *אלהים* *Elohim* here for *God*, we are necessarily led to believe that they meant the true God; especially as the Levite answers, ver. 6. *Before the Lord* (*יְהוָה* *Yehovah*) is your way. Though the former word may be sometimes applied to *idols*, whom their votaries clothe with the attributes of God, yet the latter is never applied but to the true God alone. As the Danites succeeded according to the oracle delivered by the Levite, it is a strong presumption that the worship established by Micah was not of an idolatrous kind. It is really begging the question to assert, as many commentators have done, that the answer was either a *trick of the Levite*, or *suggested by the devil*; and that the success of the Danites was merely *accidental*. This is taking the thing by the worst handle, to support an hypothesis, and to serve a system. See the end of the preceding chapter.

Verse 7. *After the manner of the Zidonians*] Probably the people of *Laish*, or *Lehem*, were originally a colony of the *Sidonians*, who, it appears, were an opulent people; and, being in possession of a *strong city*, lived in a state of security, not being afraid of their neighbours. In this the *Lehemites* imitated them, though the sequel proves they had not the same reason for their confidence.

They were far from the Zidonians] Being, as above supposed, a *Sidonian colony*, they might naturally expect help from their countrymen; but as they dwelt a considerable distance from Sidon, the Danites saw that they could strike the blow before the news of invasion could reach Sidon; and, consequently, before the people of *Laish* could receive any succours from that city.

And had no business with any man] In the most cor-

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do you know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man, the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, and ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

a Heb. *gilded*.—b Josh. 15. 60.—c Chap. 13. 95.—d Verse 2.—e Sam. 14. 26. f Ch. 17. 5.—g Heb. *asked him of peace*.—Genes. 43. 27. 1 Sam. 17. 22.—h Verse 11. i Verse 2. 15.—k Chap. 17. 4. 5.—l Job 21. 5. & 29. 9. & 40. 4. Prov. 30. 32. Mic. 7. 16.—m Ch. 17. 10.

rect copies of the Septuagint this clause is thus translated: *Kai logos ouk en avrois meta Syrias, and they had no transactions with Syria*. Now it is most evident that, instead of *אדם* *adam*, *MAN*, they read *אֲרָם* *aram*, *SYRIA*; words which are so nearly similar, that the difference which exists is only between the *r* *resh* and *r* *daleth*, and which, both in MSS. and printed books, is often indiscernible. This reading is found in the *Codez Alexandrinus*, in the *Complutensian Polyglot*, in the *Spanish Polyglot*, and in the edition of the Septuagint published by *Aldus*. It may be proper to observe, that *Laish* was on the frontiers of Syria; but as they had no intercourse with the *Syrians*, from whom they might have received the promptest assistance, this was an additional reason why the Danites might expect success.

Verse 9. *Arise, &c.*] This is a very plain and nervous address; full of good sense, and well adapted to the purpose. It seems to have produced an instantaneous effect.

Verse 11. *Six hundred men*] These were not the whole; for we find they had children, &c. ver. 21.: but these appear to have been six hundred armed men.

Verse 12. *Mahaneh-dan*] "The camp of Dan;" so called from the circumstance of this armament encamping there. See chap. xiii. 25. which affords some proof that this transaction was previous to the days of Samson.

Verse 14. *Consider what ye have to do*] They probably had formed the design to carry off the priest and his sacred utensils.

Verse 18. *These went into Micah's house*] The five men went in, while the six hundred armed men stood at the gate.

Verse 19. *Lay thine hand upon thy mouth*] This was the token of *silence*. The god of silence, *Harpocrates*, is represented, on ancient statues, with his finger pressed on his lip.

Verse 20. *Went in the midst of the people*] He was glad to be employed by the Danites; and went into the crowd, that he might not be discovered by Micah or his family.

Verse 21. *The little ones and the cattle, &c.*] These men were so confident of success, that they removed their whole families, household goods, cattle, and all.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods, which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 ¶ And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet, and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan,

¶ Heb. that thou art gathered together.—o Heb. bitter of soul. 2 Sam. 17. 8.—p Ver. 7. 10. Deut. 34. 22.—q Josh. 19. 47.—r Ver. 7.—s Num. 13. 21. 2 Sam. 10. 6.—t Josh. 18. 67.—u Gen. 14. 14. Ch. 20. 1. 1 Kings 12. 29, 30 & 13. 20.

And the carriage] כבדה kebudah, their substance, precious things, or valuables; omne quod erat pretiosum, VULGATE: or rather the luggage, or baggage; what Cæsar calls, in his Commentaries, impedimenta; and what the Septuagint here translate βαρος, weight, or baggage. We are not to suppose that any wheel carriage is meant.

Verse 24. Ye have taken away my gods] As Micah was a worshipper of the true God, as we have seen, he cannot mean any kind of idols, by the word אלהי clohey, here used. He undoubtedly means those representations, of divine things, and symbols of the divine presence; such as the teraphim, ephod, &c.; for they are all evidently included under the word clohey, which we translate gods.

Verse 25. And thou lose thy life] This was argumentum ad hominem; he must put up with the loss of his substance, or else lose his life! It was the mere language of a modern highwayman: Your life, or your money!

Verse 27. Unto a people—at quiet, and secure] They found the report given by the spies to be correct. The people were apprehensive of no danger, and were unprepared for resistance; hence they were all put to the sword, and their city burnt up.

Verse 28. There was no deliverer] They had no succour; because the Sidonians, from whom they might have expected it, were at too great a distance.

Verse 29. Called the name of the city Dan] This city was afterward very remarkable, as one of the extremities of the promised land. The extent of the Jewish territories was generally expressed by the phrase, from DAN to BEER-SHEBA; that is, from the most northern to the southern extremity.

Verse 30. The children of Dan set up the graven image] They erected a chapel, or temple, among themselves, as Micah had done before, having the same implements and the same priest.

And Jonathan, the son of Gershom] Either this was the name of the young Levite; or they had turned him off, and got this Jonathan in his place.

The son of Manasseh] Who this Manasseh was, none can tell; nor does the reading appear to be genuine. He could not be Manasseh the son of Joseph, for he had no son called Gershom; nor could it be Manasseh king of Israel, for he lived eight hundred years afterward.

Instead of משה Manasseh, the word should be read משה Moyses, MOSES, as it is found in some MSS. in the Vulgate, and in the concessions of the most intelligent Jews. The Jews, as R. D. Kimchi acknowledges, have suspended the letter מ, over the word משה; thus

משה—which, by the addition of the points, they have changed into MANASSEH, because they think it would be a great reproach to their legislator to have had a grandson who was an idolater. That Gershom, the son of Moses, is here intended, is very probable; see the arguments urged by Dr. Kennicott, Dissert. i. p. 55, &c.; and see the Var. Lect. of De Rossi on this place.

after the name of Dan their father, who was born unto Israel; howbeit the name of the city was Laish at the first.

30 ¶ And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAPTER XIX.

A Levite and his concubine disagree; and she leaves him, and goes to her father's house. 1-2. He follows to bring her back, and is kindly entertained by her father five days. 3-8. He returns, and judges the first night at Gibeah, in the tribe of Benjamin. 9-21. The men of Gath attack the house, and just on abusing the body of the Levite, who, to save himself, delivers to them his concubine, whose life falls a victim to their brutality. 22-27. The Levite divides her dead body into twelve pieces, and sends one to each of the twelve tribes, they are struck with horror, and call a council on the subject. 28-30.

AND it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

¶ Ch. 13. 1. 1 Sam. 4. 2, 3, 10, 11. Ps. 78. 60, 61.—w Josh. 18. 1. Ch. 19. 18. & 21. 12.—x Ch. 17. 5. & 18. 1. & 21. 25.—y Heb. a woman a concubine, or, a wife a concubine.—z Ch. 17. 7.—d Or, a year and four months.—e Heb. days four months.

Until the day of the captivity of the land.] Calmet observes, "The posterity of this Jonathan executed the office of priest in the city of Dan, all the time that the idol of Micah, (the teraphim, ephod, &c.) was there. But this was only while the house of the Lord was at Shiloh; and, consequently, the sons of Jonathan were priests at Dan only till the time in which the ark was taken by the Philistines, which was the last year of Eli, the high priest: for after that, the ark no more returned to Shiloh." This is evident; and on this very ground, Houbigant contends that, instead of ארץ הארזים, the LAND, we should read ארץ הארון, the ARK; for nothing is easier than the וואו and final nun } to be mistaken for the final י tsaddi, which is the only difference between the captivity of the LAND, and the captivity of the ARK. And this conjecture is the more likely, because the next verse tells us that Micah's graven image, &c. continued at Dan all the time that the house of God was at Shiloh; which was till the ark was taken by the Philistines. Those who wish to see more on this subject, may consult Calmet, and the writers in Pool's Synopsis. This chapter is an important supplement to the conclusion of the 19th chapter of Joshua: on which it casts considerable light.

THE Danites were properly the first dissenters from the public established worship of the Jews; but they seem to have departed as little as possible from the Jewish forms, their worship being conducted in the same way, but not in the same place. Surely it was better to have had this, allowing it to be unconstitutional worship, than to have been wholly destitute of the ordinances of God.

I think we have not sufficient ground from the text to call these persons idolaters; I believe they worshipped the true God according to their light and circumstances, from a conviction that they could not prosper without his approbation; and that they could not expect that approbation if they did not offer to him a religious worship. They endeavoured to please him, though the means they adopted were not the most proper.

NOTES ON CHAPTER XIX.

Verse 1. There was no king in Israel] All sorts of disorders are attributed to the want of civil government; justice, right, truth, and humanity, had fallen in the streets.

Took to him a concubine] We have already seen that the concubine was a sort of secondary wife; and that such connexions were not disreputable, being according to the general custom of those times. The word נשית pilegash, concubine, is supposed by Mr. Parkhurst, to be compounded of נשית palag, to "divide," or "share;" and נשית nagash, "to approach;" because the husband shared or divided his attention and affections between her and the real wife, from whom she differed in nothing material, but in her posterity not inheriting.

Verse 2. Played the whore] Neither the Vulgate, Septuagint, Targum, nor Josephus, understand this word as implying any act of conjugal infidelity on the woman's part. They merely state that the parties disagreed, and the woman returned to her father's house. Indeed, all the

3 And her husband arose, and went after her, to speak ^f friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart; and the damsel's father said unto his son-in-law, ^g Comfort ^b thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried ⁱ until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day ^k draweth toward evening, I pray you to tarry all night: behold, ^l the day groweth to an end; lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go ^m home.

10 But the man would not tarry that night, but he rose up and departed, and came ⁿ over against ^o Jebus, which ^p is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city ^q of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger that ^r is not of the children of Israel; we will pass over ^s to Gibeah.

13 And he said unto his servant, Come, and

let us draw near to one of these places to lodge all night, in Gibeah, or in ^t Ramah.

14 And they passed on, and went their way; and the sun went down upon them when they were by Gibeah, which ^u belongeth to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for there was no man that ^v took them into his house to lodging.

16 ¶ And, behold, there came an old man from ^w his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Ben-jamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence ^x am I: and I went to Beth-lehem-judah, but I am now going to ^y the house of the Lord; and there ^z is no man that ^{aa} receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man which ^{ab} is with thy servants: there ^{ac} is no want of any thing.

20 And the old man said, ^{ad} Peace be with thee; howsoever, let all thy wants lie upon me; ^{ae} only lodge not in the street.

21 ^{af} So he brought him into his house, and gave provender unto the asses: ^{ag} and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, ^{ah} the men of the city, certain ^{ai} sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, ^{aj} Bring forth the man that came into thine house, that we may know him.

23 And ^{ak} the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not ^{al} so wickedly; seeing that this man is come into mine house, ^{am} do not this folly.

24 ^{an} Behold, here is my daughter, a maiden,

^f Heb. to her heart. Gen. 31. 3.—^g Heb. strengthen.—^h Gen. 19. 5.—ⁱ Heb. till the day declined.—^k Heb. is weak.—^l Heb. it is the pitching time of the day.—^m Heb. to thy tent.—ⁿ Heb. to over against.—^o Josh. 18. 28.—^p Josh. 18. 28.—^q Ch. 1. 21. ^r Deut. 3. 6.—^s Josh. 18. 28.—^t Josh. 18. 28.—^u Matt. 25. 43. Heb. 13. 2.—^v Ps.

104. 23.—^w Josh. 18. 1. Ch. 18. 31. & 20. 18. 1 Sam. 1. 3. 7.—^x Heb. gathered. Ver. 15.—^y Gen. 43. 23. Ch. 6. 21.—^z Gen. 19. 2.—^{aa} Gen. 24. 22. & 43. 24.—^{ab} Gen. 15. 4. John 13. 5.—^{ac} Gen. 19. 1. Ch. 20. 5. Hos. 9. 9. & 10. 9.—^{ad} Deut. 13. 13.—^{ae} Gen. 15. 5. Rom. 1. 26, 27.—^{af} Gen. 19. 6, 7.—^{ag} 2 Sam. 13. 12.—^{ah} Gen. 19. 8.

circumstances of the case vindicate this view of the subject. If she had been a *whore*, or *adulteress*, it is not very likely that her husband would have gone after her, to *spea* *friendly*; literally, to *spea* *to her heart*, and entreat her to return. The *Vulgate* simply states, *quæ reliquit eum*, that she left him; the *Septuagint*, *απηγορευθη αυτω* that she was angry with him; the *Targum*, *והיא כרתה ובערתי אלוהי*, that she despised him; *Josephus*, *αλλοτριους εταξε*, that she was alienated, or separated herself from him. *Houbigant* translates the clause, *quæ cum ab eo alienata esset, vel irata in eum esset eum reliquit*; who, when she was alienated from him, or angry with him, left him: and he defends this version in his note. I think the true meaning to be among the above interpretations. They had contentions; she ceased to love him; her affections were alienated from him; and she left his house, and went home to her father.

Verse 3. *He rejoiced to meet him.*] He hoped to be able completely to reconcile his daughter and her husband.

Verse 8. *And they tarried until afternoon.*] Merely that they might avoid the heat of the day, which would have been very inconvenient in travelling.

Verse 9. *The day groweth to an end.*] *חמת היום חאנוח הוינו* *cha-nooth hayom*, "the day is about to pitch its tent;" that is, it was near the time in which travellers ordinarily pitched their tents, to take up their lodging for the night.

Verse 11. *When they were by Jebus.*] This was Jerusalem, which though, after the death of Joshua, it appears to have been partly conquered by the tribe of Judah, yet the Jebusites kept the strong-hold of Zion till the days of David, by whom they were finally expelled. See the note on chap. i. 8.

Verse 15. *No man—took them into his house to lodging.*] There was probably no inn, or house of public entertainment, in this place; and, therefore, they could not have a lodging, unless furnished by mere hospitality. To say that there were no inns in those primitive times, is not true; there were such places, though not very frequent. Joseph's brethren found their money in their sacks when they loosed them at an inn, Gen. xlii. 27. The house of Rahab was an inn, Josh. ii. 1. And the woman whose house Samson frequented at Gaza was a *hostess*, or one who kept a place of public entertainment.

Verse 19. *There is both straw and provender for our asses.*] In the countries principally devoted to pasturage there was no hay; but as they raised some corn, they took great care of their straw, chopped it very small; and having mixed it with barley, beans, or the pounded kernels of dates, they made it into balls, and fed their cattle with it. *Straw*, cut into what is called *chaff*, is not unfrequently used in England for the same purpose.

Verse 20. *All thy wants lie upon me.*] Here was genuine hospitality;—"Keep your bread and wine for yourselves, and your straw and provender for your asses; you may need them before you finish your journey; I will supply all your wants for this night: therefore, do not lodge in the street."

Verse 22. *Sons of Belial.*] Profligate fellows. See the notes on Deut. xiii. 13.

That we may know him.] See Gen. xix. These were genuine Sodomites, as to their practice. Sons of Belial, rascals and miscreants of the deepest die; worse than brutes, being a compound of beast and devil inseparably blended.

and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you; but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

b Gen. 31. 2. Deut. 21. 14.—i Heb. the matter of this folly.—k Gen. 4. 1.—l Ch. 20. 3.—m Ch. 20. 8. See 1 Sam. 11. 7.—n Ch. 20. 7. Prov. 13. 10.—o Deut. 15. 12. Joshua 22. 12. Ch. 21. 5. 1 Sam. 11. 7.

CHAPTER XX.

The heads of the eleven tribes come before the Lord in Mizpah; and examine the Levite relative to the murder of his wife, who gives a simple narrative of the whole affair, 1-7. They unanimously resolve to avenge the wrong; and make provision for a campaign against the Benjamites, 8-11. They desire the Benjamites to deliver up the murderers; they refuse, and prepare for battle, having assembled an army of twenty-six thousand seven hundred men, 12-16. The root of the Israelites amount to four hundred thousand men, who, taking counsel of God, agree to send the tribe of Judah against the Benjamites, 17, 18. They attack the Benjamites, and are routed with the loss of twenty-two thousand men, 19-21. They renew the battle next day; and are discomfited with the loss of eighteen thousand men, 22-25. They weep, fast, and pray, and offer sacrifices; and again inquire of the Lord, who promises to deliver Benjamin into their hands, 26-28. They concert plans, attack the Benjamites, and rout them, killing twenty-five thousand one hundred men; and destroy the city of Gibeah, 29-37. A recapitulation of the different actions in which these were killed, 38-46. Six hundred men escape to the rock Rimmon, 47. The Israelites destroy all the cities of the Benjamites, 48.

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpah.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpah.) Then said the children of Israel, Tell us, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge:

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and

p Ch. 18. 20. 1 Sam. 3. 20. 2 Sam. 3. 10. & 39. 2.—q Judg. 10. 17. & 11. 11. 1 Sam. 7. 5. & 10. 17.—r Ch. 8. 10.—s Heb. the man the Levite.—t Ch. 15. 6. Ch. 19. 28. v Chap. 19. 25, 26.

adjoining clans that a general rising was immediately to take place.

Verse 30. There was no such deed done nor seen] They were all struck with the enormity of the crime; and considered it a sovereign disgrace to all the tribes of Israel.

Consider of it] Literally, put it to yourselves:—Take counsel upon it;—and speak. This was the prelude to the council held, and the subsequent operations, which are mentioned in the following chapter.

I have passed over the abominable transactions of this chapter as lightly as I could; and shall make no apology to the learned or unlearned reader, for leaving some things untranslated.

What a blessing are wholesome laws and a vigorous and attentive magistracy! These wretched people had no form of government, and every one did what was right in his own eyes: their own eye (corrupt inclination) was the measure and rule of their conduct; and how bad a rule, the abuse and murder of the Levite's wife testify. Reader, bless God for civil government.

NOTES ON CHAPTER XX.

Verse 1. Unto the Lord in Mizpah] This city was situated on the confines of Judah and Benjamin; and is sometimes attributed to the one, sometimes to the other. It seems that there was a place here, in which the Lord was consulted, as well as at Shiloh: in 1 Maccab. iii. 46 we read, In Maspha was the place where they prayed aforesime in Israel. These two passages cast light on each other.

Some think that Shiloh is meant, because the ark was there: but the phrase before the Lord may signify no more than meeting in the name of God, to consult him, and make prayer and supplication. Wherever God's people are, there is God himself: and it ever was true, that wherever two or three were assembled in his name, he was in the midst of them.

Verse 2. The chief of all the people] The corners were pinoth: for as the corner-stones are the strength of the walls, so are the chiefs the strength of the people. Hence Christ is called the chief corner-stone.

In the assembly of the people of God] The Septuagint translate, And all the tribes of Israel stood up before the face of the Lord, εν ανακειναι του λαου του Θεου, in the church of the people of God. Here was a church, though there was no priest; for, as Tertullian says, Ubi tres, ecclesia est, licet laici. "Whosoever three are gathered together in the name of the Lord, there is a church, although there be none but the laity."

Verse 3. Tell us, how was this wickedness?] They had heard before, by the messengers he sent with the fragments of his wife's body; but they wish to hear it, in full council, from himself.

my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have committed lewdness and folly in Israel.

7 Behold, ye are all children of Israel; give here your advice and counsel.

8 And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house:

9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it.

10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair-breadth, and not miss. 17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin: and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people, the men of Israel, encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men: all these drew the sword.

w Hab. Assembled.—x Ch. 19. 22.—y Josh. 7. 15.—z Ch. 19. 22.—a Heb. fellows. b Deut. 13. 14. Josh. 22. 13, 14.—c Deut. 13. 13. Ch. 19. 22.

d Deut. 17. 12.—e Ch. 3. 15. 1 Chron. 12. 2.—f Ver. 23. 25.—g Num. 31. 2. Ch. 1. 1. h Gen. 49. 27.—i Ver. 25. 27.—j Ver. 31.

Verse 8. We will not any of us go to his tent] We will have satisfaction for this wickedness before we return home.

Verse 10. Ten men of a hundred] Expecting that they might have a long contest, they provide sutlers for the camp; and it is probable that they chose these tenths by lot.

Verse 13. Deliver us the men] Nothing could be fairer than this. They wish only to make the murderers answerable for their guilt.

Benjamin would not hearken] Thus making their whole tribe partakers of the guilt of the men of Gibeah. By not delivering up those bad men, they in effect said, "We will stand by them in what they have done; and would have acted the same part had we been present." This proves that the whole tribe was excessively depraved.

Verse 15. Twenty and six thousand] Some copies of the Septuagint have twenty-three thousand, others twenty-five thousand. The Vulgate has this latter number; the Complutensian Polyglot, and Josephus, have the same.

Verse 16. Left-handed] They were ambidexters; could use the right-hand and the left with equal ease and effect. See the note on chap. iii. ver. 15.

Could sling stones at a hair—and not miss] כדוּר אֶלֶּי וְשֶׁלֶט יָחֶטֶת, and not sin: כּאִם וְשֶׁלֶט אֶפְרַיִם, Sept. Here we have the true import of the term sin: it signifies simply to miss the mark; and is well translated in the New Testament by ἀπαρῶς, from a negative, and ἄρῶς, to hit the mark. Men miss the mark of true happiness in aiming at sensual gratifications; which happiness is to be found only in the possession and enjoyment of the favour of God, from whom their passions continually lead them. He alone hits the mark, and ceases from sin, who attains to God through Christ Jesus.

It is worthy of remark that the Persian کُتله کُردن khuta kerden, which literally signifies to sin, or mistake, is used by the Mohammedans to express to hit the mark.

The sling was a very ancient warlike instrument; and, in the hands of those who were skilled in the use of it, it produced astonishing effects. The inhabitants of the isles called Baleares, now Majorca and Minorca, were the most celebrated slingers of antiquity. They did not permit their children to break their fast till they had struck down the bread they were to eat from the top of a pole, or some

distant eminence. They had their name Baleares from the Greek word βάλλειν, to dart, cast, or throw.

Concerning the velocity of the ball out of the sling there are strange and almost incredible things told by the ancients. The leaden ball, when thus projected, is said to have melted in its course. So Ovid. Met. lib. ii. ver. 726.

Obstupuit formæ Jove natæ: et æthere pendens Non seruis exaruit, quam cum balearica plumbum Fulcra jactis: colat illud, et incanescit eundo, Et quæ non habuit, sub nubibus irærent ignem.

Hermes was fired as in the clouds he hung; By the cold bullet that, with fury slung, From baleare engines, moues on high, Glows in the whirl, and burns along the sky. Dryden.

This is not a poetic fiction: SENECA, the philosopher, in lib. iii. Quæst. Natural. c. 57. says the same thing:—Sic liquecunt excussa glans funda, et adriæ æris velut ignis distillat. "Thus the ball projected from the sling, melts; and is liquefied by the friction of the air, as if it were exposed to the action of fire." I have often, by the sudden and violent compression of the air, produced fire; and by this alone inflamed tinder, and lighted a match.

Vegetius de Re Militari, lib. ii. cap. 23. tells us that slingers could, in general, hit the mark at six hundred feet distance. Funditores scopas—pro signo ponebant; ita ut sexcentos pedes remorerentur a signo,—signum sæpius tangerent. These things render credible what is spoken here of the Benjamite slingers.

Verse 18. Went up to the house of God] Some think that a deputation were sent to Shiloh, where Phinehas, the high priest, was; to inquire, not concerning the expediency of the war, nor of its success, but which of the tribes should begin the attack. Having so much right on their side, they had no doubt of the justice of their cause. Having such a superiority of numbers, they had no doubt of success. See the note on ver. 1.

And the Lord said, Judah] But he did not say that they should conquer.

Verse 21. Destroyed down to the ground—twenty-two thousand men.] That is, so many were left dead on the field of battle.

Verse 23. Go up against him] It appears most evident that the Israelites did not seek the protection of God. They trusted in the goodness of their cause, and in the multitude of their army. God humbled them, and deliv-

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for ² the ark of the covenant of God was there in those days,

28 ² And Phinehas, the son of Eleazar, the son of Aaron, ² stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them unto thine hand.

29 And Israel ² set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began ² to smite of the people, and kill, as at other times, in the highways, of which one goeth up to ² the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: ² but they knew not that evil was near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto

the liers in wait which they had set beside Gibeah.

37 ² And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait ² drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed ² sign between the men of Israel ² and the liers in wait, that they should make a great ² flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began ² to smite and kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites ² looked behind them, and, behold, ² the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil ² was come upon them.

42 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43 Thus they enclosed the Benjamites round about, and chased them, and trode them down ² with ease ² over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

45 And they turned, and fled toward the wilderness unto the rock of ² Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword: all these were men of valour.

47 ² But six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that ² came to hand: also they set on fire all the cities that ² they came to.

¹ Verse 18.—² Josh. 18. 1. ¹ Samuel 4. 3. 4.—³ Josh. 24. 23.—⁴ Dent. 10. 8. & 18. 5.—⁵ ² Josh. 8. 4.—⁶ Heb. to smite of the people wounded as at.—⁷ Or, Beth el. ⁸ Josh. 8. 14. ⁹ 1st. 17. 11.—¹⁰ Josh. 8. 15.—¹¹ Josh. 8. 19.—¹² Or, made a long sound with the trumpets, Josh. 6. 5.

¹³ Or, time.—¹⁴ Heb. with.—¹⁵ Heb. elevation.—¹⁶ Heb. to smite the wounded. ¹⁷ Josh. 8. 20.—¹⁸ Heb. the whole consumption.—¹⁹ Heb. touched them.—²⁰ Or, from Menuchah, &c.—²¹ Heb. unto over against.—²² Josh. 15. 32.—²³ Ch. 21. 13.—²⁴ Heb. was found.—²⁵ Heb. were found.

ered them into the hands of their enemies; and showed them that the race was not to the swift, nor the battle to the strong.

Verse 26. *And wept*] Had they humbled themselves, fasted, and prayed, and offered sacrifices at first, they had not been discomfited.

And fasted that day until even] This is the first place where fasting is mentioned, as a religious ceremony; or as a means of obtaining help from God. And in this case, and many since, it has been powerfully effectual. At present it is but little used; a strong proof that self-denial is wearing out of fashion.

Verse 28. *Phinehas, the son of Eleazar*] This was the same Phinehas who is mentioned Numb. xxv. and consequently these transactions must have taken place shortly after the death of Joshua.

Verse 29. *Israel set liers in wait*] Though God had promised them success, they knew they could expect it only in the use of the proper means. They used all prudent precaution; and employed all their military skill.

Verse 32. *Let us—draw them from the city*] They had two reasons for this:—1. They had placed an ambuscade behind Gibeah, which was to enter and burn the city as soon as the Benjamites had left it. 2. It would seem, that the slingers, by being within the city and its fortifications, had great advantage against the Israelites by their slings, whom they could not annoy with their swords, unless they got them to the plain country.

Verse 33. *Put themselves in array at Baal-tamar*] The Israelites seem to have divided their army into three

divisions: one was at Baal-tamar; a second behind the city in ambush; and the third skirmished with the Benjamites before Gibeah.

Verse 35. *Twenty and five thousand and a hundred*] As the Benjamites consisted only of twenty-six thousand and seven hundred slingers: or, as the Vulgate, Septuagint, and others read, twenty-five thousand, which is most probably the true reading: then the whole of the Benjamites were cut to pieces, except six hundred men; who were informed fled to the rock Rimmon, where they fortified themselves.

Verse 38. *Now there was an appointed sign*] From this verse to the end of the chapter we have the details of the same operations which are mentioned in a general way, in the preceding part of the chapter.

Verse 45. *Unto the rock of Rimmon*] This was some strong place; but where situated is not known. Here they maintained themselves four months; and it was by these alone that the tribe of Benjamin was preserved from utter extermination. See the following chapter.

It is scarcely possible to imagine any thing more horrid than the indiscriminate and relentless slaughter of both innocent and guilty, mentioned in this chapter. The crime of the men of Gibeah was great; but there was no adequate cause for this relentless extermination of a whole tribe. There was neither justice nor judgment in this case: they were on all sides brutal, cruel, and ferocious; and no wonder; there was no king in Israel; no effective civil government; and every man did what was right in his own eyes.

CHAPTER XXI.

The Israelites mourn because of the desolation of Benjamin, and consult the Lord, 1-4. They inquire who of Israel had not come to this war, as they had vowed that those who would not make this a common cause, should be put to death, 5, 6. They consult how they shall procure wives for the six hundred men who had fled to the rock Rimmon, 7. Finding that the men of Jabesh-gilead had not come to the war, they went to seize thousand men against them, smote them, and bring off four hundred virgins, which they gave for wives to those who had taken refuge in Rimmon, 8-11. To provide for the two hundred which remained, they propose to carry off two hundred virgins of the daughters of Shiloh, who might come to the annual feast of the Lord, held at that place, 12-22. They take this counsel, and each carries away a virgin from the feast, 23-25.

AN EXPL. PAR. **N**OW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore:

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, O God and smite the inhabitants of

Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath a son by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male; and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, there is a feast of the LORD in Shiloh yearly, in a place which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

1 Ch. 20. 1-4. Ch. 20. 18, 26-31. 2 Sam. 24. 25.—m Judges 5. 23.—n 1 Sam. 11. 1. & 31. 11.—o Ver. 5. & Ch. 5. 23. 1 Sam. 11. 7.—p Num. 31. 17.—q Heb. knoweth the lying with man.—r Heb. young women virgins.—s Josh. 15. 1.

t Heb. and spoke and called.—u Ch. 20. 47.—v Or, proclaim peace. Dent. 20. 10. w Ver. 6.—x Ver. 1. Judg. 11. 35.—y Heb. from year to year.—z Or, toward the sunrise.—a Or, on.—b See Exod. 15. 20. Ch. 11. 34. 1 Sam. 19. 6. Jer. 31. 13.

NOTES ON CHAPTER XXI.

Verse 1. Now the men of Israel had sworn] Of this oath we had not heard before: but it appears they had commenced this war with a determination to destroy the Benjamites utterly; and that if any of them escaped the sword, no man should be permitted to give him his daughter to wife. By these means the remnant of the tribe must soon have been annihilated.

Verse 2. The people came to the house of God] Literally the people came ל בית אל to Beth-el: this is considered as the name of a place by the Chaldee, Syriac, Arabic, and Septuagint.

And wept sore] Their revenge was satisfied; and now reflection brings them to contrition for what they had done.

Verse 3. Why is this come to pass] This was a very impertinent question. They knew well enough how it came to pass. It was right that the men of Gibeah should be punished; and it was right that they who vindicated them should share in that punishment: but they carried their revenge too far; they endeavoured to exterminate both man and beast, ch. xx. 48.

Verse 4. Built there an altar] This affords some evidence that this was not a regular place of worship, else an altar would have been found in the place; and their act was not according to the law, as may be seen in several places of the Pentateuch. But there was neither king nor law among them, and they did whatever appeared right in their own eyes.

Verse 7. How shall we do for wives for them] From this it appears that they had destroyed all the Benjamitish women and children! They had set out with the purpose of exterminating the whole tribe; and, therefore, they massacred the women, that if any of the men escaped, they might neither find wife nor daughter; and they bound themselves under an oath not to give any of their females to any of the remnant of this tribe; that thus the whole tribe might utterly perish.

Verse 8. There came none to the camp from Jabesh-gilead

gilead] As they had sworn to destroy those who would not assist in this war, ver. 5. they determined to destroy the men of Jabesh, and to leave none alive except the virgins; and to give these to the six hundred Benjamites that had escaped to the rock Rimmon. So twelve thousand men went, smote the city, and killed all the males, and all the married women. The whole account is dreadful; and none could have been guilty of all these enormities, but those who were abandoned of God. The crime of the men of Gibeah was of the deepest die; the punishment, involving both the guilty and innocent, was extended to the most criminal excess; and their mode of redressing the evil which they had occasioned, was equally abominable.

Verse 13. And to call peaceably unto them.] To proclaim peace to them; to assure them that the enmity was all over; and that they might, with safety, leave their strong-hold.

Verse 14. Yet so they sufficed them not.] There were six hundred men at Rimmon, and all the young women they saved from Jabesh were only four hundred; therefore there were two hundred still wanting.

Verse 19. There is a feast of the Lord] What this feast was, is not known: it might be either the passover, pentecost, or the feast of tabernacles; or indeed some other, peculiar to this place. All the above feasts were celebrated at that time in the year when the vines were in full leaf; therefore, the Benjamites might easily conceal themselves in the vineyards; and the circumstances will answer to any of those feasts.

On the east side of the highway, &c.] I can see no reason for this minute description; unless it intimates that this feast was to be held this year in rather a different place to that which was usual; and, as the Benjamites had been shut up in their strong-hold in Rimmon, they might not have heard of this alteration; and it was necessary, in such a case, to give them the most circumstantial information, that they might succeed in their enterprise without being discovered.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, "Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty."

23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they

c Or, gratify us in time.—d See Chap. 20. 48.

Verse 21. *And catch you every man his wife*] That is, let each man of the two hundred Benjamites seize and carry off a woman, whom he is, from that hour, to consider as his wife.

Verse 22. *Be favourable unto them*] They promise to use their influence with the men of Shiloh, to induce them to consent to a connexion, thus fraudulently obtained; and which the necessity of the case appeared to them to justify.

We reserved not to each man his wife in the war] The reading of the Vulgate is very remarkable:—*Miseremini eorum, non enim rapuerunt eas jure bellantium atque victorum, sed rogantibus ut acciperent, non dedistis, et à testrà parte peccatum est*; "Pardon them, for they have not taken them as victors take captives in war; but when they requested you to give them, you did not; therefore the fault is your own." Here it is intimated that application had been made to the people of Shiloh to furnish these two hundred Benjamites with wives, and that they had refused: and it was this refusal that induced the Benjamites to seize and carry them off. Does not St. Jerom, the translator, refer to the history of the rape of the *Sabine virgins*? See below. *Houbigant* translates the Hebrew thus: *Veniam quæso illis date; non enim ad bellum duxerant suam quisque uxorem; et nisi eas illis nunc concedatis, delicti rei eritis*; "Pardon them, I beseech you, for they have not each taken his wife to the war; and, unless you now give these to them, you will sin." This intimates that, as the Benjamites had not taken their wives with them to the war, where some, if not all of them, might have escaped, and the Israelites found them in the cities, and put them all to the sword; therefore the people of Shiloh should give up those two hundred young women to them for wives; and if they did not, it would be a sin, the circumstances of the case being considered.

Our translation seems to give, as a reason to the men of Shiloh why they should pardon this rape, that, as they had not permitted the women to live, in their war with Benjamin, therefore these men are now destitute: and the concession which they wish them to make, may be considered as more of an obligation to the Israelites than to the Benjamites. It is an obscure sentence; and the reader, if not pleased with what is laid down, may endeavour to satisfy himself with others, which he may find in different versions and commentators. The *Vulgate* gives a good sense to the passage; but probably *Houbigant* comes nearest to the meaning.

Verse 23. *They went and returned unto their inheritance*] It appears that the Benjamites acted in the most honourable way by the women whom they had thus violently carried off; and we may rest assured they took them to an inheritance at least equal to their own; for it does not appear that any part of the lands of the Benjamites were alienated from them: and the six hundred men in question share^d, for the present, the inheritance of many thousands.

Verse 24. *Every man to his tribe*] Though this must have been four months after the war with Benjamin, chap. xx. 47. yet it appears the armies did not disband till they had got the remnant of Benjamin settled, as is here related.

Verse 25. *In those days there was no king in Israel*]

went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 * In those days there was no king in Israel: every man did that which was right in his own eyes.

e Ch. 17. 6. & 18. 1. & 19. 1.—f Deut. 12. 8. Ch. 17. 6.

Let no man suppose that the sacred writer, by relating the atrocities in this and the preceding chapters, justifies the actions themselves: by no means. Indeed they cannot be justified; and the writer, by relating them, gives the strongest proof of the authenticity of the whole, by such an impartial relation of facts as was highly to the discredit of his country.

I HAVE already referred to the rape of the Sabine virgins. The story is told by *Livy*, Hist. lib. i. cap. 9. the substance of which is as follows:—Romulus, having opened an asylum at his new-built city of Rome for all kinds of persons, the number of men who flocked to his standard was soon very considerable; but, as they had few women, or, as *Livy* says, *penuria mulierum*, a dearth of women, he sent to all the neighbouring states to invite them to make intermarriages with his people. Not one of the tribes around him received the proposal; and some of them insulted his ambassadors, and said, *Ecquod feminis quoque asylum aperuissent? Id enim demum compar connubium fore*: "Why have you not also opened an asylum for women, which would have afforded you suitable matches?" This exasperated Romulus, but he concealed his resentment; and, having published that he intended a great feast to *Neptune Equator*, invited all the neighbouring tribes to come to it; they did so, and were received by the Romans with the greatest cordiality and friendship. The *Sabines*, with their wives and children, came in great numbers; and each Roman citizen entertained a stranger. When the games began, and each was intent on the spectacles before them, at a signal given, the young Romans rushed in among the Sabine women, and each carried off one; whom, however, they used in the kindest manner, marrying them according to their own rites, with due solemnity; and admitting them to all the rights and privileges of the new commonwealth. The number carried off on this occasion amounted to near seven hundred: but this act of violence produced disastrous wars between the Romans and the Sabines, which were at last happily terminated by the mediation of the very women whose rape had been the cause of their commencement. The story may be seen at large in *Livy*, *Plutarch*, and others.

Thus ends the Book of *Judges*; a work which while it introduces the history of *Samuel*, and that of the kings of Judah and Israel, forms, in some sort, a supplement to the Book of *Joshua*; and furnishes the only account we have of those times of anarchy and confusion, which extended nearly from the times of the elders, who survived *Joshua*, to the establishment of the Jewish monarchy, under *Saul*, *David*, and their successors. For other uses of this book, see the preface.

Masoretic Notes on the Book of Judges.

The number of verses in this book is six hundred and eighteen.

Its Masoretic chapters are fourteen.

And its middle verse is ver. 8. of chap. x. And that year they vexed and oppressed the children of Israel, &c.

MILLSBROOK, December 1, 1817.

P R E F A C E

T O T H E

B O O K O F R U T H.

WHEN and by whom the *Book of Ruth* was written, are points not agreed on among critics and commentators. As to the transactions recorded in it, they are variously placed. In the book itself there is no other notation of time than merely this, that the things came to pass in the days when the Judges ruled: therefore, some have placed these transactions under *Ehud*, others under *Gideon*, others under *Barak*, others under *Abimelech*, and others under *Shamgar*. This last is the opinion of Archbishop Usher; and most chronologers adopt it. The book is evidently an appendix to the Book of Judges, and contains a perfect history in itself; and, therefore, should not be inserted in any part of that book. It also seems as an introduction to the books of Samuel, in which the history of David is contained, as it gives the genealogy of this prince. It is also not without its use in matters which respect the *Gospel*, as it ascertains the line by which Jesus Christ came.

As to the author, he is as uncertain as the time. It has been attributed to *Hezekiah*, to *Ezra*, and to *Samuel*; and it is most likely that the author of the two books of Samuel was also the writer of this little book, as it seems necessary to complete his plan of the history of David. See the *Preface* to the First Book of Samuel.

The sum of the history contained in this book is the following:—A man of Beth-lehem, named Elimelech, with his wife Naomi, and his two sons, Mahlon and Chilion, left his own country in the time of a famine, and went to sojourn in the land of Moab. There he died; and Naomi married her two sons to two Moabitish women: Mahlon married Ruth, who is the chief subject of this book: and Chilion married one named Orpah. In about ten years both these brethren died: and Naomi, accompanied by her two daughters-in-law, set out to return to the land of Judah, she having heard that plenty was again restored to her country. On the way, she besought her daughters to return to their own country and kindred. Orpah took her advice; and, after an affectionate parting, returned; but Ruth insisted on accompanying her mother-in-law. They arrived in Beth-lehem, about the time of harvest; and Ruth went into the fields to glean for their support. The ground on which she was accidentally employed belonged to Boaz, one of the relatives of Elimelech, her father-in-law: who, finding who she was, ordered her to be kindly treated, and appointed her both meat and drink with his own servants. Finding that she was by marriage his *kinswoman*, he purposed to take her to wife, if a nearer kinsman, who was then living, should refuse. He was accordingly applied to, refused to take Ruth, and surrendered his right to her, according to the custom of those times, at the gate of Beth-lehem, before the elders of the city. Boaz then took her to wife, by whom she had Obed, who was father to Jesse, the father of David.

To the questions, Who was Boaz? and who was Ruth? no satisfactory answer can be given. All we know, for certain, is that Boaz was an Ephraimite, of Beth-lehem; and Ruth a Moabitess, and consequently educated a heathen. But what we want in certainty, several have attempted to supply by conjecture: with them Boaz was the same as *Joban*, Judges xii. 8—10. and Ruth was the daughter of *Egton*, king of Moab. This is the opinion maintained by the Chaldee *Targum*, on this book; to which I shall, in the course of the notes, have farther occasion to refer. The rabbins say that Elimelech was brother to Salmon, who married Rahab; and that Naomi was his niece.

The genealogy of David, as stated in this book, is as follows:

<p>A. M. 2236. Judah, Pharez, Ezron, called also <i>Hezron</i>, Aram, called also <i>Ram</i>, Amminadab,</p>		<p>Nahshon, Salmon, who married Rahab; Boaz, who married Ruth; Obed, who begat Jesse, A. M. 2919. David born.</p>
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This chronology is according to Archbishop Usher: and includes, from Judah to David, six hundred and seventy years.

THE
BOOK OF RUTH.

Year before the common Year of Christ, 1196.—Year from the Flood, 1162.—Year before the first Olympiad, 410.—Creation from Tieri, or September, 5818.—This chronology is upon the supposition that Obad was forty years of age at the birth of Jesse; and Jesse fifty at the birth of David.

CHAPTER I.

Elimelech, his wife Naomi, and their two sons, Mahlon and Chilion, flee from a famine in the land of Israel, and go to sojourn in Moab, 1, 2. Here his two sons married: and, in the space of ten years, both their father and they died, 3-5. Naomi sets out on her return to her own country, accompanied by her daughters-in-law, Orpah and Ruth; whom she endeavours to persuade to return to their own people, 7-13. Orpah returns, but Ruth accompanies her mother-in-law, 14-18. They arrive at Beth-lehem in the time of the barley-harvest, 19-22.

A. M. 2918.
B. C. 1196.
An. Exod. lxx. 303.
Anno ante
I. Olymp. 410.

NOW it came to pass, in the days when ^a the judges ^b ruled, that there was ^c a famine in the land. And ^d a certain man of ^e Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ^f Ephrathites of Beth-lehem-judah. And they came ^g into the country of Moab, and ^h continued there.

3 And Elimelech, Naomi's husband, died, and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had ⁱ visited his people in ^j giving them bread.

^a Judg. 2, 16.—^b Heb. *judged*.—^c See Gen. 12, 10 & 26, 1. 2 Kings 8, 1.—^d Judg. 17, 8.—^e See Gen. 35, 19.—^f Judg. 5, 30.—^g Heb. *there*.—^h Exod. 1, 31. Luke 1, 68. 1 Pet. 12, 15. Matt. 6, 11.—ⁱ See Josh. 24, 15.—^j 2 Tim. 1, 16, 17, 18.

NOTES ON CHAPTER I.

Verse 1. *When the judges ruled*] We know not under what judge this happened; or some say under Ehud, others under Shamgar. See the *preface*.

There was a famine] Probably occasioned by the depredations of the Philistines, Ammonites, &c. carrying off the corn as soon as it was ripe; or destroying it on the field.

The *Targum* says, "God has decreed ten grievous famines to take place in the world, to punish the inhabitants of the earth, before the coming of Messiah the King. The *first*, in the days of Adam; the *second*, in the days of Lamech; the *third*, in the days of Abraham; the *fourth*, in the days of Isaac; the *fifth*, in the days of Jacob; the *sixth*, in the days of Boaz, who is called Abtsan, (Ibzan,) the Just, of Beth-lehem-judah; the *seventh*, in the days of David, king of Israel; the *eighth*, in the days of Elijah the prophet; the *ninth*, in the days of Elishah, in Samaria; the *tenth* is yet to come; and it is not a famine of bread or of water, but of hearing the word of prophecy from the mouth of the Lord; and even now this famine is grievous in the land of Israel."

Verse 2. *Elimelech*] That is, *God is my king*.
Naomi] Beautiful, or amiable.
Mahlon] Infirmary.
Chilion] Finished, completed.

Verse 3. *Elimelech—died*] Probably a short time after his arrival in Moab.

Verse 4. *And they took them wives*] The *Targum* very properly observes, that they transgressed the decree of the word of the Lord, and took to themselves strange women.

Verse 5. *And Mahlon and Chilion died*] The *Targum* adds, *And because they transgressed the decree of the*

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, ^k Go, return each to her mother's house: ^l the LORD deal kindly with you, as ye have dealt with ^m the dead, and with me.

9 The LORD grant you that ye may find ⁿ rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? ^o are there yet any more sons in my womb, ^p that they may be your husbands?

12 Turn again, my daughters; go your way; for I am too old to have a husband. If I should say, I have hope, ^q if I should have a husband also to-night, and should also bear sons,

13 Would ye ^r tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for ^s it grieveth me much for your sakes, that ^t the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah ^u kissed her mother-in-law; but Ruth ^v clave unto her.

15 And she said, Behold, thy sister-in-law is

^m Ver. 5. Ch. 2, 20.—ⁿ Ch. 3, 1.—^o Gen. 38, 11. Deut. 25, 5.—^p Or, *if I were with a husband*.—^q Heb. *hope*.—^r Heb. *I have much bitterness*.—^s 1 Julg. 2, 15. Job 19, 21. Psal. 32, 4. & 38, 2 & 30, 9, 10.—^t Eccles. 12, 9.—^u Prov. 17, 17. & 18, 24.

word of the Lord, and joined affinity with strange people, therefore their days were cut off. It is very likely that there is more here than conjecture.

Verse 6. *She had heard*] *By the mouth of an angel*, says the *Targum*.

The Lord had visited his people] "Because of the righteousness of Ibzan the judge, and because of the supplications of pious Boaz." *Targum*.

It is imagined, and not without probability, that Mahlon and Chilion are the same with *Joash* and *Seraph*, mentioned 1 Chron. iv. 22. where the Hebrew should be thus translated, *And Joash and Seraph, who married in Moab, and dwelt in Lehem.* See the *Hebrew*.

Verse 11. *Are there yet any more sons*] This was spoken in allusion to the custom that when a married brother died, without leaving posterity, his brother should take his widow; and the children of such a marriage were accounted the children of the deceased brother. There is something very persuasive and affecting in the address of Naomi to her daughters-in-law:—let us observe the particulars.

1. She intimates that she had no other sons to give them.

2. That she was not with child; so there could be no expectation.

3. That she was too old to have a husband.

4. That though she should marry that night, and have children, yet they could not wait till such sons were marriageable: she, therefore, begs them to return to their own country, where they might be comfortably settled among their own kindred.

Verse 14. *And Orpah kissed her mother-in-law*] The Septuagint add, *Kai ανεπελευν εις τον λαον αυτης*, And

gone back unto her people, and unto ^v her gods: ^r return thou after thy sister-in-law.

16 And Ruth said, ^r Entreat ^r me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: ^r thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: ^b the Lord do so to me, and more also, if ^a I ought but death part thee and me.

18 ^c When she saw that she ^d was steadfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that ^e all the city was moved about them, and they said, ^f Is this Naomi?

20 And she said unto them, Call me not ^g Naomi, call me ^h Mara: for the Almighty hath dealt very bitterly with me.

^w Judg. 11. 91.—^x See Josh. 24. 15, 19. 2 Kings 2. 2. Luke 21. 28.—^y Or, He not against me.—^z 2 Kings 2. 2, 3, 6.—^a Ch. 2. 11, 12.—^b 1 Sam. 3. 17. & 25. 22. 2 Sam. 19. 13. 2 Kings 6. 31.—^c Acts 21. 14.—^d Heb. strengthened herself.

returned to her own people. The Vulgate, Syriac, and Arabic, are to the same purpose.

Verse 15. *Gone back—unto her gods*] They were probably both idolaters: their having been *prosltytes* is an unfounded conjecture. *Chemosh* was the grand idol of the Moabites. The conversion of Ruth probably commenced at this time.

Verse 16. *And Ruth said*] A more perfect surrender was never made of friendly feelings to a friend: *I will not leave thee; I will follow thee: I will lodge where thou lodgest*; take the same fare with which thou meetest:—*thy people shall be my people; I most cheerfully abandon my own country, and determine to end my days in thine. I will also, henceforth, have no god but thy God*; and be joined with thee in worship as I am in affection and consanguinity. I will cleave unto thee *even unto death, die where thou diest, and be buried, if possible, in the same grave.* This was a most extraordinary attachment, and evidently without any secular motive.

The Targum adds several things to this conversation between Naomi and Ruth: I shall subjoin them. "And Ruth said, Entreat me not to leave thee, for I desire to become a proselyte." And Naomi said, *We are commanded to keep the sabbath, and other holy days; and on it not to travel more than two thousand cubits.* And Ruth said, "Whither thou goest, I will go." And Naomi said, *We are commanded not to lodge with the Gentiles.* Ruth answered, "Where thou lodgest, I will lodge." And Naomi said, *We are commanded to observe the one hundred and thirteen precepts.* Ruth answered, *What thy people observe, that will I observe*; as if they had been my people of old. And Naomi said, *We are commanded not to worship with any strange worship.* Ruth answered, "Thy God shall be my God." Naomi said, *We have four kinds of capital punishments for criminals; stoning, burning, beheading, and hanging.* Ruth answered, "In whatsoever manner thou diest, I will die." Naomi said, *We have a house of burial.* Ruth answered, "And there will I be buried."

It is very likely that some such conversation as this took place between the *elders* and those who were becoming *prosltytes*. This verse is famous among those who strive to *divine* by the Bible. I should relate the particulars, but am afraid they might lead to a continuance of the practice.

Verse 17. *The Lord do so to me, and more*] May he inflict any of those punishments on me, and any worse punishment, if I part from thee till death. And it appears that she was true to her engagement; for Naomi was nourished in the house of Boaz in her old age, and became the fosterer and nurse of their son Obad, chap. iv. 15, 16.

Verse 19. *All the city was moved about them*] It appears that Naomi was not only well known, but highly respected also, at Beth-lehem; a proof that Elimelech was of high consideration in that place.

Verse 20. *Call me Mara*] That is, *bitter*; one whose life is grievous to her.

The Almighty] שׁוּי *Shaddy*, he who is *self-sufficient* has taken away the props and supports of my life.

Verse 21. *I went out full*] Having a husband, and two sons:—

The Lord hath brought me home again empty] Having lost all three by death. It is also likely that Elimelech took considerable property with him into the land of Moab;

21 I went out full, ⁱ and the Lord hath brought me home again empty: why ^j then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem ^k in the beginning of barley-harvest.

CHAPTER II.

Ruth goes to glean in the field of Boaz. 1.—3. Boaz finds her, and inquires who she is. 1.—7. He speaks kindly to her, gives her permission to follow his reapers, and offers them to use her mill. 8.—16. She returns in the evening to Naom, and tells her of her fare; from whom she receives encouragement and advice. 17.—23.

AND Naomi had a ^l kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was ^m Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and ⁿ glean ears of corn after ^o him in whose sight I shall find grace. And she said unto her, Go, my daughter.

^e Matt. 21. 10.—^f See Leviticus 23. 7. Lam. 2. 15.—^g That is, pleasant.—^h That is, bitter.—ⁱ Job 1. 21.—^j Exod. 9. 31. 32. Ch. 2. 25. 2 Sam. 21. 9.—^k 1 Ch. 3. 2, 12. in Ch. 4. 21.—^l Called Booz. Matt. 1. 5.—^m Lev. 19. 9. Deut. 24. 19.

for, as he fled from the face of the famine, he would naturally take his property with him; and on this Naomi subsisted till her return to Beth-lehem, which she might not have thought of till all was spent.

Verse 22. *In the beginning of barley-harvest*] This was in the beginning of *spring*, for the barley-harvest began immediately after the passover; and that feast was held the 15th of the month *Nisan*, which corresponds nearly with our *March*.

The Targum says, "They came to Beth-lehem on that day in which the children of Israel began to mow the sheaf of barley which was to be waved before the Lord." This circumstance is the more distinctly marked, because of Ruth's *gleaning*, mentioned in the succeeding chapter.

1. THE native, the amiable *simplicity* in which the story of the preceding chapter is told, is a proof of its *genuineness*. There are several sympathetic circumstances recorded here which no *forger* could have invented. There is too much of *nature* to admit any thing of *art*.

2. ON the marriage of Orpah and Ruth, and the wish of Naomi that they might find *rest* in the house of their husbands, there are some pious and sensible observations in Mr. Ness' *History and Mystery of the Book of Ruth*; from which I shall lay the following extract before my readers:

"A married estate is a state of *rest*: so it is called here, and in chap. iii. 1. Hence marriage is called *portus juvenutis*, the *port* or *harbour* of *young people*; whose affections, while unmarried, are continually *floating*, or *tossed* to and fro, like a *ship* upon the *waters*, till they come into this *happy harbour*. There is a natural propension in most persons toward nuptial communion; as all created beings have a natural tendency toward their proper centre, (*leve sursum, et grave deorsum*), and are restless out of it: so the rabbins say, *Requirit vir costam suam, et requirit femina sedem suam*, 'The man is restless while he misses his rib that was taken out of his side, and the woman is restless till she get under the man's arm, from whence she was taken.' Oh! look up to God then, ye unmarried ones, and cry with good Naomi, *The Lord grant me rest*, (for my roving affections,) in the house of some good consort, that I may live in peace and plenty, with content and comfort, all my days. Know that your marriage is. (of all your civil affairs,) of the greatest importance, having an influence upon your whole life. It is either your making or marring in this world; 'tis like a stratagem in war, wherein a miscarriage cannot be recalled when we will; for we marry for life. I am thine, and thou art mine, *brevis quidem cantuuncula est*, is a short song; *sed longum habet epiphonema*, but it hath a long under-song. So an error here is irrecoverable; you have need of Argus' hundred eyes, to look without before you leap." This is good advice:—but who, among the persons concerned, will have grace enough to take it!

NOTES ON CHAPTER II.

Verse 1. *A mighty man of wealth*] We have already seen that some suppose Boaz to have been one of the judges of Israel: he was, no doubt, a man of considerable property.

Verse 2. *Glean ears of corn*] The word *glean* comes from the French *gleaner*, to gather ears, or grains of corn. This was formerly a general custom in England and Ireland: the poor went into the fields and collected the straggling ears of corn after the reapers; and it was long supposed that this was their *right*, and that the law recog-

3 And she went, and came, and gleaned in the field after the reapers: and her ^phap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem and said unto the reapers, ^qThe LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel ^rthat came back with Naomi out of the country of Moab.

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she *carried* a little in the house.

8 Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art thirst, go unto the vessels,

and drink of *that* which the young men have drawn.

10 Then she ^sfell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been showed me, ^tall that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 ^uThe LORD recompense thy work, and a full reward *be* given thee of the LORD God of Israel, ^vunder whose wings thou art come to trust.

13 Then she said, ^wLet ^xme find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken ^yfriendly unto thine handmaid, ^zthough I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and ^{aa}was sufficed, and left.

^p Heb *hap* happened.—^q Ps. 122. 7, 8. Luke 1. 24. 2 Thess. 3. 18.—^r Ch. 1. 22. ^s 1 Sam. 25. 23.—^t Ch. 1. 14, 16, 17.—^u 1 Sam. 21. 19.—^v Ch. 1. 16. ^w Ps. 17. 3 & 4.

^x 7. & 57. 1. & 63. 7.—^y Or, *I find favour*.—^z Genesis 33. 15. 1 Sam. 1. 18. ^{aa} 1 Heb. to the heart. Gen. 31. 3. Judg. 19. 3.—^{bb} 1 Sam. 25. 41.—^{cc} Ver. 14.

nized it. But although it has been an old *custom*, I find that it is now settled by a solemn judgment of the court of Common Pleas, that a right to glean in the harvest-field cannot be claimed by any person at common law: see *Law Dictionary*, article *gleaning*. Any person may permit or prevent it in his own grounds. By the Irish acts, 25 Hen. VIII. c. 1. and 28 Hen. VIII. c. 24. *gleaning and leasing* are so restricted as to be, in fact, prohibited in that part of the United Kingdom. See the note on Lev. xix. 10.

After him in whose sight I shall find grace] She did not mean Boaz: but she purposed to go out where they were now reaping, and glean after any person who might permit her, or use her in a friendly manner. The words seem to intimate that, notwithstanding the law of Moses, the gleaners might be prevented by the owner of the field.

Verse 3. And her hap was] So she was accidentally, or providentially, led to that part of the cultivated country which belonged to Boaz.

Verse 4. Boaz came from Beth-lehem] This salutation between Boaz and his reapers is worthy of particular regard; he said, יהוה עִמָּךְ *Yehovah immakem*, "Jehovah be with you!" They said, יהוה עִמָּךְ *Yehreka Yehovah*, "May Jehovah bless thee!" Can a pious mind read these godly salutations without wishing for a return of those simple primitive times? The words may be thus paraphrased: "May God be with you to preserve you from accidents, and strengthen you to accomplish your work!" "May God bless thee with the increase of the field, and grace to use his bounty to the glory of the giver!"

Verse 5. His servant that was set over the reapers] This was a kind of steward, or hind, who had the under management of the estate. Some think that an officer of this kind is intended in the description given by Homer of the labourers of a harvest-field, as represented by Vulcan on one compartment of the shield which he made for Achilles:—

Ἐν δ'εἶθεσι τειμένος βαθυλήτων' ἔνθα δ'ερίθοι
Ἦμιον, οἵετας ὄρεπτας ἐν χερσίν εἰχοντες'
Δραγαμάτα δ' ἄλλα μετ' ὄχηρον ἐπὶ κρημνῶν ἐπ' ἄσπετον
Ἄλλα δ' ἀμαλλόδεπτες ἐν ἐλλεδαίονσι δέοντα.
Τρεῖς δ' ἀρ ἀμαλλόδεπτες ἐφ' ἄσπετον αὐτὰρ οἰσθε
Παῖδες δραγμαυόντες, ἐν ἀγκαλιόεσσι φερόντες,
Ἀσπερχες παρέχον' βασιλεὺς δ' ἐν τοῖσι σιωπῆ
Σκηπτρον εἰχων ἐσῆκει ἐπ' ὄχηρον γηθόσυνος κηρ.
Κηρρες δ' ἀπανθεν ἔπο δρού δαῖτα πεύοντο.
Βουν δ' ἱερουσαντες μέγαν, ἀμφέπον' αἰ δὲ γυναῖκες
Δαῖτων ἐρίθοισιν, λευκ' ἄλφια πολλὰ πάλυον.
Iliad xviii. v. 550.

There too he formed the likeness of a field
Crowded with corn, in which the reapers toiled,
Each with a sharp-tooth'd sickle in his hand.
Along the furrow here, the harvest fell
In frequent battalions; there, they bound the sheaves.
Three binders of the sheaves their sallow task
All plied industrious; and behind them boys
Attentive, filling with the corn their arms
And offering still these bundles to be bound.
Amid them, stiff in hand, the master stood,
Enjoying, mute, the order of the field:
While shelled by an oak apart, his train
Prepared the banquet: a well dressed one
New slain, and the attendant maids mix'd
Large supper for the hands, of whitest flour.

Cowper.

This scene is well described; and the person who acts as overseer is here called *basileus*, king, and his staff is called *σκηπτρον*, a sceptre; and he stands in mute dignity, merely to see that the work is well done, and that each performs his task: and there appear to me to be gleaners in the description—viz. the boys who gather the handfuls after the three binders. See the Greek.

Verse 7. That she carried a little in the house.] It seems as if the reapers were now resting in their tent; and that Ruth had just gone in with them, to take her rest also.

Verse 8. Abide here fast by my maidens] These were probably engaged in making bands, and laying on them enough to form a sheaf, which the binders would tie and form into shocks or thraves. When the maidens had gathered up the scattered handfuls thrown down by the reapers, Ruth picked up any straggling heads or ears which they had left.

Verse 9. The young men that they shall not touch thee] This was peculiarly necessary, as she was a stranger, and unprotected.

Verse 10. Then she fell on her face] Prostrated herself, as was the custom in the East when inferiors approached those of superior rank. The Targum adds to the conversation between Ruth and Boaz: "How, says she, have I obtained grace in thy sight, that thou shouldst acknowledge me who am a stranger, and one of the daughters of Moab, of whom it is said the unclean shall not enter into the congregation of the Lord? And Boaz answered, It has been certainly told me by the word of the wise, that what the Lord hath decreed he has not decreed concerning the women, but the men. And it has been surely said to me by prophecy, that kings and prophets shall proceed from thee because of the good which thou hast done," &c.

Verse 12. The LORD recompense thy work] The dutiful respect which thou hast paid to thy husband, and thy tender and affectionate attachment to thy aged mother-in-law.

And a full reward be given thee] This is spoken with great modesty and piety: the kindness I show thee is little in comparison of thy desert; God alone can give thee a full reward for thy kindness to thy husband and mother-in-law; and he will do it, because thou art come to trust under his wings; to become a proselyte to his religion. The metaphor is taken from the young of fowls; who, seeing a bird of prey, run to their mother to be covered by her wings from danger; and also take shelter from storms, tempests, cold, &c. It is evident from this, that Ruth had already attached herself to the Jewish religion.

Verse 13. Not like unto one of thine handmaidens] I am as unworthy of thy regards as any of thy own maid-servants; and yet thou showest me distinguished kindness.

Verse 14. Dip thy morsel in the vinegar] The *ρον χιόμετα*, which we here translate vinegar, seems to have been some refreshing kind of acid sauce used by the reapers to dip their bread in, which both cooled and refreshed them. Vinegar, robb of fruits, &c. are used for this purpose in the East to the present day. And the custom of the Arabs, according to Dr. Shaw, is to dip the bread and hand-together into these cooling and refreshing articles.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and ^b reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took it up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her ^c that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did ^d take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, ^e Blessed be he of the Lord, who ^f hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, ^g one ^h of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is good*, my daughter, that thou go out with his maidens, that they ⁱ meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

CHAPTER III.

Naomi's advice to Ruth, how to procure herself a marriage with Boaz, 1-5. She accustoming to her mother-in-law's direction, and is kindly received by Boaz, who promises to marry her, should her nearer kinsman refuse, 6-18. He gives her six measures of barley, and a bushel more graciously to her mother-in-law, who augurs favourably of the issue of the plan she had laid, 19-21.

THEN Naomi, her mother-in-law, ^{an Exod. lxx. 315.} said unto her, My daughter, ^{anno ante} I shall ^{I. Olym 600.} not seek ^{rest} for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, ^{with} whose maidens thou wast? Behold, he winnoweth barley to-night in the thrashing-floor.

3 Wash thyself, therefore, ^{and} anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ^o uncover his feet, and lay thee down: and he will tell thee what thou shalt do.

^b Heb. shame her not.—c Ver. 14.—d Ver. 10. Ps. 41. 1.—e Ch. 3. 10. 2 Sam. 2. 5. Job 28. 13.—f Prov. 17. 17.—g Ch. 3. 9. 4. 6.—h Or, one that hath right to redeem:

See Lev. 25. 25.—i Or, fell upon thee.—k 1 Cor. 7. 36. 1 Tim 5. 8.—l Chap. 1. & m Chap. 2. 8.—n 2 Samuel 14. 2.—o Or, lift up the clothes that are on his feet.

Parched corn] This was a frequent repast among the ancients in almost all countries; see the notes on Lev. ii. 1-14.

Verse 15. Let her glean even among the sheaves] This was a privilege: for no person should glean till the sheaves were all bound, and the shocks set up.

Verse 17. An ephah of barley] Not less than seven gallons and a half; a good day's work. On Hebrew measures of capacity see the note on Exod. xvi. 16.

Verse 18. And gave to her that she had reserved] As Ruth had received a distinct portion at dinner-time, of which she had more than she could eat, ver. 14. it appears she brought the rest home to her mother-in-law, as is here related.

Verse 20. To the living and to the dead.] Naomi and Ruth were the living; and they were also the representatives of Elimelech and Chilion, who were dead. Naomi was of the family; and Ruth, though not of the family, was a representative of one of its deceased branches, being the widow of Chilion.

One of our next kinsmen.] מְגוֹאֲלֵינוּ *Megualaynu*, of our redeemers; one who has the right to redeem the forfeited inheritance of the family. The word גּוֹאֵל *goel*, signifies a near kinsman; one who, by the Mosaic law, had a right to redeem an inheritance, and also was permitted to vindicate or avenge the death of his relation by killing the slayer, if he found him out of the cities of refuge.

In order to prevent families from running to decay, if a brother died childless, the next unmarried brother took his widow; and the children from that marriage were reputed the children of the deceased brother. The office of the next akin was **threefold**:—1. It belonged to him to buy back the forfeited inheritance, or the liberty of him who had been obliged to sell himself for a servant. 2. It was his right to avenge the blood of any of the family who had been killed, by killing the murderer. 3. It belonged to him to take the widow of a deceased brother, or relative, if he died childless. If the nearest akin in any case refused, he was treated with indignity, lost his right to the inheritance, and the next of kin to him might come forward and take the widow, &c. as in the case of Boaz. See chap. iv.

Verse 21. Keep fast by my young men] The word חַנּוּכָּיִם *hana'aim*, should be translated *servants*, both the male and female being included in it; the latter especially, as we see in ver. 22, 23.

Verse 23. And of wheat harvest] That is, she was to continue gleaning in the farm of Boaz, to the end of the barley-harvest; and then, when the wheat-harvest began, to continue to its conclusion in the same way. In the interim, as well as each night, she lodged with her mother-in-law.

1. Ruth seems to have been a woman of a very amiable

mind: she was *modest*, and she was *industrious*, and most probably a *comely* woman; and all these things served to attract the *attention* of Boaz, and to engage his *affection*. Her *attachment* also to her mother-in-law could not fail to secure his *esteem*. All these things worked together, in the course of providence, to bring about a matrimonial connexion; which, in its issue, was intimately connected with the salvation of a lost world; for, from this very *line*, Jesus Christ, according to the flesh, sprang; and Ruth showed herself as worthy to be one of his progenitors as the Virgin Mary was to be his mother. See the notes on Matt. chap. i.

2. We should carefully attend to the *leadings* and to the *workings* of God's providence; it is our *duty* and our *interest* to do both, for the path of duty is ever the way of *safety*. Had not Ruth acted thus, how dreary and uncomfortable must her life have been; but she followed God fully, and in a path apparently *dangerous*, and yet not only sustained no injury, but succeeded well in all things: from this, as well as from innumerable other circumstances, we see the truth of that word, *Acknowledge him in all thy ways, and he will direct thy steps*. And with this we may ever connect, *Trust in the Lord with thy whole heart, and lean not to thy own understanding*. Whosoever follows God in simplicity of heart will most assuredly be guided into all truth.

NOTES ON CHAPTER III.

Verse 1. Shall I not seek rest for thee] That is, shall I not endeavour to procure thee a *proper husband*? See chap. i. 9. and the observations at the end of that chapter.

Verse 2. He winnoweth barley to-night] It is very likely that the winnowing of grain was effected by taking up in a broad thin vessel, or sieve, a portion of the corn, and letting it down slowly in the wind: thus the grain would, by its own weight, fall in one place, while the chaff, &c. would be carried to a distance by the wind. It is said here that this was done *at night*; probably what was thrashed out in the day was winnowed in the evening, when the *sea-breeze* set in, which was common in Palestine; and as this took place in the *evening* only, that was the time in which they would naturally winnow their corn.

Verse 3. Wash thyself therefore] She made Ruth put on her best dress, that Boaz might, in the course of the day, be the more attracted by her person; and be the better disposed to receive her as Naomi wished.

Verse 4. Uncover his feet, and lay thee down] It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of *subjection*, go to the bed's foot, and gently raising the clothes, creep under them up to their proper place. See *Calm.*

On the whole, we must say, had not Boaz been a person of extraordinary piety, prudence, and continence, this

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

10 And he said, Blessed be thou of the Lord, my daughter; for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirdest: for all the city of my people doth know that thou art a virtuous woman.

12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

13 Farry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's

part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAPTER IV.

Boaz gathers a council of the elders at the city gate, states the case, and proposes to the nearest kinsman to redeem the inheritance of Elimelech, and take Ruth to wife, 1-5. The kinsman refuses, and relinquishes his right to Boaz, 6. The manner of redemption in such cases, 7, 8. Boaz redeems the inheritance in the presence of the elders, and of the people; who witness the contract, and pray for God's blessing upon the marriage, 9-12. Boaz takes Ruth for wife, and she bears a son, 13. The people's observations on the birth of the child, 14, 15. It is given to Naomi to nurse, 16. The neighbouring women cause the child, and the book concludes with the genealogy of David, 17-22.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz

An Exal. Isr. 315. Anno ante 1. Olymp. 400.

¶ Julg. 19. 6, 9, 22 2 Sam. 13. 23 Esth. 1. 10-g Or, took hold on-r Ezek 16. 8. Or, one that hath right to redeem -f Ch. 2. 20. & Ver. 12--u Ch. 2. 20--v Ch. 1. 8. w Heb. gab--x Prov. 12. 4--y Ver. 10.

z Ch. 4. 1--a Deut. 25. 5. Ch. 4. 5. Matt. 22. 24--b Julg. 8. 19. Jer. 4. 2--c Romans 12. 17. & 14. 16. 1 Cor. 10. 32. 2 Cor. 8. 21. 1 Thes. 5. 22--d Or, sheet, or, apron--e Pax. 37. 3. 5--f Isa. 26. 16--g Ch. 3. 12.

experiment might have been fatal to Ruth. We cannot easily account for this transaction; probably Naomi knew more than she revealed to her daughter-in-law. The experiment, however, was dangerous, and should in no sense be imitated.

He will tell thee what thou shalt do.] The Targum reads the clause thus: "Thou shalt ask counsel from him, and he shall tell thee what thou shouldst do."

Verse 7. When Boaz had eaten and drunk] The Targum adds, "He blessed the name of the Lord, who had heard his prayer, and removed famine from the land of Israel."

Went to lie down] As the thrashing-floors of the Eastern nations are, in general, in the open air, it is very likely that the owner, or some confidential person, continued in the fields till the grain was secured, having a tent in the place where the corn was thrashed and winnowed. Boaz seems to have acted thus.

Verse 8. The man was afraid, and turned himself] The verb naby yillapeth, which we render he turned himself, has puzzled even the Targumist, who translates the clause thus: "The man trembled, and his flesh became like a (boiled) turnip through fear." It is fully evident Boaz had no intimation of the present proceedings. In this verse the Targumist adds much: he says, "Boaz subdued his concupiscence, and acted toward her as Joseph did to the Egyptian wife of his master, and as Pelatiel, the son of Laish the pious, did to Michal, the daughter of Saul, the wife of David, who put a sword between Michal and himself, because he would not approach to her."

Verse 9. Spread therefore thy skirt over thine handmaid] Hebrew, spread thy wine. The wing is the emblem of protection; and is a metaphor taken from the young of fowls, which run under the wings of their mothers, that they may be saved from birds of prey. The meaning here is, take me to thee for wife; and so the Targum has translated it, Let thy name be called on thy handmaid to take me for wife, because thou art the redeemer: i. e. Thou art the God, the kinsman to whom the right of redemption belongs. See on chap. ii. 20. Even to the present day, when a Jew marries a woman, he throws the skirt, or end of his talith, over her, to signify that he has taken her under his protection.

Verse 10. In the latter end than at the beginning] It is not easy to find out what Boaz means. Perhaps ven chased, which we translate kindness, means piety; as if he had said, Thou hast given great proof of thy piety in this latter instance, when thou hast avoided the young and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the divine injunction fulfilled; viz. that the brother, or next akin, might take the wife of the deceased, and raise a family to him

who had died childless, that his name might not become extinct in Israel: this latter act is a greater proof of thy piety and sincerity, than any thing that could be inferred from thy becoming a proselyte.

Whether poor or rich] So it appears from this that it was not to mend her condition in life that Ruth endeavoured to get Boaz for her husband, for she might have had a rich young man; but she preferred the building up the house of her deceased husband. See above.

Verse 12. There is a kinsman nearer than I.] It is very likely that Naomi was not acquainted with this circumstance. Some have supposed that there was a brother of Elimelech remaining, who was nearer than Boaz, who is supposed to have been only a nephew: the former, therefore, must have a prior right.

Verse 13. As the Lord liveth] Thus he bound himself by an oath to take her to wife, if the other should refuse.

Verse 15. Bring the veil] חמטפאחאח hitpachath: this seems to have been a cloak, plaid, or what the Arabs call hyke, which has been largely explained elsewhere. See Judges xiv. 12.

Six measures of barley] We supply the word measures, for the Hebrew mentions no quantity. The Targum renders six seals, and חמ טש shith sein. A seal was about two gallons and a half, which must have been a very large load for a woman; and so the Targumist thought, for he adds, And she received strength from the Lord to carry it. If the omer be meant, which is about six pints, the load would not be so great, as this would amount to but about four gallons and a half: a very goodly present, and much more than she could have got by gleanings. The Targum says, that on receiving these six measures, "it was said, in the spirit of prophecy, that from her should proceed the six righteous persons of the world: viz. David, Daniel, Shadrach, Meshach, Abednego, and the King Messiah; each of whom should be blessed with six benedictions." It is, however, remarkable, that the Targum makes the Messiah to spring from her through the line of David, and goes down to Daniel and his companions; which Daniel prophesied so clearly, not only of the advent of Messiah the Prince; but also of the very time in which he was to come, and the sacrificial death he was to die.

Verse 18. Until thou know how the matter will fall] That is, whether he who is nearer of kin than Boaz will take thee to wife: do not return again till this thing is determined. Boaz lost no time to bring this to an issue, as we shall see in the following chapter.

NOTES ON CHAPTER IV.

Verse 1. Then went Boaz up to the gate] We have often had occasion to remark, that the gate or entrance to any city or town was the place where the court of justice

spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

7 ¶ Now this was the manner in former time in Israel concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make this woman that is come into thine house like Rachel, and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

12 And let thine house be like the house of

h 1 Kings 21. 3. Prov. 31. 23.-i I said I will reveal in thine ear.-k Jeremiah 23. 9.-l Or, get thee riches, or, power.-m Gen. 35. 16, 19.-n Heb. proclaim thy name.

o Ch. 3. 12, 13.-p Deut. 27. 7, 9.-q Deut. 21. 6.-r Psal. 127. 3. & 135. 3.-s Deut. 25. 9.-t Or, get thee riches, or, power.-u Gen. 35. 16, 19.-v Heb. proclaim thy name.

was ordinarily kept. For an account of the officers in such places, see the note on Deut. xvi. 18.

Ho, such a one!—sit down here.] This familiar mode of compellation is first used here. The original is שִׁבְחָהּ אֵלֶיךָ שֶׁבַח פּוֹה, Peloni Almomi! Hark ye! Mr. Such-a-one, of such a place; come and sit down here. This is used when the person of the individual is known, and his name and residence unknown: אלממי אלממי comes from אלמ, he was hidden; hence the Septuagint render it by ἀγνωστος, thou unknown person. פֶּלֹנִי Peloni, comes from פֶּלֶה palah, to sever, or distinguish. You, of such a particular place. Modes of compellation of this kind are common in all languages.

Verse 2. He took ten men] Probably it required this number to constitute a court. How simple, and how rational was this proceeding! 1. The man who had a suit, went to the city gates. 2. Here he stopped, till the person with whom he had the suit came to the gate, on his way to his work. 3. He called him by name, and he stopped and sat down. 4. Then ten elders were called, and they came and sat down. 5. When all this was done, the appellant preferred his suit. 6. Then the appellee returned his answer. 7. When the elders heard the case, and the response of the appellee, they pronounced judgment; which judgment was always according to the custom of the place. 8. When this was done, the people, who happened to be present, witnessed the issue. And thus the business was settled, without lawyers, or legal casuistry. A question of this kind, in one of our courts of justice, in these enlightened times, would require many days previous preparation of the attorney, and several hours' arguing between counsellor Botherum and counsellor Borum, till even an enlightened and conscientious judge would find it extremely difficult to decide whether Naomi might sell her own land; and whether Boaz or Peloni might buy it! O! glorious uncertainty of modern law!

Verse 3. Naomi—sellesth a parcel of land] She was reduced to want, the immediate inheritors were extinct, and it was now open for the next heir to purchase the land, and thus preserve the inheritance in the family according to the custom of Israel.

Verse 4. I thought to advertise thee] Both Dr. Kennicott and Father Houbigant have noticed several corruptions in the pronouns of this and the following verses; and their criticisms have been confirmed by a great number of MSS. since collated. The text corrected, reads thus: "And I said I will reveal this to thy ear, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, tell me, that I may know; for there is none to redeem it but thou, and I, who am next to thee. And he said, I will redeem it. And Boaz said, In the day that thou redeemest the land from the hand of Naomi, thou wilt also acquire Ruth, the wife of the dead, that thou mayest raise up the name of the dead upon his inheritance." ver. 4 and 5. See Kennicott's Dissertations, vol. i. page 449. Houbigant in loco, and the Variæ Lectiones of Kennicott and De Rossi. This is Boaz's statement of the

case before the kinsman, and before the people and the elders.

I will redeem it] I will pay down the money which it is worth. He knew not of the following condition.

Verse 5. Thou must buy it also of Ruth] More properly, Thou wilt also acquire Ruth. Thou canst not get the land without taking the wife of the deceased; and then the children which thou mayest have shall be reputed the children of Chilion, thy deceased kinsman.

Verse 6. I cannot redeem it for myself] The Targum gives the proper sense of this passage: "And the kinsman said, On this ground I cannot redeem it, because I have a wife already; and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance. Do thou redeem it, for thou hast no wife; for I cannot redeem it." This needs no comment.

Verse 7. A man plucked off his shoe] The law of such a case is given at large in Deut. xxv. 5—9. It was simply this:—If a brother, who had married a wife, died without children, the eldest unmarried brother was to take the widow, and raise up a family to the brother deceased; and he had the right to redeem the inheritance, if it had been alienated. But if the person who had the right of redemption would not take the woman, she was to pull off his shoe, and spit in his face; and he was ever after considered as a disgraced man. In the present case, the shoe only is taken off; probably because the circumstances of the man were such as to render it improper for him to redeem the ground, and take Ruth to his wife: and because of this reasonable excuse, the contemptuous part of the ceremony is omitted. See the note on Deut. xxv. 9.

Verse 11. We are witnesses] It is not very likely that any writing was drawn up. There was an appeal made to the people then present, whether they had seen and understood the transaction; who answered, We have witnessed it. If any minutes of court were kept, then the transaction was entered probably in some such words as these:—"On — day of —, Boaz bought the land of Elimelech from Naomi, his widow, and took Ruth, her daughter-in-law, to wife: —, who had the nearest right, refusing to buy the land on the conditions then proposed."

The Lord make this woman—like Rachel and like Leah] May thy family be increased by her means, as the tribes were formed by means of Rachel and Leah, wives of the patriarch Jacob.

Which two did build the house of Israel] We have already seen that בן ben, a son, comes from the root בנה banah, he built, and hence אבן aben, a stone; because as a house is built up of stones, so is a family of children. There is a similar figure in PLAUTUS, Mostell. Act. I. sc. 2. ver. 36.

Interit ut homines nullum esse exiles et alienos, Præterea dum parentis fabri filios et alienos, Et instrumentum liberorum substruunt.

"I would also observe, that ye men are similar to houses: ye parents are the fabricators of the children, and they are the foundation of the building."

Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him.

Gen 38 29. 1 Chron. 2. 4. Matt. 1. 3.—1 Sam. 2. 20.—Ch. 3. 11.—2 Gen. 21. 4. 31. 5.—Luke 1. 54. Rom. 12. 15.—Heb. caused to cease unto thee. Or, redeemer.

Verse 12. Like the house of Pharez] This was very appropriate; for from Pharez, the son of Judah, by Tamar, came the family of the Bethlehemites, and that of Elimelech.

Verse 13. So Boaz took Ruth] The law of Moses had prohibited the Moabites, even to the tenth generation, from entering into the congregation of the Lord: but this law, the Jews think, did not extend to women; and even if it had, Ruth's might be considered an exempt case, as she had been already incorporated into the family by marriage; and left her own country, people, and gods, to become a proselyte to the true God in the land of Israel.

Verse 15. Better to thee than seven sons] If Naomi had had even a numerous family of sons, it is most likely that they would have been scattered to different quarters from her, and settled in life; whereas Ruth cleaved to her, and it was by her affectionate services that Naomi was preserved alive.

Verse 16. Naomi took the child] This might do for Naomi; but it was bad for the child. A child, unless remarkably healthy and robust, will suffer considerably by being nursed by an old woman; especially if the child sleep with her. The aged gain refreshment and energy by sleeping with the young; and from the same means, the young derive premature decrepitude. The vigour which is absorbed by the former, is lost by the latter. It is a foolish and destructive custom to permit young children (which is a common case) to sleep with aged aunts, and old grandmothers. Bacon's grand secret of the cure of old age, couched in so many obscure and enigmatical terms, is simply this:—Let young persons sleep constantly with those who are aged and infirm. And it was on this principle, that the physicians of David recommended a young healthy girl to sleep with David in his old age. They well knew that the aged infirm body of the king would absorb a considerable portion of healthy energy from the young woman.

Verse 17. The neighbours gave it a name] That is, they recommended a name suitable to the circumstances of the case; and the parents and grandmother adopted it.

They called his name Obed] עֹבֵד obed, serving, from עָבַד abad, he served. Why was this name given? Because he was to be the nourisher of her old age, ver. 15. And so he must be by lying in her bosom, even if services in future life were wholly left out of the question. These neighbours of Naomi were skilful people. See on ver. 16. Other meanings, of which I am not ignorant, have been derived from these words; those who prefer them have my consent.

He is the father of Jesse, the father of David] And for the sake of this conclusion, to ascertain the line of David, and, in the counsel of God, to fix and ascertain the line of the Messiah, was this instructive little book written.

Verse 18. Now these are the generations] The Targum gives a copious paraphrase on this and the following verses: I shall insert the principal parts in their proper places.

Verse 19. Hezron begat Ram] He is called Aram here by the Septuagint, and also by St. Matthew. ch. i. 3.

Verse 20. Amminadab begat Nahshon] The Targum adds, "And Nahshon was chief of the house of his father in the tribe of Judah."

Nahshon begat Salmon] In the Hebrew it is שלמה

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 ¶ Now these are the generations of Pharez; Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon.

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

d Heb. to nourish. Gen. 45. 11. Psa. 55. 22.—Heb. thy gray hairs.—1 Sam. 1. 8.—g Luke 1. 55. 59.—h 1 Chron. 2. 4. &c. Matt. 1. 3.—i Num. 1. 7.—k Matt. 1. 4. &c.—l Or, Salmah.—m 1 Chron. 2. 15. Matt. 1. 6.

Salmah, which Houbiganth thinks was an error of an ancient scribe, before any final letters were acknowledged in the Hebrew alphabet: for then the word would be written שלמה Salmon, which a scribe, after final letters were admitted, might mistake for שלמה Salmah, and so write it, instead of שלום Salmon, to which the *vau* and final *nun*, in conjunction *ן* bear some resemblance.

The Targum calls him "Salmah, the Just; he was the Salmah of Beth-lehem and Netopha, whose sons abolished the watches which Jeroboam set over the highways; and their works and the works of their father were good in Netopha."

Verse 21. And Salmon begat Boaz] The Targum goes on, "And Salmon begat Absan the judge; he is Boaz the Just, on account of whose righteousness the people of the house of Israel were redeemed from the hands of their enemies; and at whose supplication the famine departed from the land of Israel."

And Boaz begat Obed—"Who served the Lord in this world with a perfect heart."

Verse 22. And Obed begat Jesse] "Who," says the Targum, "also is called Nachush נַחֻשׁ because neither iniquity nor corruption was found in him, that he should be delivered into the hands of the angel of death, that he might take away his soul from him. And he lived many days until the counsel was remembered before the Lord, that the serpent gave to Eve, the wife of Adam, that she should eat of the tree; by eating of the fruit of which they became wise, to distinguish between good and evil; and by that counsel, all the inhabitants of the earth became guilty of death: and by this iniquity, Jesse the Just died." Here is no mean or indistinct reference to the doctrine of original sin: and it shows us, at least, what the very ancient rabbins thought on this subject. I should observe that these additions are taken from the London Polyglott: they are not found in that of Antwerp; but they are the same that appears in the Targum of the great Bible printed by Bomberg, at Venice, in 1547-49.

And Jesse begat David.] To this no comment is added by the Targumist, as the history of this king is found in the following book.

The ten persons whose genealogy is recorded in the five last verses, may be found, with a trifling change of name, in the genealogical list, in Matt. ch. i. ver. 3, 4, 5, 6, as forming important links in the line of the Messiah. To introduce this, appears to have been the principal object of the writer, as introductory to the following books, where the history of David, the regal progenitor and type of the Messiah, is so particularly detailed.

For the account of the birth of Pharez and his brother Zara, the reader is requested to refer to Gen. ch. xxxviii. ver. 12-30, and to the notes there; and for several particulars in the genealogy itself, to the notes on Matt. i. and Luke iii. where the wisdom, goodness, and providence of God, in the preservation of this line, are particularly noticed.

Masoretic notes on Ruth.

Number of verses in Ruth is 85. Middle verse is the 21st of ch. ii. We have already seen that Archbishop Ussher places the event mentioned here, in A. M. 2686, about one hundred years after the conquest of Canaan.

PREFACE

TO THE

FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THIS and the three following books were all formerly termed the *First, Second, Third, and Fourth Books of Kings*; and the two books of *Samuel* made in ancient times but one; and the separation which has taken place, seems to have been done without reason or necessity. These books are, properly speaking, a continuation of the *Book of Judges*; as they give us an account of the remaining judges of Israel, down to the election of Saul; and of all the kings of Israel and Judah, to the Babylonish captivity.

Of this book, called the *First Book of Samuel*, the following are the contents:—The birth and education of *Samuel*; the high priesthood of *Eli*; the Philistines attack the Israelites, overthrow them with a terrible slaughter, take the ark of the Lord, and set it up in the temple of their god *Dagon*; they are visited with divine judgments, and are obliged to send back the ark with offerings and presents; *Samuel*, long acknowledged as a prophet of the Lord, takes the government of the people. Under his wise and pious administration, the affairs of Israel become re-established, and the Philistines are subdued. The sons of *Samuel*, who principally administered the secular concerns of the kingdom, acting unworthily, the people desire to have a *king*, who should be supreme, both in civil and military affairs. *Samuel*, after expostulations, yields to their entreaties; and, under the direction of God, *Saul*, the son of *Kish*, while seeking the lost asses of his father, is met by the prophet, and anointed king over Israel. This man, not conducting himself in the government according to the direction of God, is rejected; and *David*, the son of *Jesse*, anointed king in his place, though *Saul* continues still in the government. This person soon becomes advantageously known to Israel by his single combat with a gigantic Philistine chief, called *Goliath*, whom he slays; on which the Israelites attack the Philistines, and give them a total overthrow. *Saul*, envious of *David's* popularity, seeks his destruction; he is, in consequence, obliged to escape for his life, and take refuge, sometimes among the Moabites, sometimes among the Philistines, and sometimes in the caves of the mountains of Judah; every where pursued by *Saul*, and every where visibly protected by the Lord. At last, *Saul* being pressed by the Philistines, and finding that the Lord had forsaken him, had recourse to a witch that dwelt at *En-dor*, whom he consulted relative to the issue of the present war with the Philistines; he loses the battle, and being sorely wounded, and his three sons slain, he falls on his own sword, and expires on mount *Gilboa*. The Philistines find his body, and the bodies of his three sons, among the slain; they cut off *Saul's* head, and affix the bodies to the walls of *Beth-shan*. The men of *Jabesh Gilead*, hearing this, go by night, and take the bodies from the walls of *Beth-shan*, bring them to *Jabesh*, burn them there, bury the bones, and mourn over their fallen king, fasting seven days. Thus concludes the *First Book of Samuel*.

Concerning the author of these books, there have been various conjectures. Because, in most of the Hebrew copies, they bear the name of *Samuel*, as a running title, it has been generally supposed that he was the author. But his name does not appear to have been anciently prefixed to these books, at least in those copies used by the Greek interpreters, commonly called the *Septuagint*, as they simply term each *βασιλειων*, *The History or Book of Kingdoms*. The *Chaldee* has no inscription. The *Syriac* and *Arabic* call each, *The Book of Samuel the Prophet*; and the *Vulgate*, *The Book of Samuel*, simply. The Jews, in general, believe that *Samuel* is the author of the twenty-seven first chapters of this book, which contain the history of his own life and government, and what respects *Saul* and *David* during that time. The remaining four chapters they suppose were added by the prophets *Gad* and *Nathan*. This opinion is founded on what is said *I Chron. xxix. 29. Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer; and in the book of Nathan the prophet; and in the book of Gad the seer.* Others suppose the books to be more recent than the persons already named; but that they were composed out of their memoirs.

But who was this compiler? Some of the most learned among the Jews suppose it to have been *Jeremiah* the prophet; and that the style bears a near resemblance to his prophecies. That they were the work of a more recent author than *Samuel*, &c. *Grotius* thinks evident, from this circumstance, that the names of the months are comparatively modern, and were not known among the ancient Jews. Others have attributed them to *David*; others to *Hezekiah*; and others to *Ezra* the scribe, on his return from the Babylonian captivity.

Calmel's opinion is as probable as any, viz. "That these books were written by the same hand, though composed out of the memoirs left by persons of that time; and that the compiler has generally used the same terms he found in those memoirs; adding here and there something of his own, by way of illustration." The equality of the style, the frequent eulogiums on the character and conduct of *Samuel*, the connexion of the materials, particular quotations and remarks on certain events, are, he thinks, proofs sufficiently clear of what he assumes. These books contain remarks or expressions which could only proceed from a contemporary author, and others which are evidences of a much later age.

1. For instance, we read, chap. iii. 1. *The word of the Lord was precious in those days; there was no open vision; i. e. in the days of Eli, the high priest: hence it is evident that the author lived in times in which prophecy was more common*; which, in fact, it was after *Samuel*, under *David*, and the succeeding kings of Israel and Judah.

2. Again, in the time of the author of this book, *Beth-el* was called *Beth-aven*, chap. xiii. 5; which name was given to it in derision, after *Jeroboam* had placed there his golden calves.

3. Again, it is said, chap. vi. 18. that the ark of the Lord was set down in the field of *Joshua* the *Beth-shemite*, where it remained to the time of this author; and yet, in chap. vii. 15. he speaks of *Samuel* as being already dead—*And Samuel judged Israel all the days of his life.*

4. It is not natural to suppose that *Samuel* would have spoken of himself as is done chap. ii. 26: *And the child Samuel grew, and was in favour both with the Lord and with men: but if he were dead when this book was written, any author might have added this with the strictest propriety.*

5. In chap. xxvii. 6. it is said that *Achish* gave *Ziklag* to *David*: *Wherefore Ziklag pertaineth to the kings of Judah unto this day.* This is a proof that when this book was written, the kingdoms of Judah and Israel were separated; and that, although the tribe of *Simeon* belonged to the kings of Israel, yet *Ziklag*, which was in that tribe, remained in the hands of the kings of Judah.

Here, therefore, are proofs that this book contains matters which must have been written by a contemporary author; and others, which could not have been inserted but in times much posterior. These seeming contradictions are reconciled by the hypothesis, that the books were compiled by a comparatively recent author, out of materials of a much prior date; the author not changing many of the expressions which he found in those ancient documents.

Several other proofs might be here adduced to support this opinion; but as the reader will find them noticed in the places where they occur, it is not necessary to repeat them here. Those who wish to see this subject farther discussed, may consult *Calmel*. We may rest satisfied with these three things: 1. That the Books of *Samuel* were constructed out of original and authentic documents. 2. That the compiler was not contemporary with the facts he narrates. And, 3. That both the author and time in which he compiled his history, though comparatively more recent than the facts themselves, are nevertheless both uncertain.

S A M U E L.

Year from the Creation, 3532.—Year before the Incarnation, 1171.—Year before the first Olympiad, 305.—Year before the building of Rome, 418.—Year of the Julian Period, 3343.—Year of the Dionysian Period, 351.—Cycle of the Sun, 15.—Cycle of the Moon, 5.

CHAPTER I.

Some account of Elkanah and his two wives, Peninnah and Hannah, 1, 2. His annual worship at Shiloh, and the portions he gave at such times to his wives, 3—5. Hannah being barren a reproach by Peninnah; especially in their going up to Shiloh, at which she is sorely grieved, 6, 7. Elkanah comforts her, 8. Her prayer and vow in the temple, that if God would give her a son, she would consecrate him to his service, 9—11. Eli, the high priest, instinctively bearing her pray, charges her with being drunk, 12—14. Her defence of her conduct, 15, 16. Eli, unheeded, blesses her; on which she takes courage, 17, 18. Hannah and Elkanah return home; she conceives, bears a son, and calls him Samuel, 19, 20. Elkanah and his family go again to Shiloh to worship; but Hannah stays at home to nurse her child, purposing, as soon as he is weaned, to go and offer him to the Lord, according to her vow, 21—23. When weaned, she takes him to Shiloh, presents her child to Eli to be consecrated to the Lord, and offers three bullocks, an ephah of flour, and a bottle of wine, for his consecration, 24—28.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite:

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb.

7 And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou; and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and

m Or, from the time that she, &c.—n Heb. from her going up.—o Ruth 4. 15. p Ch. 3. 3.—r Job 7. 11. & 10. 1.—s Heb. bitter of soul. 2 Sam. 17. 8.—t Gen. 28. 20. Num. 30. 6. Jdg. 11. 30.—u Gen. 28. 22. Exod. 4. 31. 2 Sam. 16. 12. Psa. 25. 18. v Gen. 8. 1. & 30. 22.

his portion: and to these feasts God commands them to invite the Levite, the poor, the widow, and the orphan, Deut. xvi. 11.

Verse 5. *Unto Hannah he gave a worthy portion* [The Hebrew here is very obscure, וְיָתֵן לָהּ מַנְהָא אֶחָד מֵאֲשֵׁר יָתֵן יִשְׂרָאֵל יִלְלֵן מַנְהָא אַחַת אֲפַיִמִּים; he gave her one portion of two faces: which the Syriac renders, he gave her one דוּבְלֵא פַרְתִּי; and the Chaldee, he gave her one CHOSES part; the Arabic, is nearly the same; the Vulgate, Annæ autem dedit unam partem tristis, but to Anna, he being sorrowful, gave one part. As the show-bread that was presented to the Lord was called לֶחֶם פָּנִים lechem panim, the bread of faces, because it was placed before the face or appearance of the Lord; probably this was called מַנְהָא אֶחָד מֵאֲשֵׁר יָתֵן מַנְהָא אֲפַיִמִּים, because it was the portion that belonged to, or was placed before, the person who had offered the sacrifice. On this ground it might be said that Elkanah gave Hannah his own portion, or a part of that which was placed before himself. Whatever it was, it was intended as a proof of his especial love to her; for, it is added, he loved Hannah.

Verse 6. *And her adversary*] i. e. Peninnah. *Provoked her sore*] Was constantly striving to irritate and vex her; to make her fret, to make her discontented with her lot, because the Lord had denied her children.

Verse 7. *And as he did so year by year*] As the whole family went up to Shiloh to the annual festivals, Peninnah had both sons and daughters to accompany her, ver. 4. but Hannah had none; and Peninnah took this opportunity particularly to twit Hannah with her barrenness, by making an ostentatious exhibition of her children.

Therefore she wept] She was greatly distressed, because it was a great reproach to a woman among the Jews to be barren; because, say some, every one hoped that the Messiah should spring from her line.

Verse 8. *Am not I better to thee than ten sons*] TEN, a certain for an uncertain number. Is not my especial affection to thee better than all the comfort thou couldst gain, even from a numerous family?

Verse 9. *Eli—sat upon a seat*] אֵלִי יָשָׁב בְּאֵל הַכִּסֵּי, al hakiessi,

a 1 Chron. 6. 27. 34.—b Ruth 1. 2.—c Exod. 23. 14. Deut. 16. 16. Luke 2. 41. d Heb. from year to year.—e Deut. 12. 5, 6, 7.—f Joshua 18. 1.—g Deut. 12. 17, 18. & 16. 11.—h Or, a double portion.—i Genesis 30. 2.—k 11ok. angered her. l Job 21. 21.

NOTES ON CHAPTER I.

Verse 1. *Ramathaim-zophim*] Literally, the two high places of the watchmen: these were, no doubt, two contiguous hills, on which watchtowers were built, and in which watchmen kept continual guard for the safety of the country; and which afterward gave name to the place.

Verse 2. *He had two wives*] The custom of those times permitted polygamy; but, wherever there was more than one wife, we find the peace of the family was greatly disturbed by it.

The name of the one was Hannah] חַנָּה Channah, which signifies fixed, or settled; and the other Peninnah, פְּנִינָה Peninnah, which signifies a jewel, or pearl.

Verse 3. *Went up out of his city yearly to worship*] As the ark was at Shiloh, there was the temple of God, and thither all the males were bound by the law to go once a year on each of the great national festivals; viz. the pass-over, pentecost, and the feast of tabernacles.

The Lord of hosts] יְהוָה צְבָאוֹת Jehovah tsebaoth, Jehovah of armies. As all the heavenly bodies were called the hosts of heaven, הַצְבָּא הַשָּׁמַיִם tsaba hashshamayim, Jehovah being called Lord of this host, showed that he was their Maker and Governor; and consequently he, not they, was the proper object of religious worship. The sun, moon, planets, and stars, were the highest objects of religious worship to the heathens in general. The Jewish religion, teaching the knowledge of a being who was the Lord of all these, showed at once its superiority to all that heathenism could boast. This is the first place where Lord of hosts is mentioned in the Bible; and this is so much in the style of the prophets, Isaiah, Jeremiah, &c. that it gives some weight to the supposition that this book was written by a person who lived in or after the times of these prophets. See the preface.

Verse 4. *He gave—portions*] The sacrifices which were made were probably peace-offerings, of which the blood was poured out at the foot of the altar; the fat was burnt on the fire; the breast and right shoulder were the portion of the priest, and the rest belonged to him who made the offering; on it he and his family feasted, each receiving

not forget thine handmaid, but wilt give unto thine handmaid a man-child, then will I give him unto the LORD all the days of his life, and there shall no razor come upon his head.

12 ¶ And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about, after Hannah had con-

ceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good: tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought them unto the house of the LORD in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him.

28 Therefore also I have lent him to the LORD; as long as he liveth, he shall be lent to the LORD. And he worshipped the LORD there.

w Heb. end of men—Numb. 6. 4. Judges 13. 5.—y Heb. multiplied to pray. z Heb. Annd of spirit—Ps. 62. 8. & 162. 1.—b Dent. 13. 18.—Or, meditation. d Judges 18. 6. Mark 5. 34. Luke 7. 50. & 8. 48.—e Ps. 20. 4, 5.—f Gen. 33. 15. Ruth 2. 13.—g Eccles. 9. 7.—h Gen. 4. 1.—i Gen. 30. 22.—k Heb. in revolution of days.—l That is, asked of God.

m Verse 20—n Luke 2. 22.—o Verse 11. 28. & Ch. 2. 11, 18. & 3. 1—p Exod. 21. 6. r Numb. 30. 7.—2 Sam. 7. 25.—t Dent. 12. 5, 6, 11.—u Josh. 18. 1.—v Luke 2. 22. w Gen. 42. 15. 2 Kings 2. 4, 6.—x M. tt. 7. 7.—y Ver. 11. 22.—z Or, returned him, whom I have obtained by petition, to the LORD.—a Or, as whom I have obtained by petition shall be returned.—b Gen. 24. 26, 32.

upon the throne; i. e. of judgment, for he was then judge of Israel.

By a post of the temple of the LORD.] I think this is the first place where יהוה יחיה *Yehovah*, "Temple of Jehovah," is mentioned. This gives room for a strong suspicion that the Books of Samuel were not compiled till the first temple was built, or after the days of Solomon. After this the word temple is frequent in the Books of Kings, Chronicles, and in the Prophets. Perhaps those Psalms, in which this word occurs, were like many others in the Psalter, not of David's composition: some of them were evidently made long after his time.

Verse 11. I will give him unto the LORD] Samuel, as a descendant of the house of Levi, was the Lord's property, from twenty-five years of age till fifty; but the vow here implies that he should be consecrated to the Lord from his infancy to his death, and that he should not only act as a Levite, but as a Nazarite, on whose head no razor should pass.

Verse 13. Spake in her heart; only her lips moved] She prayed: her whole heart was engaged: and, though she spake not with an audible voice, yet her lips formed themselves according to the pronunciation of the words which her heart uttered.

Verse 15. I have drunk neither wine nor strong drink] Neither wine nor inebriating drink has been poured out unto me; but I have poured out my soul unto the Lord. There is a great deal of delicacy and point in this vindication.

Verse 16. Count not thine handmaid for a daughter of Belial] אל תתן את שמך לניי בת בליעל *al titen eth amateca lipency bath Belial*. "Put not thy handmaid before the faces of a daughter of Belial." "If I am a drunkard, and strive by the most execrable hypocrisy, (praying in the house of God,) to cover my iniquity, then I am the chief of the daughters of Belial." Or, "Give not thy handmaid (to reproach) before the faces of the daughters of Belial." Several of these probably attended there for the purposes of prostitution and gain; for it is written, chap. ii. 22. Eli's sons lay with the women at the door of the tabernacle: though this may refer to the women who kept the door.

Verse 17. Grant thee thy petition] He was satisfied he had formed a wrong judgment; and, by it, had added to the distress of one already sufficiently distressed.

The fact that Eli supposed her to be drunken, and the other of the conduct of Eli's sons, already mentioned, prove that religion was at this time at a very low ebb in

Shiloh; for it seems drunken women did come to the place, and lewd women were to be found there.

Verse 13. Let thine handmaid find grace] Continue to think favourably of me, and to pray for me.

Verse 20. Called his name Samuel] As she gave this name to her son because she had asked him of the Lord, the word שמעאל *Shemuel* must be here considerably contracted, if it express this sentiment; the component parts of it are the following, שאל *Shaal* me *Eli*, "Asked of God." This name would put both the mother and the son in continual remembrance of the divine interposition at his birth. See on ver. 28.

Verse 21. The man Elkanah, and all his house] He and the whole of his family, Hannah and her child excepted; who purposed not to go up to Shiloh till her son was old enough to be employed in the divine service.

And his vow.] Probably he had also made some vow to the Lord on the occasion of his wife's prayer and vow; in which, from his love to her, he could not be less interested than herself.

Verse 23. Until thou have weaned him] On the nature of this weaning, and the time in which it was usually done, the reader will be pleased to refer to the note on Gen. xxi. 8.

The Lord establish his word] Or, may the Lord establish his word; preserve the child, cause him to grow up, and make him a blessing to Israel.

Verse 24. With three bullocks] The Septuagint, the Syriac, and the Arabic, read a bullock of three years old: and this is probably correct, because we read, ver. 25. that they slew ארבע עשר *et ha par, three bullock*. We hear of no more, and we know that a bullock or heifer, of three years old, was ordinarily used: see Gen. xv. 9.

One ephah of flour] Seven gallons and a half.

A bottle of wine] נבלית *nebel yayin, a skin full of wine*. Their bottles for wine, and fluids in general, were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted, sewed up, as also the lower part; and the top tied. See the notes on Gen. xxi. 14. and Matt. ix. 17. These three things, the ox, the flour, and the wine, probably constituted the consecration-offering.

Verse 26. As thy soul liveth] As sure as thou art a living soul, so surely am I the person who stood by thee here praying.

Verse 28. Therefore also I have lent him to the Lord] There is here a continual reference to her vow, and to the words which she used in making that vow.

CHAPTER II.

Hannah's prophetic hymn, 1-10. Samuel ministers to the Lord, 11. The abominable conduct of Eli's sons, 12-17. Further account of Samuel; and of the divine blessing on Hannah and Hannah, 18-21. Eli's reprehensible remembrance toward his sons, in not restraining them in their great profruity, 22-25. The message of God to Eli; and the prophecy of the downfall of his family, and slaughter of his wicked sons Hophni and Phinehas, 27-36.

As Exod. i. c. 25. Anno ante I. Olymp. 339

AND Hannah c^o prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

Phil. 4. 6 - See Luke 1. 46. &c. - Psal. 92. 10. & 112. 9. - Psal. 9. 14. & 13. 5. & 20. 5. & 35. 9. - Exod. 15. 11. Deut. 3. 24. & 32. 4. Psal. 85. 8. & 89. 6, 8. - b. Dent.

The word Samuel, as we have already seen, is a contraction of the words שמואל שמואל El, that is, asked or lent of God; for his mother said, ver. 27. The Lord hath given me my petition, which שמואל I ASKED of him. In ver. 28. she says, ליהוה שמואל ויהי שמואל ליהוה, he shall be lent unto the Lord: here we find the verb is the same; and it is remarked by grammarians, that שמואל, he asked, making in the participle שמואל שמואל, ASKED, in the conjugation hiphil signifies to lend; therefore, says his mother, ver. 28. ויהי שמואל ליהוה, I have lent him to the Lord. This twofold meaning of the Hebrew root is not only followed by our translators, but also by the Vulgate, Septuagint, and Syriac.

And he worshipped the Lord there.] Instead of ויהי שמואל ליהוה, they worshipped, ויהי שמואל ליהוה, and they worshipped, is the reading of six of Kennicott's and De Rossi's MSS., of some copies of the Septuagint, of the Vulgate, Syriac, and Arabic.

This and the following chapter are connected in most copies of the Septuagint and Vulgate thus: And Anna worshipped, and said, My soul is strengthened in the Lord, &c. It is very likely that the whole passage, from the beginning of ver. 26. to the end of ver. 10. of the ensuing chapter, contains the words of Hannah alone; and that even the clause, He worshipped the Lord there, should be, And she worshipped the Lord there, and prayed and said, &c. Indeed this latter clause is wanting in the Polyglott Septuagint, as I have stated above.

NOTES ON CHAPTER II.

Verse 1. And Hannah prayed, and said.] The Chaldee very properly says, And Hannah prayed in the spirit of prophecy; for, indeed, the whole of this prayer, or, as it may be properly called, oracular declaration, is a piece of regular prophecy, every part of which having respect to the future, and perhaps not a little of it declaratory of the Messiah's kingdom.

Dr. Hales has some very good observations on this prophetic song:—

"This admirable hymn excels in simplicity of composition, closeness of connexion, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of his providential government of the world in general; exalting the poor in spirit, or the humble-minded, and abasing the rich and the arrogant; rewarding the righteous, and punishing the wicked. Hannah was also a prophetess of the first class: besides predicting her own fruitfulness, ver. 7. (for she bore six children in all, chap. ii. 21.) she foretold not only the more immediate judgments of God upon the Philistines, during her son's administration, chap. ii. 10. but his remoter judgments 'upon the ends of the earth,' ver. 10. in the true spirit of the prophecies of Jacob, Balaam, and Moses. Like them, she describes the promised Saviour of the world, as a King, before there was any king in Israel: and she first applied to him the remarkable epithet, Messiah in Hebrew, Christ in Greek, and ANOINTED in English, which were adopted by David, Nathan, Ethan, Isaiah, Daniel, and the succeeding prophets of the Old Testament; and by the apostles and inspired writers of the New. And the allusion thereto by Zacharias, the father of the Baptist, in his hymn, Luke i. 69. where he calls Christ a 'horn of salvation,' and the beautiful imitation of it by the blessed Virgin throughout, in her hymn, Luke i. 46-55. furnishing the finest commentary thereon, clearly prove that Hannah, in her rejoicing, had respect to something higher than Peninnah her rival, or to the triumphs of Samuel, or even of David himself: the expressions are too magnificent and sublime to be confined to such objects. Indeed, the learned rabbi, David Kimchi, was so struck with them, that he ingenuously confessed that 'the king of whom Hannah speaks is the MESSIAH; of whom she speaks either by prophecy or tradition: for, continues he, 'there was a tradition among the Israelites, that a great king should arise in Israel; and she seals up her song with

2 There is none holy as the LORD: for there is none besides thee: neither is there any rock like our God.

3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have hired out them-

4. 35. 28. m. 22. 32. - i. Psal. 91. 4. Mal. 3. 13. Jude 15. - k. Heb. Aard. - l. Psal. 37. 15, 17. & 76. 3. - m. Psal. 34. 10. Luke 1. 63.

celebrating this king, who was to deliver them from all their enemies.' The tradition, as we have seen, was founded principally on Balaam's second and third prophecies, Numb. xxiv. 7-17. and we cannot but admire that gracious dispensation of spiritual gifts to Hannah, (whose name signifies grace,) in ranking her among the prophets who should first unfold a leading title of the blessed Seed of the woman."

In the best MSS. the whole of this hymn is written in hemistich, or poetic, lines. I shall here produce it in this order, following the plan as exhibited in Kennicott's Bible, with some trifling alterations of our present version:

- Verse 1.—My heart exulteth in Jehovah; My horn is exalted in Jehovah. My mouth is incited over mine enemies, For I have rejoiced in thy salvation.
Verse 2.—There is none holy like Jehovah, For there is none besides thee; There is no rock like our God.
Verse 3.—Do not magnify yourselves, speak not proudly, proudly Let not arrogancy come out of your mouth; For the God of knowledge is Jehovah, And by him actions are directed.
Verse 4.—The bows of the heroes are broken, And the towering are girded with strength.
Verse 5.—The full have hired out themselves for bread, And the famished cease for ever. The barren hath borne seven, And she who had many children is greatly enfeebled.
Verse 6.—Jehovah killeth, and maketh alive; He bringeth down to the grave, and bringeth up; Jehovah maketh poor, and maketh rich; He bringeth down, and he even exalteth.
Verse 7.—He lifteth up the poor from the dust; From the dunghill he exalteth the beggar, To make him sit with the nobles, And inherit the throne of glory. For to Jehovah belong the pillars of the earth, And upon them he hath placed the globe.
Verse 8.—The foot of his saints he shall keep, And the wicked shall be silent in darkness; For by strength shall no man prevail.
Verse 9.—Jehovah shall bruise them who contend with him; Upon them shall he thunder in the heavens. Jehovah shall judge the ends of the earth; And he shall give strength to his king, And shall exalt the horn of his Messiah.

It is not particularly stated here when Hannah composed or delivered this hymn: it appears from the connexion to have been at the very time in which she dedicated her son to God at the tabernacle; though some think that she composed it immediately on the birth of Samuel. The former sentiment is probably the most correct.

Mine horn is exalted in the Lord.] We have often seen that horn signifies power, might, and dominion. It is thus constantly used in the Bible, and was so used among the heathens. The following words of Horace to his jar, are well known; and speak a sentiment very similar to that above:—

Thi sperem reducere mentibus arctis Virgine, et addis cornus pauperi.

Hor. Ode. lib. iii. Od. 31. v. 18.

Thou bringest back hope to desponding minds; And thou addest strength and horns to the poor man.

Paraphrastically expressed by Mr. Francis:

"Hope, by thee, fair fugitive, Sifts the wretched strive to live. To the beggar you dispense Heart and brow of confidence."

My mouth is enlarged.] My faculty of speech is incited, stirred up to express God's disapprobation against my adversaries.

Verse 2. None holy.] HOLINESS is peculiar to the God of Israel: no false God ever pretended to holiness: it was no attribute of heathenism, nor of any religion ever professed in the world before or since the true revelation of the true God.

There is none besides thee.] There can be but one unoriginate, infinite, and eternal being; that being is Jehovah.

Any rock like our God.] Rabbi Maimon has observed, that the word יצור, which we translate rock, signifies, when applied to Jehovah, fountain, source, spring. There is no source whence continual help and salvation can arise, but our God.

Verse 3. A God of knowledge.] He is the most wise, teaching all good, and knowing all things.

Actions are weighed.] ונחש ניהתנו, they are directed; it is by his counsel alone that we can successfully begin, continue, or end, any work.

selves for-bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the

ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah with his house. And the child did minister unto the LORD before Eli the priest.

12 Now the sons of Eli were sons of Belial; they knew not the LORD.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

Ps. 113. 9.—o Job 1. 21.—p Ps. 75. 7.—q Isa. 113. 7, 8. Dan. 4. 17. Luke 1. 2.—r Job 33. 7.—s Job 33. 4, 5, 6. Ps. 24. 2 & 102. 25 & 104. 5. Heb. 1. 3.

Ps. 91. 11. & 121. 3.—w Ps. 2. 9.—x Ch. 7. 10. Ps. 18. 13.—y Ps. 96. 13. & 98. 9.—z Ps. 59. 21.—a Ver. 18. Ch. 3. 1.—b Deut. 13. 13.—c Judg. 2. 10. Jer. 22. 16. Rom. 1. 22.—d See 1. 12.—e Lev. 3. 3, 4, 5, 16.

Verse 4. *The bows of the mighty*] The Targum considers the first verse as including a prophecy against the Philistines; the second verse, against Sennacherib and his army; the third, against Nebuchadnezzar and the Chaldeans; the fourth, against the Greeks; the fifth, against Haman and his posterity; and the tenth, against Magog, and the enemies of the Messiah.

Verse 5. *They that were full*] All the things mentioned in these verses frequently happen in the course of the divine providence; and indeed it is the particular providence of God that Hannah seems more especially to celebrate through the whole of this simple, yet sublime, ode.

Verse 6. *The LORD killeth*] God is the arbiter of life and death; he only can give life, and he only has a right to take it away.

He bringeth down to the grave] The Hebrew word שְׁחַת שְׁחַת, which we translate grave, seems to have the same meaning in the Old Testament with ἄδης hades, in the New; which is the word generally used by the Septuagint for the other. It means the grave, the state of the dead, and the invisible place, or place of separate spirits. Sometimes we translate it hell, which now means the state of perdition, or place of eternal torments: but, as this comes from the Saxon helian, to cover, or conceal, it means only the covered place. In some parts of England the word heling is used for the covers of a book, the slating of a house, &c. The Targum seems to understand it of death and the resurrection: "He kills, and commands to give life; he causes to descend into sheol, that, in the time to come, he may bring them into the lives of eternity:" i. e. the life of shame and everlasting contempt; and the life of glory.

Verse 7. *The LORD maketh poor*] For many cannot bear affluence; and if God should continue to trust them with riches, they would be their ruin.

Maketh rich] Some he can trust; and, therefore, makes them stewards of his secular bounty.

Verse 8. *To set them among princes*] There have been many cases where, in the course of God's providence, a person has been raised from the lowest and most abject estate to the highest: from the plough to the imperial dignity: from the dungeon to the throne: from the dunghill to nobility. The story of Cincinnatus is well known; so is that of the patriarch Joseph; but there is one not less in point, that of Roushen Achter, who was brought out of a dungeon, and exalted to the throne of Hindostan. On this circumstance the following elegant couplet was made;

روشن اختر بن کنون ماه شد
یوسف از زندان بر آمد شاه شد

"He was a bright star, but now is become a moon. Joseph is taken from prison, and is become a king."

There is a play here on Roushen Achter, which signifies a bright star: and there is an allusion to the history of the patriarch Joseph, because of the similarity of fortune between him and the Mohammedan prince.

For the pillars of the earth are the LORD's] He is almighty, and upholds all things by the word of his power.

Verse 9. *He will keep the feet of his saints*] He will order and direct all their goings, and keep them from every evil way.

The wicked shall be silent in darkness] The Targum

understands this of their being sent to the darkness of hell; they shall be slain.

By strength shall no man prevail] Because God is omnipotent, and no power can be successfully exerted against him.

Verse 10. *The adversaries of the LORD shall be broken*] Those who contend with him, מריבוי מריבוי, by sinning against his laws, opposing the progress of his word, or persecuting his people.

Shall judge the ends of the earth] His empire shall be extended over all mankind, by the preaching of the everlasting Gospel; for to this the afterpart of the verse seems to apply; he shall give strength unto his king, and shall exalt the horn of his Christ; or, as the Targum says, יריבוי מלכותו מלכותו משיחיה, "He shall multiply the kingdom of the Messiah." Here the horn means spiritual as well as secular dominion.

After the clause the adversaries of the Lord shall be broken in pieces, the Septuagint add the following words, Μη καυχασθω δὲ φρονιμος ἐν τῇ φρονιμῳ αὐτου, κ. τ. λ. Let not the wise man glory in his wisdom; and let not the rich man glory in his riches; but let him who glorieth rather glory in this, that he understandeth and knoweth the Lord; and that he executeth judgment and righteousness in the midst of the earth. This is a very long addition, and appears to be taken from Jer. ix. 23; but, on collating the two places, the reader will find the words to be materially different. This clause is wanting in the Complutensian Polyglott; but it is in the edition of Aldus, in that of cardinal Caraffa, and in the Codex Alexandrinus.

Verse 11. *And Elkanah went to Ramah*] Immediately after the 10th verse, the Septuagint add, Και κατελειπε αυτον εκει εν ωριον κυριου και απηλθεν εις Αραμαθαιμ. And she left him there before the Lord, and went unto Arimathca. Thus the Septuagint suppose that the song of Hannah was composed when she brought Samuel to present him to the Lord; and, as soon as she had concluded this fine ode, she delivered him into the hands of Eli, the high priest; and the child entered immediately on his ministration, under the direction and instructions of Eli.

Verse 12. *The sons of Eli were sons of Belial*] They were perverse, wicked, profligate men; devil's children;—they knew not the Lord.

"They know! not would an angel show him; they would not know, nor choose to know him."

These men were the principal cause of all the ungodliness of Israel. Their most execrable conduct, described from ver. 13 to 17, caused the people to abhor the Lord's offering. An impious priesthood is the grand cause of the transgressions and ruin of any nation; witness France, Germany, &c. from 1792 to 1814.

Verse 13. *When any man offered sacrifice*] That is, when a peace-offering was brought, the right shoulder and the breast belonged to the priest; the fat was burnt upon the altar, and the blood was poured at the bottom of the altar; the rest of the flesh belonged to the offerer. Under pretence of taking only their own part, they took the best of all they chose, and as much as they chose.

Verse 14. *Kettle—caldron, or pot*] We know not what these were, nor of what capacity; nor is it of any consequence.

Verse 15. *Before they burnt the fat*] They would serve themselves before God was served! This was iniquity and arrogance of the first magnitude.

16 And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, being a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress.

f Heb. as on the day.—g Gen. 6. 11.—h Mal. 2. 8.—i Verse 11.—k Exod. 28. 4. 2 Sam. 6. 11.—l Ch. 1. 3.—m Gen. 14. 19.—n Or, petition which she asked, &c. o Ch. 1. 28.—p Gen. 21. 1.—q Ver. 26. Ch. 3. 19. Job. 13. 21. Luke 1. 80. & 2. 40. r See Exod. 28. 8.—s Heb. assembled by troops.—t Or, I hear evil words of you. u Or, to cry out.—v Numb. 15. 30.—w Job. 11. 20. Prov. 15. 10.—x Verse 21.

He will not have sdden flesh] He chooses roast meat, not boiled; and if they had it in the pot before the servant came, he took it out, that it might be roasted.

Verse 17. Wherefore the sin of the young men was very great] That is, Hophni and Phinehas, the sons of Eli.

Men abhorred the offering] As the people saw that the priests had no piety, and that they acted as if there was no God; they despised God's service, and became infidels.

A national priesthood, when the foundation is right, may be a great blessing; but, if the priesthood becomes corrupt, though the foundation itself stand sure, the corruption of the national manners will be the unavoidable consequence.

Verse 18. Girded with a linen ephod] This the Targum translates אסיר כרדוס אסיר *asir cardut debuts*, "Girded with a cardut of byssus," or fine linen. The word *cardut* they seem to have borrowed from the Greek *χιტიδωρος*, a *sunic*, having *χιτιδας*, i. e. sleeves that came down to, or covered the hands. This was esteemed an effeminate garment among the Romans. See Buxtorf's *Talmudic Lexicon*.

Verse 19. Made him a little coat] *מליל קליל meil kalon*, "a little cloak," or surtout; an upper garment; probably intended to keep him from the cold, and to save his other clothes from being abused in his meaner services. It is probable that she furnished him with a new one each year, when she came up to one of the annual sacrifices.

Verse 20. Eli blessed Elkanah] The natural place of this verse seems to be before the 11th; after which the 21st should come in; after the 21st, perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused, by the wrong position of the verses.

Verse 22. They lay with the women that assembled] It is probable that these were persons who had some employment about the tabernacle. See the note on Exod. xxxviii. 8. where the Hebrew text is similar to that in this place.

Verse 23. Why do ye such things?] Eli appears to have been a fondly affectionate, easy father, who wished his sons to do well, but did not bring them under proper discipline; and did not use his authority to restrain them. As judge, he had power to cast them immediately out of the vineyard, as wicked and unprofitable servants: this he did not; and his and their ruin was the consequence.

Verse 25. If one man sin against another] All differences between man and man may be settled by the proper judge; but, if a man sin against the Supreme Judge, God himself, who shall reconcile him to his Maker? Your sin is immediately against God himself; and is the highest insult that can be offered, because it is in the matter of his own worship; therefore, ye may expect his heaviest judgments.

25 If one man sin against another, the judge shall judge him; but if a man sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off

y Prov. 3. 4. Luke 2. 32. Acts 2. 47. Rom. 14. 18.—z 1 Kings 13. 1.—a Exod. 4. 14. 27.—b Exod. 28. 1, 4. Numb. 16. 5. & 18. 1, 7.—c Lev. 2. 3. 10. & 6. 16. & 7. 7, 8, 24. 35. & 10. 14. 15. Numb. 6. 9. 10. & 18. 6-19.—d Deut. 32. 15.—e Deut. 12. 5. & 17. Exod. 28. 9.—f Jer. 18. 9. 10.—g Psa. 18. 20. & 91. 11.—h Mal. 2. 9.—i 1 Kings 2. 27. Ezek. 44. 10. See Ch. 4. 11, 18, 20. & 14. 3. & 22. 18, &c.

But if a man sin against the LORD, who shall entreat for him?] Was a question of the most solemn importance under the old covenant; especially after the death of Moses, the mediator. The law had determined what sins should be punished with death; and it was not supposed that there was any appeal from the decision there pronounced. 1 John ii. 1. is an answer to this question: but it is an answer which the Gospel alone can give: My little children, these things write I unto you, that ye sin not; but if any man sin, we have an advocate with the Father, Jesus Christ the Righteous.

Because the LORD would slay them.] The particle *כי* *ki*, which we translate because, and thus make their continuance in sin the effect of God's determination to destroy them; should be translated therefore, as it means in many parts of the Sacred Writings. See *Noldius's* Particles, where the very text in question is introduced. *Sed non auscullarunt, &c. IDEO voluit Jehova eos interficere*; but they would not hearken, &c. THEREFORE God purposed to destroy them. It was their not hearkening that induced the Lord to will their destruction.

Verse 27. There came a man of God] Who this was we know not; but the Chaldee terms him *נביא* *nebiya* *days*, "a prophet of Jehovah."

Unto the house of thy father] That is, to Aaron; he was the first high priest; the priesthood descended from him to his eldest son Eleazar, then to Phinehas. It became afterward established in the younger branch of the family of Aaron; for Eli was a descendant of *Ithamar*, Aaron's youngest son. From Eli it was transferred back again to the family of Eleazar, because of the profligacy of Eli's sons.

Verse 28. And did I choose him] The high priesthood was a place of the greatest honour that could be conferred on man; and a place of considerable emolument: for, from their part of the sacrifices, they derived a most comfortable livelihood.

Verse 29. Wherefore kick ye at my sacrifice] They disdain to take the part allowed by the law; and would take for themselves what part they pleased, and as much as they pleased, ver. 13-16. Thus they kicked at the sacrifices.

Honourest thy sons above me] Permitting them to deal, as above, with the offerings and sacrifices; and taking their part before the fat, &c. was burnt unto the Lord; thus they were first served. At this Eli connived, and thus honoured his sons above God.

Verse 30. Should walk before me for ever] See Exod. xxix. 9. xl. 15. Numb. xxv. 10-13, where it is positively promised that the priesthood should be continued in the family of Aaron for ever. But although this promise

thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see ¹ an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be ² an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart; and all the increase of thine house shall die ³ in the flower of their age.

34 And this shall be ⁴ a sign unto thee, that shall come upon thy two sons, on Hophni and

Phinehas; ⁵ in one day they shall die both of them.

35 And ⁶ I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and ⁷ I will build him a sure house; and he shall walk before ⁸ mine anointed for ever.

36 ⁹ And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, ¹⁰ Put me, I pray thee, into ¹¹ one of the priest's offices, that I may eat a piece of bread.

¹ Or, the affliction of the tabernacle, for all the wealth which God would have given Israel.—See Lech. 8. 4.—Heb. men.—1 Kings 13. 3.—p Ch. 1. 11.—1 Kings

2 35. 1 Chron. 29. 22. Ezek. 44. 15.—2 Sam. 7. 11, 27. 1 Kings 11. 38.—1 Sam. 2. 2 & 18. 50.—u 1 Kings 2. 27.—v Heb. join.—w Or, somewhat about the priesthood.

appears to be absolute, yet we plainly see that, like all other apparently absolute promises of God, it is conditional; i. e. a condition is implied, though not expressed.

But now—be it far from me] You have walked unworthily; I shall annul my promise, and reverse my ordinance. See Jer. xviii. 7.

For they that honour me] This is a plan from which God will never depart; this can have no alteration; every promise is made in reference to it: "they who honour God shall be honoured; they who despise him shall be lightly esteemed."

Verse 31. I will cut off thine arm] I will destroy the strength, power, and influence, of thy family.

Verse 32. Thou shalt see an enemy in my habitation] Every version, and almost every commentator, understands this clause differently. The word *וַיִּסַּר*, which we translate an enemy, and the Vulgate *æmulum*, a rival, signifies calamity; and this is the best sense to understand it in here. The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines. All this he saw, that is, knew to have taken place, before he met with his own tragical death.

In all the wealth which God shall give Israel] This also is dark. The meaning may be this: God has spoken good concerning Israel; he will, in the end, make the triumph of the Philistines their own confusion; and the capture of the ark shall be the desolation of their gods: but the Israelites shall first be sorely pressed with calamity. See the margin.

There shall not be an old man] This is repeated from the preceding verse; all the family shall die in the flower of their years, as is said in the following verse.

Verse 33. And the man of thine] On this passage Calmet observes, The posterity of Eli possessed the high priesthood to the time of Solomon; and even, when that dynasty was transferred to another family, God preserved that of Eli, not to render it more happy, but to punish it, by seeing the prosperity of its enemies; to the end that it might see itself destitute and despised. This shows the depth of the judgments of God, and the grandeur of his justice, which extends even to distant generations; and manifests itself to sinners both in life and death; both in their own disgrace, and in the prosperity of their enemies.

Verse 34. They shall die both of them.] Hophni and Phinehas were both killed very shortly after, in that great battle with the Philistines, in which the Israelites were completely routed, and the ark taken. See chap. iv.

Verse 35. A faithful priest] This seems to have been spoken of Zadok, who was anointed high priest, in the room of Abiathar, the last descendant of the house of Eli. See 1 Kings ii. 26, 27. Abiathar was removed, because he had joined with Adonijah, who had got himself proclaimed king. See 1 Kings ch. i. 7.

I will build him a sure house] I will continue the priesthood in his family.

He shall walk before mine anointed] He shall minister before Solomon, and the kings which shall reign in the land. The Targum says, "He shall walk *קודם* *kodam Meshihi*, before my MESSIAH," or, as the Septuagint expresses it, *ἔμπροσθεν Χριστοῦ σου*, before my Christ: for, in their proper and more extended sense, these things are supposed to belong to our great high priest, and the Christian system: but the word may refer to the Israelitish people. See the note on Heb. ix. 26.

Verse 36. Shall come and crouch to him] Shall prostrate himself before him in the most abject manner, begging to be employed even in the meanest offices about the tabernacle, in order to get even the most scanty means of support.

A piece of silver] *אגורא קספא* *agorath keseph*, translated

by the Septuagint *ὀβολος ἀργυρίου*, an *obolus* of silver. The Targum translates it *נוב מנא*; which is the same as the Hebrew *gera*, and weighed about sixteen grains of barley.

A morsel of bread] A mouthful; what might be sufficient to keep body and soul together. See the *sir*, and its punishment. They formerly pampered themselves, and fed to the full on the Lord's sacrifices; and now they are reduced to a morsel of bread. They fed themselves without fear; and now they have cleanness of teeth in all their dwellings. They wasted the Lord's heritage, and now they beg their bread!

In religious establishments, vile persons, who have no higher motive, may, and do, get into the priest's office, that they may clothe themselves with the wool, and feed themselves with the fat, while they starve the flock. But where there is no law to back the claims of the worthless and the wicked, men of piety and solid merit only can find support; for they must live on the free-will offerings of the people. Where religion is established by law, the strictest ecclesiastical discipline should be kept up, and all *hireling* priests, and ecclesiastical drones, should be expelled from the Lord's vineyard. An established religion, where the foundation is good, (as in ours,) I consider a great blessing; but it is liable to this continual abuse, which nothing but careful and rigid ecclesiastical discipline can either cure or prevent. If our high priests, our archbishops and bishops, do not their duty, the whole body of the clergy may become corrupt, or inefficient. If they be faithful, the establishment will be an honour to the kingdom, and a praise in the earth.

The words pillars of the earth *מִלְאָכֵי אֲרֶזֶת* *milaaki aret*, Mr. Parkhurst translates and defends thus:—"The compressors of the earth; i. e. the columns of the celestial fluid which compress or keep its parts together." This is all imaginary; we do not know this compressing celestial fluid: but there is one that answers the same end, which we do know, i. e. the AIR, the columns of which press upon the earth in all directions; above, below, around, with a weight of fifteen pounds to every square inch; so that a column of air of the height of the atmosphere, which on the surface of the globe measures one square inch, is known, by the most accurate and indubitable experiments to weigh fifteen pounds. Now, as a square foot contains one hundred and forty-four square inches, each foot must be compressed with a weight of incumbent atmospheric air equal to two thousand one hundred and sixty pounds. And as the earth is known to contain a surface of five thousand five hundred and seventy-five billions of square feet; hence, allowing two thousand one hundred and sixty pounds to each square foot, the whole surface of the globe must sustain a pressure of atmospheric air equal to twelve trillions and forty-one thousand millions of pounds; or six thousand and twenty-one billions of tons. This pressure, independently of what is called gravity, is sufficient to keep all the parts of the earth together, and perhaps to counteract all the influence of centrifugal force. But adding to this all the influence of gravity or attraction, by which every particle of matter tends to the centre, these compressors of the earth are sufficient to poise, balance, and preserve, the whole terraqueous globe. These pillars, or compressors, are an astonishing provision made by the wisdom of God for the necessities of the globe. Without this, water could not rise in fountains, nor the sap in vegetables. Without this there could be no respiration for man or beast, and no circulation of the blood in any animal. In short, both vegetable and animal life depend, under God, on these pillars, or compressors, of the earth; and, were it not for this compressing power, the air contained in the vessels of all plants and animals would, by its elasticity, expand, and instantly rupture all those vessels, and cause the destruction of all animal and

CHAPTER III.

Samuel ministers to the Lord before Eli. I. He is three called by the Lord; who informs him of the evils which shall be brought on the house of Eli, 2-15. Eli inquires of Samuel what the Lord had said, 16, 17. He gives a faithful relation of the whole, which Eli receives with great submission, 18. Samuel prospers; is established as a prophet in Israel; and the Lord reveals himself to him in Shiloh, 19-21.

AND * the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was no open vision.*

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, *that he could not see;*

3 And *ere* ^d the lamp of God went out * in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I, for thou didst call me. And he answered, I called not, my son; lie down again.

7 ^c Now Samuel ^d did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou

^a Chap. 2. 11.—^b Psalm 74. 8. Amos 8. 11. See verse 21.—^c Gen. 27. 1. & 48. 10. Ch. 2. 25. & 4. 15.—^d Exod. 27. 21. Lev. 21. 3. 2 Chron. 13. 11.—^e Ch. 1. 9.—^f Or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.—^g See Act. 13. 2.—^h 2 Kings 21. 12. Jer. 19. 3.—ⁱ Chap. 2. 20-26.—^k Heb. beginning and ending.

vegetable life: but God, in his wisdom, has so balanced these two forces, that, while they appear to counteract and balance each other, they serve, by mutual dilatations and compressions, to promote the circulation of the sap in vegetables, and the blood in animals.

NOTES ON CHAPTER III.

Verse 1. Samuel ministered unto the Lord] He performed minor services in the tabernacle, under the direction of Eli; such as opening the doors, &c. See ver. 5.

The word of the Lord was precious] There were but few revelations from God; and, because the word was scarce, therefore it was valuable. The author of this book probably lived at a time when prophecy was frequent. See the preface.

There was no open vision] There was no public accredited prophet; one with whom the secret of the Lord was known to dwell, and to whom all might have recourse in cases of doubt or public emergency.

Eli was laid down in his place] It is very likely that, as the ark was a long time at Shiloh, they had built near to it certain apartments for the high priest, and others more immediately employed about the tabernacle. In one of these, near to that of Eli, perhaps under the same roof, Samuel lay when he was called by the Lord.

Ere the lamp of God went out] Before sunrise; for it is likely that the lamps were extinguished before the rising of the sun. See Exod. xxvii. 21. Lev. xxiv. 3.

The Lord called Samuel] The voice probably came from the holy place near to which Eli and Samuel were both lying.

Samuel did not yet know the Lord] He had not been accustomed to receive any revelation from him. He knew and worshipped the God of Israel; but he did not know him as communicating especial revelations of his will.

Speak, Lord; for thy servant heareth] This was the usual way in which the prophets spoke, when they had intimations that the Lord was about to make some especial revelation.

The Lord came and stood] He heard the voice as if it was approaching nearer and nearer; till, at last, from the sameness of the tone, he could imagine that it ceased to approach; and this is what appears to be represented under the notion of God standing and calling.

The Lord said to Samuel] He probably saw nothing, and only heard the voice; for it was not likely that any extraordinary representation could have been

shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, ^a at which both the ears of every one that do heareth it shall tingle.

12 In that day I will perform against Eli ^b all things which I have spoken concerning his house: ^c when I begin, I will also make an end.

13 ^d For ^e I have told him that I will ^f judge his house for ever for the iniquity which he knoweth; because ^g his sons made themselves ^h vile, and he ⁱ restrained ^j them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house ^k shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: ^l God do so to thee, and ^m more also, if thou hide *any* ⁿ thing from me of all the things that he said unto thee.

18 And Samuel told him ^o every whit, and hid nothing from him. And he said, ^p It is the LORD; let him do what seemeth him good.

19 ¶ And Samuel ^q grew, and ^r the LORD was with him, ^s and did let none of his words fall to the ground.

¹ Or, And I will tell him, &c.—^m Ch. 2. 29, 30, 31, &c.—ⁿ Ezek. 7. 3. & 18. 30. ^o Chap. 2. 12, 17, 22.—^p Or, accursed.—^q Heb. frowned not upon them.—^r Chap. 2. 24, 25.—^s Numbers 15. 30, 31. Isaiah 22. 14.—^t Ruth 1. 17.—^u Heb. so add.—^v Or, word.—^w Heb. all the things, or, words.—^x Job 1. 21. & 2. 10. Ps. 39. 8. Isai. 39. 8.—^y Ch. 2. 21.—^z Gen. 35. 2, 21, 23.—^{aa} Ch. 9. 6.

made to the eyes of a person so young. He heard a voice, but saw no similitude.

The ears—shall tingle] It shall be a piercing word to all Israel; it shall astound them all: and, after having heard it, it will still continue to resound in their ears.

Verse 12. I will perform—all things which I have spoken] That is, what he had declared by the prophet, whose message is related, chap. ii. 27, &c.

When I begin, I will also make an end] I will not delay the execution of my purpose; when I begin, nothing shall deter me from bringing all my judgments to a conclusion.

Verse 13. I will judge his house for ever] I will continue to execute judgments upon it till it is destroyed.

His sons made themselves vile.] See chap. ii. 12—17. 22—25.

He restrained them not.] He did not use his parental and juridical authority to curb them, and prevent the disorders which they committed. See at the conclusion of the chapter.

Verse 14. Shall not be purged with sacrifice nor offering] That is, God was determined that they should be removed by a violent death. They had committed the *sin unto death*; and no offering or sacrifice could prevent this. What is spoken here relates to their temporal death only.

Verse 15. Samuel feared to show Eli] He revered him as a father, and he feared to distress him by showing what the Lord had purposed to do. It does not appear that God had commanded Samuel to deliver this message; he, therefore, did not attempt it till adjured by Eli, ver. 17.

Verse 17. God do so to thee, and more also] This was a very solemn adjuration: he suspected that God had threatened severe judgments, for he knew that his house was very criminal; and he wished to know what God had spoken. The words imply thus much: If thou do not tell me fully what God has threatened, may the same, and greater curses, fall on thyself.

Verse 18. Samuel told him every whit] Our word *whit*, or *wid*, comes from the Anglo-Saxon *whit*, which signifies *person, thing, &c.*; every *whit* is every thing. The Hebrew is אמר כל הבריות על חסדו חסדו, "all these words."

It is the LORD] He is sovereign, and will do what he pleases; he is righteous, and will do nothing but what is just.

Let him do what seemeth him good.] There is much of a godly submission, as well as a deep sense of his own unworthiness, found in these words. He also had sinned, so as to be punished with temporal death: but surely

20 And all Israel, ^cfrom Dan even to Beer-sheba, knew that Samuel was ^destablished to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by ^ethe word of the LORD.

CHAPTER IV.

A battle between Israel and the Philistines; in which the former are defeated, with the loss of four thousand men, 1, 2. They resolve to give the Philistines battle once more, and bring the ark of the Lord, with Hophni and Phinehas the priests, into the camp, 3, 4. They do so, and become easily convinced, 5. At this the Philistines are dismayed, 6-9. The battle commences, the Israelites are again defeated, with the loss of thirty thousand men. Hophni and Phinehas are among the slain; and the ark of the Lord is taken, 10, 11. A Benjamin runs with the news to Eli; who, hearing of the capture of the ark, falls from his seat, and breaks his neck, 12-13. The wife of Phinehas, hearing of the death of her husband and father-in-law, and of the capture of the ark, is taken in untimely travail, brings forth a son, calls him I-chabod, and expires, 19-22.

AND the word of Samuel ^fcame to all Israel. Now Israel went out against the Philistines to battle, and pitched beside ^gEben-ezer: and the Philistines pitched in Aphek.

^a Judg. 20. 1.-^d Or, faithful.—^e Ver. 1, 4.—^f Or, came to pass.—^g Heb. was. ^h Ch. 5. 1. & 7. 12.—ⁱ Heb. the battle was spread.

there is no evidence that the displeasure of the Lord against him was extended to a future state.

Verse 19. Samuel grew] Increased to manhood.

The LORD was with him] Teaching him, and filling him with grace and holiness.

None of his words fail] Whatever prediction he uttered, God fulfilled it; and his counsels were received as coming from the Lord.

Verse 20. All Israel, from Dan even to Beer-sheba] Through the whole extent of Palestine: Dan being at the northern, Beer-sheba at the southern extremity.

Was established to be a prophet] The word נָבִיא *neeman*, which we translate established, signifies faithful: The faithful Samuel was a prophet of the Lord.

Verse 21. The LORD appeared again] יָרָא יְהוָה לְיִשְׂרָאֵל *vayoseph Jehovah leha'raah*, "And Jehovah added to appear:" that is, he continued to reveal himself to Samuel at Shiloh.

By the word of the LORD.] By the spirit and word of prophecy.

In this chapter we read again of the fearful consequences of a neglected religious education. Eli's sons were wicked: their father knew the Lord: but he neither taught his children, nor restrained them by his parental authority. I have had already occasion to remark, that were a proper line of conduct pursued in the education of children, how few profligate sons and daughters, and how few broken-hearted parents, should we find? The neglect of early religious education, connected with a wholesome and affectionate restraint, is the ruin of millions. Many parents, to excuse their indolence, and most criminal neglect, say, "We cannot give our children grace." What do they mean by this? That God, not themselves, is the author of the irregularities and viciousness of their children. They may shudder at this imputation; but, when they reflect that they have not given them right precepts, have not brought them under firm and affectionate restraint; have not showed them, by their own spirit, temper, and conduct, how they should be regulated in theirs; when either the worship of God has not been established in their houses, or they have permitted their children, on the most trifling pretences, to absent themselves from it; when all these things are considered, they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed if the children had been found preferring a path in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves by saying, "We cannot give grace to our children," lay their hand on their conscience, and say whether they ever knew an instance where God withheld his grace, while they were in humble subserviency to him, performing their duty? The real state of the case is this: parents cannot do God's work, and God will not do theirs; but if they use the means, and train up the child in the way he should go, God will never withhold his blessing.

It is not parental fondness, nor parental authority, taken separately, that can produce this beneficial effect. A father may be as fond of his offspring as Eli, and his children be sons of Belial: he may be as authoritative as the grand Turk, and his children despise and plot rebellion against him. But let parental authority be tempered with fatherly affection; and let the rein of discipline be steadily held by this powerful but affectionate hand; and there shall the pleasure of God prosper; there will he give his blessing, even life for evermore. Many fine families have been spoiled, and many ruined, by the separate

2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, in which dwelleth between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the

^k Heb. the array.—^l Heb. take unto us.—^m 2 Sam. 6. 2. ⁿ Ps. 80. 1. & 82. 1. ^o Exod. 25. 19, 22. ^p Num. 7. 89.

exercise of these two principles. Parental affection, when alone, infallibly degenerates into foolish fondness; and parental authority frequently degenerates into brutal tyranny, when standing by itself. The first sort of parents will be loved, without being respected; the second sort will be dreaded, without either respect or esteem. In the first case obedience is not exacted, and is therefore felt to be unnecessary, as offences of great magnitude pass without punishment or reprehension: in the second case, rigid exaction renders obedience almost impossible; and the smallest delinquency is often punished with the extreme of torture; which, hardening the mind, renders duty a matter of perfect indifference.

Parents, lay these things to heart: remember Eli and his sons; remember the dismal end of both! Teach your children to fear God—use wholesome discipline—be determined—begin in time—mingle severity and mercy together in all your conduct—and earnestly pray to God to second your godly discipline with the power and grace of his Spirit!

Education is generally defined, that series of means by which the human understanding is gradually enlightened, and the dispositions of the heart are corrected, formed, and brought forth, between early infancy and the period when a young person is considered as qualified to take a part in active life. Whole nations have been corrupted, enfeebled, and destroyed, through the want of proper education: through this, multitudes of families have degenerated; and a countless number of individuals have come to an untimely end. Parents who neglect this, neglect the present and eternal interests of their offspring.

NOTES ON CHAPTER IV.

Verse 1. The word of Samuel came to all Israel.] This clause certainly belongs to the preceding chapter: and is so placed by the Vulgate, Septuagint, Syriac, and Arabic.

Pitched beside Eben-ezer] This name was not given to this place till more than twenty years after this battle, see chap. vii. 12; for the monument called עֵבֶן עֵזֶר *ha Eben ha Ezer*, the "Stone of help," was erected by Samuel in the place afterward, from this circumstance, called Eben-ezer, when the Lord had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between Mizpeh and Shen, and not far from the Aphek here mentioned. This is another proof that this book was compiled after the times and transactions which it records; and probably from memoranda, which had been made by a contemporary writer.

Verse 2. Put themselves in array] There is no doubt that both the Philistines and Israelites had what might be called the art of war; according to which, they marshalled their troops in the field, constructed their camps, and conducted their retreats, sieges, &c.: but we know not the principles on which they acted.

They slew of the army in the field about four thousand men.] This must have been a severe conflict, as four thousand were left dead on the field of battle. The contest also must have lasted some considerable time, as these were all slain hand to hand; swords and spears being, in all probability, the only weapons then used.

Verse 3. Let us fetch the ark] They vainly supposed that the ark could save them, when the God of it had departed from them, because of their wickedness! They knew that, in former times, their fathers had been beaten by their enemies when they took not the ark with them to battle; as in the case of their wars with the Canaanites,

Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing heretofore.

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the

^v Heb. yesterday, or the third day.—P1 Cor. 16. 13.—q Job. 18. 1.—r Heb. be men. s Ver. 2. Lev. 25. 17. Deut. 28. 25. Ps. 79. 9, 64.—t Ch. 2. 32. Ps. 78. 61.—u Ch. 2. 34. Ps. 78. 61.

Numb. xiv. 44, 45.; and that they had conquered when they took this with them, as in the case of the destruction of Jericho, Josh. vi. 4. From the latter case they took confidence: but the cause of their miscarriage in the former they laid not to heart. It was customary with all the nations of the earth, to take their gods and sacred ensigns with them to war. The Persians, Indians, Greeks, Romans, Germans, Philistines, &c. did so. Consecrated crosses, blessing and hallowing of colours and standards, are the modern remains of those ancient superstitions.

Verse 4. The Lord of hosts] See on chap. i. 3.

Dwelleth between the cherubim] Of what shape the cherubim were we know not: but there was one of these representative figures placed at each end of the ark of the covenant; and between them, on the lid or cover of that ark, which was called the propitiatory, or mercy-seat, the shekinah, or symbol of the divine presence, was said to dwell. They thought, therefore, if they had the ark, they must, necessarily, have the presence and influence of Jehovah.

Verse 5. All Israel shouted] Had they humbled themselves, and prayed devoutly and fervently for success, they would have been heard and saved. Their shouting proved both their vanity and irreligion.

Verse 7. God is come into the camp] They took for granted, as did the Israelites, that his presence was inseparable from his ark or shrine.

Verse 8. These mighty Gods] מִי־מִי־אֱלֹהִים מִי־מִי־אֱלֹהִים mi miyad ha elohim ha adirim, "from the hand of these illustrious gods." Probably this should be translated in the singular, and not in the plural: "Who shall deliver us from the hand of this illustrious God?"

Verse 9. Be strong, &c.] This was the address to the whole army; and very forcible it was. "If ye do not fight, and quit yourselves like men, ye will be servants to the Hebrews, as they have been to you; and you may expect that they will avenge themselves of you for all the cruelty you have exercised toward them."

Verse 11. Hophni and Phinehas were slain.] They probably attempted to defend the ark, and lost their lives in the attempt.

Verse 12. Came to Shiloh the same day] The field of battle could not have been at any great distance; for this young man reached Shiloh the same evening after the defeat.

With his clothes rent, and with earth upon his head] These were signs of sorrow and distress among all nations. The clothes rent signified the rending, dividing, and scattering, of the people; the earth, or ashes on the head, signified their humiliation: "We are brought down to the dust of the earth; we are near to our graves." When the Trojan fleet was burnt, Æneas is represented as tearing his robe from his shoulders, and invoking the aid of his gods:

Them plus Æneas humeris abscondens vestem, Ausultibus vocare Deos, et tendere palmam. Verg. Æn. v. ver. 636.

"The prince then tore his robes in deep despair, Rapt high his hands, and thus address'd his prayer." Pitt.

We have a remarkable example in the same poet, where he represents the queen of King Latinus, resolving on her own death, when she found that the Trojans had taken the city by storm.

two sons of Eli, Hophni and Phinehas were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army; and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

^v Heb. died.—r 2 Sam. 1. 2.—x Josh. 7. 6. 2 Sam. 13. 19. & 15. 32. Neh. 9. 1. Job 1. 12.—y Ch. 1. 2.—z Chapter 2.—a Heb. stood.—b 2 Samuel 1. 1.—c Heb. to the thing?

own death, when she found that the Trojans had taken the city by storm.

Purpureos mortibus membra discindit amictus. Æn. lib. xii. ver. 608.

She tears, with both her hands, her purple veal.

But the image is complete in King Latinus himself, when he heard of the death of his queen, and saw his city in flames:

Conjux attonitus factus, urbisque ruinas, Cantum immundo perfusum pulvere turpans. Jb. ver. 600.

Latinus tears his garments as he goes, Both for his public and his private woes, With Alth his venerable head tressura, And sordid dust deforms his silver hairs. Dryden.

We find the same custom expressed in one line by Callullus:

Canitum terra, atque infuso pulvere fedans. Epith. Felici et Thaidos, v. 284. Disheav'ring her hoary locks with earth and sprinkled dust.

The ancient Greeks, in their mourning, often shaved off their hair:

Τουτο νη και γeras οιον ούχηροισι βροτοιαι, Κερασθατε κομηνη, βαλειν' απο δακρυ παρειων. Hom. Odys. iv. v. 191

"Let each deplore his dead: the rites of woe Are all, alas! the living can bestow. O'er the congenial dust, enjoined to shear The graceful curl, and drop the tender tear." Pope.

And again:

Καθημεν εν λεχεσσει, καθραντες χροα καλον Υδρι τε λιαρι και αλειφαρι' πολλα δε σ' αφρις Δακρα θερμη χρον Δαναοι, κειρονο τε χαιτας. Jb. lib. xxiv. v. 64.

"Then unguents sweet, and tepid streams, we shed; Tears flow'd from every eye; and o'er the dead Each clipp'd the curling honours of his head." Pope.

The whole case is strongly expressed in the case of Achilles, when he heard of the death of his friend Patroclus:

Ως φασ' τον δ' αχος νεφελη εκλυθη μελαινα, Αμφοτερσι δε χροαι ιλων κονι αυθλοσασα, Χειραο κακ' κεφαλη, χροιν δ' οχηνε προσωπο' Νεκταρεω δε χρωινη μελιν' αφριζανε τεφρη. Jb. lib. xxiv. v. 22.

"A sudden horror shot thro' all the chief, And wrapp'd his senses in the cloud of grief. Cast on the ground, with furious hands he spread The scorching ashes o'er his graceful head: His purple tressura, and his golden hairs, Those he deforms with dust; and these, with tears." Pope.

It is not unusual, even in Europe, and in the most civilized parts of it, to see grief expressed by tearing the hair, beating the breasts, and rending the garments; all these are natural signs, or expressions of deep and excessive grief; and are common to all the nations of the world.

Verse 13. His heart trembled for the ark of God] He was a most mild and affectionate father; and yet the safety of the ark lay nearer to his heart than the safety of his two sons. Who can help feeling for this aged, venerable man?

Verse 17. And the messenger answered] Never was a more afflictive message, containing such a variety of woes, each rising above the preceding, delivered in so few words.

1. Israel is fled before the Philistines:

This was a sore evil: that Israel should turn their backs upon their enemies was bad; and that they should turn their backs on such enemies as the Philistines, was

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death, the women that stood by her said unto her, Fear not: for thou hast borne a son. But she answered not, neither did she regard it.

d He seems to have been a judge to do justice only, and that in southwest Israel. e Or, to cry out.—f Heb. were turned.—g Gen. 36. 17.

yet worse; for now they might expect the chains of their slavery to be strengthened, and rivetted more closely.

2. There hath also been a great slaughter among the people:

A rout might have taken place without any great previous slaughter: but in this case the field was warmly contested; thirty thousand were laid dead on the spot. This was a deeper cause of distress than the preceding: as if he had said, the flower of our armies is destroyed; scarcely a veteran now to take the field.

3. Thy two sons also, Hophni and Phinehas, are dead: This was still more afflictive to him as a father, to lose both his sons, the only hope of the family; and to have them taken away by a violent death, when there was so little prospect of their having died in the peace of God, was most grievous of all.

4. The ark of God is taken:

This was the most dreadful of the whole: now Israel is dishonoured in the sight of the heathen, and the name of the Lord will be blasphemed by them. Besides, the capture of the ark shows that God is departed from Israel; and now there is no farther hope of restoration for the people, but every prospect of the destruction of the nation, and the final ruin of all religion! How high does each word rise on the back of the preceding! And with what apparent art is this very laconic message constructed? And yet, probably, no art at all was used; and the messenger delivered the tidings just as the facts rose up in his mind.

How rapid, diffused, and alliterated, is the report of the messenger in the *Persæ* of *Æschylus*, who comes to the queen with the tremendous account of the destruction of the whole naval power of the Persians, at the battle of *Salamis*? I shall give his first speech, and leave the reader to compare the two accounts.

Ω γης άπιστης Αειδος πολιςματα,
Ω Περσας αια, και πολυς πλουτον λιμνη,
'Ω εν αια πληγη καταβραχται πολυς
Ολλος, το Περσων δ' ανθος οιχεται πεσσον.
Ωμοι, κακον μιν πρωτον αγγελλαιν κακα
'Ωμοις δ' αναχη παν αναττειν παθος
Περσας, στρατος γαρ πας ολωλε βαρβαρων.

Of which I subjoin the following translation by Dr. Potter:

Wo to the towns through Asia's peopled realms!
Wo to the land of Persia, once the port
Of boundless wealth! how in thy glories state
Vainly at once, and all thy spinning looms—
Fading, lost! Ah, me, unhappy as I look
That bears unhappy tidings, but consent
Compels me to relate this tale of woe:
Perseus! the whole Persian host is fall'n.

This is the sum of his account, which he afterward details in about a dozen of speeches.

Heroes and conquerors, ancient and modern, have been celebrated for comprising a vast deal of information in a few words. I will give three examples, and have no doubt that the Benjaminite in the text, will be found to have greatly the advantage.

1. *Julius Cæsar*, having totally defeated *Pharnaces*, king of *Pontus*, wrote a letter to the Roman senate, which contained only three words:

Veni, Vidi, Vici;
I came, I saw, I conquered.

This war was begun and ended in one day!

2. *Admiral Hawke*, having totally defeated the French fleet in 1759, off the coast of *Britany*, wrote as follows to *King George II.*:

"SIRE, I have taken, sunk, burnt, and destroyed, all the French fleet, as per margin. HAWKE."

3. *NAPOLEON BONAPARTE*, then general-in-chief of the French armies in Italy, wrote to *Josephine* his wife, the

21 And she named the child *I-chabod*, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law, and her husband.

22 And she said, The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

The Philistines set up the ark in the temple of *Dagon*, at *Ashdod*; whose image is found next morning prostrate before it broken in pieces, 1-5. The Philistines are also smitten with a sore disease, 6. The people of *Ashdod* refuse to let the ark stay with them; and the lords of the Philistines, with whom they consulted, order it to be carried to *Gath*, 7, 8. They do so; and *Gath* suffers the punishment of that city, young and old, with the same disease, 9. They send the ark to *Ekron*, and a heavy destruction falls upon that city, and they resolve to send it back to *Shiloh*, 10-12.

AND the Philistines took the ark of God, and brought it from *Eben-ezer* unto *Ashdod*.

2 When the Philistines took the ark of God,

h Heb. set not her heart.—i That is, where is the glory? or, there is no glory. k Psa. 14. 3-1 Ch. 26. 8. & 78. 61.—m Ch. 4. 1. & 7. 12.

evening before he attacked *Field Marshal Alvinzi*, the imperial general:

"*Demain j'attaquerai l'ennemie; je le battraï, et j'en finirai!*" To-morrow I shall attack the enemy; I shall defeat them, and terminate the business." He did so: the imperialists were totally defeated, *Mantua* surrendered, and the campaign for that year, (1796,) was concluded.

In the above examples, excellent as they are in their kind, we find little more than one idea; whereas the report of the Benjaminite includes several: for, in the most forcible manner, he points out the general and particular disasters of the day, the rout of the army, the great slaughter, the death of the priests, who were in effect the whole generals of the army, and the capture of the ark; all that, on such an occasion, could affect and distress the heart of an Israelite. And all this he does in four simple assertions.

Verse 18. *When he made mention of the ark of God* *Eli* bore all the relation till the messenger came to this solemn word: he had trembled before for the ark; and now, hearing that it was captured, he was transfixed with grief, fell down from his seat, and dislocated his neck! Behold the judgments of God! But shall we say that this man, however remiss in the education of his children, and criminal in his indulgence toward his profligate sons which arose more from the easiness of his disposition, than from a desire to encourage vice, is gone to perdition? God forbid! No man ever died with such benevolent and religious feelings, and yet perished.

He had judged Israel forty years Instead of forty years, the Septuagint has here *εικοσι ετη*, twenty years. All the other versions, as well as the Hebrew text, have forty years.

Verse 19. *And his daughter-in-law* This is another very affecting story: the defeat of Israel, the capture of the ark, the death of her father-in-law, and the slaughter of her husband, were more than a woman in her circumstances, near the time of her delivery, could bear. She bowed, travailed, was delivered of a son, gave the child a name indicative of the ruined state of Israel, and expired!

Verse 20. *But she answered not* She paid no attention to what the women had said concerning her having borne a son: that information she regarded not.

Verse 21. *She named the child I-chabod* The versions are various on the original words *אִי כָבוֹד* *Ai-cabod*: the Septuagint *ουαιβαραθωθ*, *ouaibarchathoth*; the Syriac *ܝܘܥܘܒܘܪ* *yocobur*; the Arabic *يوحاباد* *yochabad*. But none of these give us much light on the subject. It is pretty evident they did not know well what signification to give the name; and we are left to collect its meaning from what she says afterward, *The glory is departed from Israel*: the words literally mean *Where is the glory?* And indeed where was it, when the armies of Israel were defeated by the Philistines, the priests slain, the supreme magistrate dead, and the ark of the Lord taken?

This is a very eventful, interesting, and affecting chapter; and prepares the reader for those signal manifestations of God's power and providence, by which the ark was restored, the priesthood re-established, an immaculate judge given to Israel, the Philistine yoke broken, and the people of the Most High caused once more to triumph. God humbled them that he might exalt them: he suffered his glory for a time to become eclipsed, that he might afterward cause it to break out with the greater effulgence.

NOTES ON CHAPTER V.

Verse 1. *Brought it from Eben-ezer unto Ashdod.* Ashdod, or Azotus, was one of the five satrapies, or lordships, of the Philistines.

they brought it into the house of ^a Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* ^a fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and ^b set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the Lord; and ^c the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold; only ^d the stump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, ^e tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But ^f the hand of the Lord was heavy upon them of Ashdod, and he ^g destroyed them, and smote them with ^h emerods, *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that *it was so*, they said, The ark of the God of Israel

shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, ⁱ the hand of the Lord was against the city ^j with a very great destruction: and ^k he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to ^l us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to

n Judg. 16. 23—o Isai. 19. 1. & 46. 1. 2—p Isai. 46. 7.—q Jer. 50. 2. Ezek. 6. 4, 6. Mic. 1. 7.—r Or, the fishy part—s See Zeph. 1. 9.—t Ver. 7. 11. Exod. 9. 3. Psa. 32.

4. Acts 13. 11.—u Ch. 6. 5.—v Deut. 23. 27. Psa. 78. 86.—w Deut. 2. 15. Ch. 7. 13. & 12. 15.—x Verse 11.—y Verse 6. Psa. 78. 86.—z Heb. *me, to slay me and my.*

Verse 2. *The house of Dagon*] In this idol, which was supposed to be partly in a human form, and partly in that of a fish, see the note on Judges xvi. 23. Some think that this idol was the same with *Directo*, *Attergatis*, the *Venus* of Askelon, and the *Moon*. See Calmet's *Dissertation on the gods of the Philistines*.

The *moitice* which induced the Philistines to set up the ark in the temple of Dagon may be easily ascertained. It was customary in all nations to dedicate the spoils taken from an enemy to their gods:—1st, As a *gratitude-offering*, for the help which they supposed them to have furnished; and, 2dly, As a *proof* that their gods, *i. e.* the gods of the conquerors, were more powerful than those of the conquered. It was, no doubt, to insult the God of Israel, and to insult and terrify his people, that they placed his ark in the temple of Dagon. When the Philistines had conquered Saul, they hung up his armour in the temple of Ashtaroth, chap. xxxi. 10. And when David slew Goliath, he laid up his sword in the tabernacle of the Lord, chap. xxi. 8, 9. We have the remains of this custom in the depositing of colours, standards, &c. taken from an enemy, in our churches; but whether this may be called superstition, or a religious act, is hard to say. If the *battle* were the *Lord's*, which few battles are, the dedication might be right.

Verse 3. *They of Ashdod arose early on the morrow*] Probably to perform some act of their superstition in the temple of their idol.

Dagon was fallen upon his face] This was one proof, which they little expected, of the superiority of the God of Israel.

Set him in his place again.] Supposing his fall might have been merely accidental.

Verse 4. *Only the stump of Dagon was left*] Literally, only *דגון* "dagon (*i. e.* the little fish,) was left." It has already been remarked, that Dagon had the head, arms, and hands, of a man or woman; and that the rest of the idol was in the form of a fish, to which Horace is supposed to allude :

*Desinat in piscem, nullus formosus superba.
"The upper part resembling a beautiful woman, the lower a fish."*

All that was human in his form was broken off from what resembled a fish. Here was a proof that the affair was not accidental; and these proofs of God's power and authority prepared the way for his judgments.

Verse 5. *Tread on the threshold*] Because the arms, &c. of Dagon were broken off by his fall on the threshold, the threshold became sacred, and neither his priests nor his worshippers ever tread on the threshold; thus it was ordered, in the divine providence, that, by a religious custom of their own, they should perpetuate their disgrace, the insufficiency of their worship, and the superiority of the God of Israel.

It is supposed that the idolatrous Israelites, in the time of Zephaniah, had adopted the worship of Dagon: and that, in this sense, chap. i. 9. is to be understood, *In the same day will I punish all those who leap upon the threshold.* In order to go into such temples, and not tread on the threshold, the people must *step or leap over* them; and in this way the above passage may be understood. Indeed, the thresholds of the temples, in various places, were deemed so sacred that the people were accustomed to fall down, and kiss them. When Christianity became cor-

rupted, this adoration of the thresholds of the churches took place.

Verse 6. *Smote them with emerods*] The word *עִמְרוֹד* *emeroth*, from *עָרָא* *aphal*, to be elevated, probably means the disease called the *bleeding piles*; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus.

The Vulgate says, *Et percussit in secretiori parte natium*: "And he smote them in the more secret parts of their posteriors." To this the Psalmist is supposed to refer, Psa. lxxvii. 66.: *He smote all his enemies in the hidden parts; he put them to a perpetual reproach.* Some copies of the Septuagint have *εἰς τὰς αὐτοῖς εἰς τὰς νῆας*, "he inflamed them in their ships;" other copies have *εἰς τὰς ἰσθμῶς*, "in their posteriors." The Syriac is the same. The Arabic enlarges: "He smote them in their posteriors, so that they were affected with a dysentery." I suppose them to have been affected with enlargements of the hæmorrhoidal veins, from which there came frequent discharges of blood.

The Septuagint and Vulgate make a very material addition to this verse; *Καὶ μύρον τῆς χλωπᾶς αὐτῆς ἀνέθεσαν μύρον καὶ ἐγένετο συγχύσις θανάτου μεγάλη ἐν τῇ πόλει*—*Et bullierunt tillæ et agri in medio regionis illius; et nati sunt mures, et facta est confusio mortis magnæ in civitate.* "And the cities and the fields of all that region burst up, and mice were produced, and there was the confusion of a great death in the city." This addition, *Houbigant* contends, was originally in the Hebrew text; and this gives us the reason why golden mice were sent, as well as the images of the emerods, chap. vi. 4. when the ark was restored.

Verse 7. *His hand is sore upon us, and upon Dagon our god.*] Here the end was completely answered: they now saw that they had not prevailed against Israel, because their god was more powerful than *Jehovah*; and they now feel how easily this God can confound and destroy their whole nation.

Verse 8. *The lords of the Philistines*] The word *שרי* *sarney*, which we translate *lords*, is rendered by the Chaldee *שרי* *turenay*, tyrants. The Syriac is the same. By the Vulgate and Septuagint, *satrapas*, satraps. Palestine was divided into those five *satrapies*; Ashdod, Ekron, Askelon, Gath, and Gaza. See Josh. xiii. 8. But these were all federates; and acted under one general government, for which they assembled in council.

Let the ark—be carried about] They probably thought that their affliction rose from some natural cause; and, therefore, they wished the ark to be carried about from place to place, to see what the effects might be. If they found the same evil produced wherever it came, then they must conclude that it was a judgment from the God of Israel.

Verse 9. *The hand of the Lord was against the city*] As it was at Ashdod, so it was at Gath. The Vulgate says, *Et computrescebant prominenter extales eorum*; which conveys the idea of a bloody flux, dysentery, and ulcerated anus: and it adds, what is not to be found in the Hebrew text, nor many of the versions, except some traces in the Septuagint, *Et fecerunt sibi sedes pellicæas*; "And they made unto themselves seats of skins;" for the purpose of sitting more easy, on account of the malady already mentioned.

his own place, that it slay * us not, and our people: for there was a deadly destruction throughout all the city; ^b the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAPTER VI.

After the ark had been seven months in the land of the Philistines, they consult their priests and diviners about sending it to Shiloh, 1, 2. They advise that it be sent back with a trespass-offering of five golden emerods, and five golden mice, 3-6. They advise also that it be sent back on a new cart, drawn by two milch kine, from which their calves shall be (te)up; and then conclude that if these cows shall take the way of Beth-shemesh, as going to the Isacation temple, then the Lord had afflicted them; if not, then their evils were *caused*, not 7, 9. They do as directed, and the kine take the way of Beth-shemesh, 10-13. They stop in the field of Joshua; and the men of Beth-shemesh take them and offer them to the Lord for a burnt-offering, and cleave the wood of the cart to burn them; and make sundry other offerings, 14, 15. The offerings of the five lords of the Philistines, 16-18. Five too curiously looking unto the ark, the men of Beth-shemesh are smitten of the Lord, 19, 20. They send to the inhabitants of Kirjath-jearim, that they may take away the ark, 21.

AND THE ARK OF THE LORD WAS IN the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ^a empty; but in any wise return him ^a a trespass-offering: then ye shall be healed, and it shall ^b be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, ^c according to the number of the lords of the Philistines: for one plague was on ^b you all, and on your lords.

5 Wherefore ye shall make images of your

^a Heb. me not, and my - b Ver. 6, 9 - c Gen. 41. 8. Exod. 7. 11. Dan. 2. 2. & 5. 7. Matt. 2. 4 - d Exod. 25. 15. Dent. 16. 16. - e Lev. 5. 13, 16. - f Ver. 9. - g See ver. 17, 18. Josh. 3. 3. Judges 3. 3. - h Heb. them - i Ch. 5. 6. - k Josh. 7. 19. Isa. 42. 12.

Verse 11. *Send away the ark*] It appears that it had been received at Ekron, for there was a deadly destruction through the whole city. They, therefore, concluded that the ark should be sent back to Shiloh.

Verse 12. *The men that died not*] Some, it seems, were smitten with instant death; others with the hemorrhoids; and there was a universal consternation; and the cry of the city went up to heaven: it was an exceeding great cry.

It does not appear that the Philistines had any correct knowledge of the nature of Jehovah, though they seemed to acknowledge his supremacy. They imagined that every country, district, mountain, and valley, had its peculiar deity; who, in its place, was supreme over all others. They thought, therefore, to appease Jehovah by sending him back his ark, or shrine; and, in order to be redeemed from their plagues, they send golden mice and emerods as *telesms*, probably made under some particular configurations of the planets. See at the end of ch. vi.

NOTES ON CHAPTER VI.

Verse 2. *The diviners*] כֹּסְמִים *kosim*, from כָּסַם *kasam*, to presage, or prognosticate. See Deut. xviii. 10. In what their pretended art consisted we know not.

Verse 3. *Send it not empty*] As it appears ye have trespassed against him, send him an offering for this trespass.

Why his hand is not removed] The sense is, if you send him a trespass-offering, and ye be cured, then ye shall know why his judgments have not been taken away from you, previously to this offering.

It is a common opinion, says Calmet, among all people, that although the Supreme Being needs nothing of his creatures, yet he requires that they should consecrate to him all that they have: for the same argument that proves his independence, infinitude, and self-sufficiency, proves our dependence, and the obligation we are under to acknowledge him by offering him due marks of our gratitude and submission. Such sentiments were common among all people; and God himself commands his people not to appear before him without an offering, Exod. xxiii. 15. None shall appear before me empty.

Verse 4. *Five golden emerods, and five golden mice*] The emerods had afflicted their bodies; the mice had marred their land. Both, they considered, as sent by God; and, by making an image of each, and sending them as a trespass-offering, they acknowledged this. See at the end.

Verse 5. *He will lighten his hand from off you*] The whole land was afflicted; the ground was marred by the mice, the common people and the lords afflicted by the hemorrhoids, and their gods broken in pieces.

emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof: and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

Mal. 2. 2. John 9. 24. - See ch. 5. 6, 11. Pam. 39. 10. - m Ch. 5. 3, 4, 7. - n Exod. 13. & 8. 15. & 14. 17. - o Or, reproachfully - p Exod. 12. 31. - q Heb. them - r 2 Sam. 6. 3. - s Numbers 19. 2. - t Verse 4, 5. - u Josh. 15. 10. - v Or, it - w Verse 3.

Verse 6. *Wherefore then do ye harden your hearts*] They had heard how God punished the Egyptians; and they are afraid of similar plagues. It appears that they had kept the ark long enough.

Did they not let the people go] And has he not wrought wonderfully among us; and should we not send back his ark?

Verse 7. *Make a new cart*] It was indecent and improper to employ, in any part of the worship of God, any thing that had before served for a common purpose. Every thing in the worship of God is said to be sanctified; now the general meaning of that word is, to separate a thing from all earthly and common uses, and devote it solely to the service of God.

When David removed the ark from the house of Abinadab, he put it on a new cart, 2 Sam. vi. 3.

Bring their calves home from them] So it appears that their calves had been with them in the fields. This was a complete trial; unless they were supernaturally influenced, they would not leave their calves; unless supernaturally directed, they would not leave their home, and take a way, unguided, which they had never gone before.

Verse 8. *The jewels of gold*] The word כֶּלֶי, *keley*, which our translators so often render *jewels*, signifies *vessels, implements, ornaments, &c.* A jewel of gold has an odd sound to those who always attach the idea of a precious stone to the term.

Verse 9. *A chance that happened to us*] The word מִקְרֵה, *mikreh*, from קָרַח, *karah*, to meet, or coalesce, signifies an event that naturally arises from such concurring causes as, in the order and nature of things, must produce it.

Thus, a bad state of the atmosphere, putrid exhalations, bad diet, occasioned by any general scarcity, might have produced the disease in question; and to something of this kind they would attribute it, if the other evidences did not concur. This gives us the proper notion of *chance*; and shows us that it is a matter as dependent upon the divine providence, as any thing can be: in short, that these occurrences are parts of the divine government.

The word *chance*, though often improperly used to signify such an occurrence as is not under the divine government, is, of itself, not only simple, but expressive: and has nearly the meaning of the Hebrew word; it comes from the French *cheoir*, or *escheoir*, to fall out, to occur, to fall to. Hence our law-term *escheat*; any lands that fall to the lord of the manor by forfeiture, or for want of heirs: i. e. these are the occurrences which naturally throw the lands into the hands of the lord.

20 And the men of Beth-shemesh said, ^bWho is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAPTER VII.

The men of Kirjath-jearim bring the ark from Beth-shemesh, and consecrate Eleazar, the son of Abinadab, to keep it; and there it continued twenty years. 1, 2. Samuel reproves and rebukes the people; and gathers them together at Mizpah, where they fast and pray, and confess their sins. 3-6. The Philistines go up against them; the Israelites cry unto the LORD for help; Samuel offers sacrifices; and the LORD confounds the Philistines with thunder; Israel triumphs, and pursue them to Bethcar. 7-11. Samuel erects a stone for a memorial, and calls it Ebenezer. 12. The Philistines are totally vanquished, and Israel recovers all its lost cities. 13, 14. Samuel acts as an itinerant judge in Israel. 15-17.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house

of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house

b 2 Sam. 6. 9. Mal. 3. 2.-c Josh. 18. 14. Judg. 18. 12. 1 Chron. 13. 5. 6.-d 1 Ch. 13. 11. 12. 6.-e 2 Sam. 6. 4.-f Deut. 32. 2-10. 1 Kings 8. 13. Isaiah 55. 7. Hos. 6. 1.

Joel 2. 12.-g Gen. 35. 2. Josh. 24. 14, 23.-h Judg. 2. 13.-i 2 Chron. 30. 19. Job 11. 13, 14.-k Deut. 6. 13 & 10. 20. & 13. 4. Matt. 4. 10. Luke 4. 5.-l Judg. 2. 11.

But the omission of the particle of similitude solves every difficulty; and this would account for the reading in Josephus, as, in his recital, he would naturally leave out such an explanation of the worth of the seventy men, as his Roman readers could not easily comprehend such comparisons.

With a great slaughter.] Seventy men slain, out of an inconsiderable village, in a harvest day, was certainly a great slaughter.

Verse 20. Who is able to stand] Why this exclamation? They knew that God had forbidden any to touch his ark but the priests and Levites; but they now endeavour to throw that blame on God, as a being hard to be pleased, which belonged solely to themselves.

Verse 21. To the inhabitants of Kirjath-jearim] They wished the ark away out of their village; but why they sent to this city instead of sending to Shiloh, does not appear: probably, Shiloh had been destroyed by the Philistines, after the late defeat of Israel. This is most likely, as the ark was never more taken back to that place.

It was a very ancient usage when a plague, or other calamity, infested a country, city, &c. for the magicians to form an image of the destroyer, or of the things on which the plague particularly rested, in gold, silver, ivory, wax, clay, &c. under certain configurations of the heavens; and to set this up in some proper place, that the evils thus represented might be driven away. These consecrated images were the same that are called talismans, or rather telesms, among the Asiatics. Mr. Locke calls the diviners talismans! but this is a pitiful mistake: the image, not the fabricator, was called by this name.

I have seen several of these talismans, of different countries; and such images were probably the origin of all the forms of gods, which, in after times, were the objects of religious worship. It is well known that Ireland is not infested with any venomous creature; no serpent of any kind is found in it:

"No poison there infects, no scaly snake
Lurks in the grass, nor toad annoys the lake."

This has been attributed to a telesm, formed with certain rites, under the sign Scorpio. Such opinions have been drawn from very ancient Pagan sources: e. g. A stone engraved with the figure of a scorpion, while the moon is in the sign Scorpio, is said to cure those who are stung by this animal. Appollonius Tyaneus is said to have prevented Aes from infesting Antioch; and storks from appearing in Byzantium, by figures of those animals formed under certain constellations. A brazen scorpion, placed on a pillar in the city of Antioch, is said to have expelled all such animals from that country. And a crocodile of Isid is also said to have preserved Cairo from the depredations of those monsters. See Calmet.

Virgil refers to this custom, Æclogue viii. v. 80. where he represents a person making two images, or telesms, one of wax, another of clay; which were to represent an absent person, who was to be alternately softened or hardened as the wax or clay image was exposed to the fire.

Limus ut hic durascit, et ceræ ut cerni liquascit.
Uno et eodem igni: uno nostro Daphnis anore.

"As this clay hardens, and this wax softens, by one and the same fire; so may Daphnis by my love."

A beautiful marble figure of Osiris, about four inches and a quarter high, now stands before me, all covered over with hieroglyphics: he is standing, and holds in each hand a scorpion and a snake by the tails, and with each foot he stands on the neck of a crocodile. This, I have no doubt, was a telesm, formed under some peculiar configuration of the heavens, intended to drive away

both scorpions and crocodiles. This image is of the highest antiquity, and was formed probably long before the Christian era.

Tavernier observes, that something like what is mentioned in the text is practised among the Indians: for when a pilgrim goes to one of the idol temples for a cure, he brings the figure of the member affected, made either of gold, silver, or copper, according to his circumstances, which he offers to his god. This custom was common among the heathens; and they consecrated to their gods the monuments of their deliverance. From heathenism it was adopted by corrupt Christianity; and Theodorét informs us that, in his time, there might be seen about the tombs of the martyrs figures of eyes, hands, feet, and other parts of the body, which represented those of the sufferers which they supposed had been healed by the intercession of those holy persons! This degrading superstition is continued among the Papists to the present day: I have seen at St. Winifrid's well, in Holywell, Flintshire, several staves, crutches, and handbarrows, hung up in different places, which were reported to be the votive offerings of the maimed, the halt, the withered, &c. who had received their cure by the virtue of the saint! It is true the crutches are such as no man or woman could ever walk with; and the barrows are such as most evidently never carried any human being. But they serve the purposes of superstition, and keep up an idolatrous reverence for the well, and the legendary virgin.

After all, I need not say that the system of judicial astrology is vain, unfounded, absurd, and wicked. It, in effect, presumes to take the government of the world out of the hands of an all-wise God, and to abandon it to the most fortuitous and unconnected occurrences of life: for, the stars have their influences according to this pretended science, conformably to the occurrences here below; e. g. if a child be born but one hour sooner or later than a particular configuration of the heavens, his destiny will be widely different from what it otherwise would have been; and as an almost infinite number of casualties may accelerate or retard a birth, consequently the whole destiny of the man is influenced and ruled by these casualties: to say nothing of the absurdity, that those omnipotent stars never can affect the infant while invested with a thin covering of flesh in the womb of its parent. But the whole science is a tissue of absurdities.

NOTES ON CHAPTER VII.

Verse 1. Fetched up the ark] When these people received the message of the Beth-shemites, they probably consulted Samuel, with whom was the counsel of the Lord; and he had encouraged them to go and bring it up, else they might have expected such destruction as happened to the Beth-shemites.

Sanctified Eleazar] Perhaps this sanctifying signifies no more than setting this man apart, simply to take care of the ark.

Verse 2. It was twenty years] This chapter contains the transactions of at least twenty years; but we know not the date of each event.

Verse 3. And Samuel spake] We have heard nothing of this judge since he served in the tabernacle. He was now grown up, and established for a prophet in the land of Israel.

If ye do return] From your backsliding and idolatry. With all your hearts] For outward services and professions will avail nothing.

Put away the strange gods] Destroy their images, altars, and groves; they are strange; you do not know them as helpers, saviours, or defenders.

5 And Samuel said, "Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, "We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, "Cease not to cry unto the LORD our God for us, that he will save us out of the hands of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day, upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

m Judges 20. 1. 2 Kings 23. 23. 2 Sam. 14. 14. — o Neh. 9. 1. 2. Dan. 9. 3. 4. 5. Joel 2. 12. — p Judges 10. 10. 1 Kings 8. 47. Psa. 106. 6. — q Eccles. 46. 14. — r Heb. Be not silent from us from crying. — s Jer. 37. 4. — t Eccles. 46. 16. — u Psa. 99. 6. Jer. 15. 1. — v Or, answered.

w See Josh. 10. 10. Judg. 4. 15. & 5. 20. Ch. 2. 10. 2 Sam. 22. 14. 15. Eccles. 46. 17. — x Gen. 28. 18. & 31. 45. & 35. 14. Josh. 4. 8. & 24. 26. — y That is, The stone of help. Ch. 4. 1. — z Judg. 13. 1. — a Ch. 13. 5. — b Ver. 6. Ch. 12. 11. Judg. 2. 16. c Heb. and he circumscribed. — d Ch. 8. 4. — e Judg. 21. 4.

Prepare your hearts] Let your hearts be straight and steady.

And serve him only] Have no other religious service but his; and obey his laws.

He will deliver you] Vain are your own exertions: he will deliver you in such a way as to show that the excellence of the power is of himself alone.

Verse 4. Put away Baalim and Ashtaroth] These were not two particular deities, but two genera of idols; the one masculine, BAALIM: the other feminine, ASHTAROTH: both the words are in the plural number, and signify all their gods and goddesses.

Verse 5. Gather all Israel to Mizpeh] This appears to have been an armed assembly: though, probably, collected principally for religious and political purposes: but Samuel knew that an unarmed multitude could not safely be convened in the vicinity of the Philistines.

Verse 6. Drew water, and poured it out] It is not easy to know what is meant by this: it is true that pouring out water, in the way of libation, was a religious ordinance among the Hebrews, Isa. xii. 3; and among most other nations, particularly the Greeks and Romans, who used not only water, but wine, milk, honey, and blood; as we find by Homer, Virgil, Euripides, Sophocles, Porphyry, and Lucian. Our Lord seems to allude to this ceremony, John vii. 37, 38; where see the note.

The Chaldee Paraphrast understands the place differently; for he translates: "And they poured out their hearts in penitence, as waters, before the Lord." That deep penitential sorrow was represented under the notion of pouring out water we have a direct proof in the case of David, who says, Psa. xxii. 14. I AM Poured out like water, my heart is like wax; it is melted in the midst of my bowels. And to repentance, under this very similitude, the prophet exhorts fallen Jerusalem. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord. Lam. ii. 9. David uses the same image, Psa. lxxii. 8. Trust in him at all times, ye people; pour out your hearts before him. The same figure is used by Hannah, in chap. i. 16. of this book, I am a woman of a sorrowful spirit; I have poured out my soul before the Lord. Perhaps the drawing and pouring out of water, mentioned in the text, was done emblematically, to represent the contrition of their hearts.

And Samuel judged] He gave them ordinances, heard and redressed grievances, and taught them how to get reconciled to God. The assembly, therefore, was held for religio-politico-military purposes.

Verse 7. The Philistines went up against Israel.] They went to give them battle, before that, by continual accessions of numbers, they should become too powerful.

Verse 8. Cease not to cry unto the LORD] They had strong confidence in the intercession of Samuel, because they knew he was a holy man of God.

Verse 9. Samuel took a sucking lamb] This sucking lamb must have been eight days under its mother before it could be offered, as the law says, Lev. xxii. 27.

Though Samuel was not a priest, yet he offered this sacrifice; or, he might have ordered Eleazar to offer it, and still be said to have done it himself—Qui facit per alterum, facit per se; "He who procures a thing to be done, may be said to do it himself."

His not sacrificing at the tabernacle was justified by the necessity of the case: neither tabernacle nor ark was at hand.

Verse 10. The LORD thundered with a great thunder] Literally, The Lord thundered with a great voice; he confounded them with a mighty tempest of thunder and lightning; and, no doubt, slew many by the lightning.

Verse 11. Under Beth-car.] We know not where this place was: the Septuagint have Beth-chor; the Targum, Beth-saron; and the Syriac and Arabic, Beth-jaan.

Verse 12. Called the name of it Eben-ezer] עֵבֶן עֶזֶר Eben ha-èzer, "The Stone of Help;" perhaps a pillar is meant by the word stone.

Verse 13. They came no more into the coast of Israel] Perhaps a more signal victory was never gained by Israel: the Lord had brought them low, almost to extermination; and now, by his miraculous interference, he lifts them completely up, and humbles to the dust their proud oppressors. God often suffers nations and individuals to be brought to the lowest extremity, that he may show his mercy and goodness, by suddenly rescuing them from destruction, when all human help has most evidently failed.

Verse 14. The cities which the Philistines had taken] We are not informed of the particulars of these reprisals; but we may rest assured all this was not done in one day; perhaps, the retaking of the cities was, by slow degrees, through the space of several years.

There was peace between Israel and the Amorites.] That is, all the remaining Canaanites kept quiet, and did not attempt to molest the Israelites, when they found the Philistines, the most powerful of the ancient inhabitants of the land, broken and subdued before them.

Verse 15. Samuel judged Israel all the days of his life.] Samuel is supposed to have lived one hundred years: he did not begin to judge Israel till he was about forty years of age; and, if he was a hundred years of age when he died, he must have been a judge sixty years, and consequently been in that office during the whole of Saul's reign! But that he had been dead before Saul's last battle is evident, from the transactions of that king with the witch of En-dor; and probably not long before. Samuel was the prophet of that time; declared the will of the Lord, and frequently directed both the civil and military transactions of the kingdom. Samuel seems, in many respects, to have been considered the governor of the people, while Saul was only looked on as the general of the armies.

Verse 16. He went from year to year in circuit] When he was at BETH-EL, the tribe of Ephraim, and all the northern parts of the country, could attend him; when at GILGAL, the tribe of Benjamin, and those beyond Jordan, might have easy access to him; and when at MIZPEH, he was within reach of Judah, Simeon, and Gad; but Ramah

CHAPTER VIII.

Samuel, grown old, makes his sons judges in Beer-sheba, 1, 2. They pervert judgment; and the people complain, and desire a king, 3-5. Samuel is displeas'd, and desires of the Lord, 6. The Lord is also displeas'd; but directly Samuel to appoint them a king, and to show them solemnly the consequences of their choice, 7-9. Samuel does so; and shows them what they may expect from an absolute monarch, and how afflicted they shall be under his administration, 10-18. The people refuse to receive from their demand; and Samuel lays the matter before the Lord, and dismisses them, 19-22.

And it came to pass, when Samuel was old, that he made his sons judges over Israel.

Now the name of his first-born was Joel; and the name of his second, Abiah: they were judges in Beer-sheba.

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.

And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeas'd Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say

unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.

According to all the works which they have done, since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

Now therefore hearken unto their voice: howbeit, yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

And Samuel told all the words of the Lord unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvests, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your

A. M. 2909. B. C. 1095.

Anno ante I. Olymp. 338.

Anno ante I. Olymp. 318.

Deut. 16. 18. 2 Chron. 19. 5. — See Judge 10. 4. & 12. 14, compared with Judg. 6. 10. — h. Psalms, 1 Chron. 6. 28. — Jer. 22. 15, 16, 17. — Exod. 18. 21. 1 Tim. 3. 3. & 6. 10. — Deut. 15. 19. — Ver. 15. 5. — Ver. 19. 22. Deut. 17. 14. Hos. 13. 10. Act. 12. 8. — in Heb. was call in the eye of Samuel. — See Exod. 18. 8. Luke 10. 14. — Cp.

10. 19. & 12. 17, 19. Hos. 13. 10, 11. — Or, obey. — Or, notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c. — Ver. 11. See Deut. 17. 16, &c. Chap. 10. 25. — Chap. 14. 22. — 1 Kings 21. 7. See Esai. 6. 10.

was the place of his ordinary abode; and there he held his court, for there he judged Israel: and, as it is probable that Shiloh was destroyed, it is said, ver. 12. that there, viz. at Ramah, he built an altar unto the Lord.

Ramah, which is said to be about six miles from Jerusalem, was the seat of prophecy during the life of Samuel; and there, it is probable, all Israel came to consult him on matters of a spiritual nature; as there was the only altar of God in the land of Israel.

NOTES ON CHAPTER VIII.

Verse 1. When Samuel was old] Supposed to be about sixty—

He made his sons judges] He appointed them as his lieutenants, to superintend certain affairs in Beer-sheba, which he could not conveniently attend to himself. But they were never judges in the proper sense of the word: Samuel was the last judge in Israel, and he judged it to the day of his death. See chap. vii. 15.

Verse 3. His sons walked not in his ways] Their iniquity is pointed out in three words:—They turned aside after lucre: the original פקדו בלשון signifies to cut, clip, break off; and, therefore, Mr. Parkhurst thinks that it means nearly the same with our clipping of coin. It, however, expresses here the idea of avarice; of getting money by hook or by crook. The Targum says, "They looked after mammon mammon dishekar, the mammon of unrighteousness;" of which they did not make unto themselves friends but enemies. See the note on Matt. vi. 24. 2. They took bribes; וראו שוחד, gifts or presents, to blind their eyes. 3. They perverted judgment; they turned judgment aside, they put it out of its regular path; they sold it to the highest bidder; thus the wicked rich man had his cause, and the poor man was oppressed and deprived of his right. This was the custom in our own country, before Magna Charta was obtained: he that would speed in the king's court must bribe all the officers, and see both the king and queen! I have found in our ancient records the most barefaced and shameful examples of this kind; but it was totally abolished, in-vito rege, by that provision in the above charter, which states, Nulli vendemus, nulli negabimus, aut differemus rectum aut iudicium: "To no man will we sell, to no man will we deny or defer justice and right." It was customary in those inauspicious times, for judgment to be delayed, in banco regis, in the king's court, as long as there was any hope that more money would be paid, in order to bring it to issue. And there were cases, where the king did not like the party, in which he denied justice and judgment entirely! Magna Charta brought them to book, and brought the subject to his right.

Of those times it might well be said, as Homer did, Iliad xvi. v. 337.

Οὐ βίη εἰν ἀγορῆ σκολίας κρινούσι θεμιστάς, Ἐκ δὲ δίκην ἐλάσσωσι, θεῶν οὐκ ἀλεγόντες.

"When pally mortals break the eternal laws, Or judge, brib'd, betray the righteous cause."

"When the laws are perverted by force; when justice is expelled from her seat; when judges are swayed from the right; regardless of the vengeance of heaven." Or, in other words, these were times in which the streams of justice were poisoned in their source; and judges neither feared God, nor regarded man.

Verse 5. Make us a king] Hitherto, from the time in which they were a people, the Israelites were under a theocracy: they had no other king but God. Now, they desire to have a king like the other nations around them, who may be their general in battle; for this is the point at which they principally aim.

Verse 6. The thing displeas'd Samuel] Because he saw that this amounted to a formal renunciation of the divine government.

Samuel prayed unto the Lord] He begged to know his mind in this important business.

Verse 7. They have rejected me] They wish to put that government in the hands of a mortal, which was always in the hands of their God. But hearken unto their voice; grant them what they request. So we find God grants that in his displeasure, which he withholds in his mercy.

Verse 9. Show them the manner of the king] The word משהבט משהבט, which we here render manner, signifies simply what the king would and might require, according to the manner in which kings in general ruled; all of whom, in those times, were absolute and despotic.

The whole of this manner of the king is well illustrated by Puffendorf. "Hitherto," says he, "the people of Israel had lived under governors raised up of God, who had exacted no tribute of them, nor put them to any charge; but, little content with this form of government, they desire to have a king like other nations, who should live in magnificence and pomp, keep armies, and be able to resist any invasion. Samuel informs them what it was they desired; that, when they understood it, they might consider whether they would persist in their choice. If they would have a king splendidly attended, he tells them, that he would take their sons for his chariots, &c.: if they would have him keep up constant forces, then he would appoint them for colonels and captains; and employ those in his wars who were accustomed to follow their family business: and since, after the manner of other kings, he must keep a stately court, they must be content that their daughters should serve in several offices, which the king would think below the dignity of his wives and daughters, ver. 13. Many ministers also, in several departments, both of war and peace, must have salaries to support them, which must be paid out of their fields and vineyards, ver. 14. In one word, that, to sustain his dignity, their king would exact the tenth of all they possessed, and be maintained in a royal manner out of their estates."

It is perfectly vain in Grotius, or any one else, to state that this shows what a king (as king) may, any where, in virtue of his office, claim and exact; and that he can take the property and persons of his subjects and dispose of them as he may judge necessary for the exigence of the

vineyards, and your olive yards *even the best of them*, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.

22 And the Lord said unto Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

Saul's lineage and description; he is sent by his father to seek some lost asses, 1-5. Not finding them, he purposes to go and consult Samuel concerning the proper method of proceeding, 6-14. The Lord informs Samuel that he should anoint Saul, king, 15, 16. Samuel invites Saul to dine with him, and informs him that the asses are found; and gives him an intimation that he is to be king, 17-21. Saul dines with Samuel; and afterward he is taken to the house-top, where both converse together, 22-37.

Am. Exod. lxx.

326.

Anno ante

I. Olymp. 312.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

v Heb. connects Gen. 37. 36.—x Prov. 1. 25-28. Isai. 1. 15. Mic. 3. 4.—y Jer. 44. 16.—z Verse 5.—a Verze 7. Hos. 13. 11.—b Ch. 14. 51. 1 Chron. 8. 33. & 9. 39. c Or, the son of a man of Jemini.—d Or, substance.—e Chap. 10. 32.—f 2 Kings 4. 42.—g Deut. 32. 1. 1 Kings 31. 1.

state. This was the manner of Saul; but Saul was not a king of God's choosing—"He gave him in his wrath, and took him away in his displeasure;" and the manner of such a king should not be arrogated by any potentate who affects to rule *jure divino*, or by divine right. The manner of the king of God's choice is distinctly detailed, Deut. xvii. 15-20. to which the reader will do well to refer, that he may have an impartial statement of the subject.

Verse 19. *The people refused to obey*] They would have the king, his manner and all; notwithstanding the solemn warning which they here receive!

Verse 20. *May judge us*] This appears to be a rejection of Samuel.

Go out before us] Be in every respect our head and governor.

And fight our battles.] Be the general of our armies.

Verse 21. *Rehearsed them in the ears of the Lord.*] He went to the altar; and, in his secret devotion, laid the whole business before God.

Verse 22. *Hearken unto their voice*] Let them have what they desire, and let them abide by the consequences.

Go ye every man unto his city] It seems the elders of the people had tarried all this time with Samuel; and, when he had received his ultimate answer from God, he told them of it, and dismissed them.

On this account we may observe—1. That God did not change the government of Israel; it was the people themselves who changed.—2. That, though God permitted them to have a king, yet he did not approve of him.—3. That, notwithstanding he did not suffer them to choose the man, he ordered his servant Samuel to choose him by lot, he disposing of that lot.—4. That God never gave up the supreme government; he still was King in Israel; and the king, so called, was only the vicegerent, or deputy, of the Lord.—5. That no king of Judah attempted to be supreme; therefore, they never made new laws, nor altered the old: which was a positive confession that God was the supreme legislator.—6. That an absolute monarchy is always an evil; and is contrary to all the rights, civil and religious, of mankind; a mode of government that all people should avoid, as pregnant with evils to mankind.—7. That, although it was a sin in the Israelites to desire a king: that is, to change a constitution of which God was the author; yet, kingly government, properly understood, is a good of the first magnitude to the civil happiness of mankind.—8. That, by kingly government, properly under-

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2 And he had a son whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man: all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet, was beforetime called a Seer.)

h Chap. 3. 19.—i See Judges 6. 18. & 13. 17. 1 Kings 14. 3. 2 Kings 4. 42. & 8. 8. k Heb. is gone out of, &c.—l Heb. is with us.—m Heb. there is found in my hand. n Gen. 25. 22.—o 2 Sam. 24. 11. 2 Kings 17. 13. 1 Chron. 25. 28. & 29. 2. 2 Chron. 16. 7, 10. Isai. 30. 10. Amos 7. 12.

stood, I mean such a monarchical government as that of Great Britain; where the king, the nobles, and the people, are duly mixed, each having his proper part in the government; and each preventing the other from running to excess.—9. That the three grand forms of government which have obtained among mankind; viz. monarchy, aristocracy, and democracy, have each certain advantages, without which no state can be well preserved: but they have evils, by which any state may be injured.—10. That from a proper mixture of these, the advantages of the whole may be reaped without any of their attendant evils; and that this is the British constitution; which, not merely the wisdom of our ancestors, but the providence of God, has given unto us, and of which no other state has had common sense enough to avail themselves; though they see that, because of this, the British empire is the most powerful, and the most happy, in the universe; and likely, at last, to give laws to the whole world. The manner of our king is constitutional, widely different from that of Saul, and from that of any other potentate in the four quarters of the globe. He is the father of his people; and the people feel and love him as such. He has all the power necessary to do good; they have all the liberty necessary to their political happiness.

NOTES ON CHAPTER IX.

Verse 1. *A mighty man of power*] Literally, a strong man: this appears to be the only power he possessed; and the physical strength of the father may account for the extraordinary size of the son. See ver. 2.

Verse 2. *From his shoulders and upward*] It was probably from this very circumstance that he was chosen for king; for, where kings were elective, in all ancient times, great respect was paid to personal appearance.

Verse 3. *The asses of Kish—were lost.*] What a wonderful train of occurrences were connected in order to bring Saul to the throne of Israel! Every thing seems to go on according to the common course of events; and yet all conspired to favour the election of a man to the kingdom, who certainly did not come there by the approbation of God.

Asses grow to great perfection in the East: and at this time, as there were no horses in Judea, they were very useful; and on them kings and princes rode.

Verse 5. *Went come to the land of Zuph*] Calmet supposes that Saul and his servant went from Gibeah to Shalisha, in the tribe of Dan; from thence to Shaalim, near

10 Then said Saul to his servant, ' Well said ; come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up ^a the hill to the city, ^r they found young maidens going out to draw water, and said unto them, Is the seer here ?

12 And they answered them, and said, He is ; behold, *he is* before you : make haste now, for he came to-day to the city ; for ^r there is a ^r sacrifice of the people to-day, ^a in the high place :

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat : for the people will not eat until he come, because he doth bless the sacrifice : and afterward they eat that be bidden. Now therefore get you up ; for about ^r this time ye shall find him.

14 And they went up into the city : and when they were come into the city, behold, Samuel came out against them for to go up to the high place.

15 ¶ Now the Lord had ^r told Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, ^r and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the

hand of the Philistines : for I have ^r looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the Lord said unto him, ^r Behold the man whom I spake to thee of ! this same shall ^b reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer : go up before me unto the high place ; for ye shall eat with me to-day ; and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for ^r thine asses that were lost ^d three days ago, set not thy mind on them ; for they are found. And on whom ^r is all the desire of Israel ? Is it not on thee, and on all thy father's house ?

21 And Saul answered and said, ^r Am not I a Benjaminite, of the ^r smallest of the tribes of Israel ? and ^b my family the least of all the families of the tribe of Benjamin ? wherefore then speakest thou ^r so to me ?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

^p Heb. Thy word is good.—^q Heb. in the ascent of the city.—^r Gen. 24. 11. ^s Gen. 31. 54. Ch. 16. 2.—^t Or, feast.—^u 1 Kings 3. 2.—^v Heb. to-day.—^w Ch. 16. 1. ^x Ac. 13. 24.—^y Heb. revealed the ear of Samuel. Ch. 20. 2.—^z Ch. 10. 1.

^a Exod. 2. 25. & 3. 7. —^b Ch. 16. 12. Hos. 12. 11.—^c Heb. restrain in.—^d Ver. 2. ^e Heb. to-day three days.—^f Ch. 8. 6, 19. & 12. 13.—^g Ch. 15. 17.—^h Judg. 20. 46, 47. ⁱ Pas. 68. 27.—^j See Judg. 6. 13.—^k Heb. according to his word.

to Jerusalem ; and thence, traversing the tribe of Benjamin, they purposed to return to Gibeah ; but passing through the land of Zuph, in which Ramatha, the country of Samuel, was situated, they determined to call on this prophet to gain some directions from him : the whole of this circuit, he supposes, to have amounted to no more than about twenty-five leagues, or three days' journey. We do not know where the places were situated which are here mentioned : the Targum translates thus—"And he passed through the mount of the house of Ephraim, and went into the southern land, but did not meet with them. And he passed through the land of Mathbera, but they were not there ; and he passed through the land of the tribe of Benjamin, but did not find them ; then they came into the land where the prophet of the Lord dwelt, and Saul said to his servant,"—

Verse 7. There is not a present to bring to the man of God] We are not to suppose from this that the prophets took money to predict future events : Saul only refers to an invariable custom, that no man approached a superior without a present of some kind or other. We have often seen this before : even God, who needs nothing, would not that his people should approach him with empty hands.

Verse 8. The fourth part of a shekel of silver] We find, from the preceding verse, that the bread or provisions which they had brought with them for their journey was expended ; else a part of that would have been thought a suitable present : and here the fourth part of a shekel of silver, about ninepence of our money, was deemed sufficient ; therefore, the present was intended more as a token of respect than as an emolument.

Verse 9. Beforedtime in Israel] This passage could not have been a part of this book originally : but we have already conjectured that Samuel, or some contemporary author, wrote the memoranda, out of which a later author compiled this book. This hypothesis, sufficiently reasonable in itself, solves all difficulties of this kind.

Was beforetime called a Seer] The word seer, סוֹרֵר *soer*, occurs, for the first time, in this place : it literally signifies a person who sees ; particularly preternatural sights. A seer and a prophet were the same in most cases ; only with this difference, the seer was always a prophet, but the prophet was not always a seer. A seer seems to imply one who frequently met with, and saw, some symbolical representation of God. The term prophet was used a long time before this ; Abraham is called a prophet, Gen. xx. 7. and the term frequently occurs in the law. Besides, the word seer does not occur before this time ; but often occurs afterward down through the prophets, for more than three hundred years. See Amos vii. 12. Mic. iii. 7.

All prophets, false and true, profess to see God : see the case of Balaam, Num. xxiv. 4, 16, and Jerem. xiv. 14. All diviners, in their enthusiastic flights, boasted that they had those things exhibited to their sight which should come to pass. There is a remarkable account in Virgil, which may serve as a specimen of the whole : the Sibyl professes to be a seer :

Bella, horrida bella,
Et Tyberim multo spumantem sanguine curvo.

Wars, horrid wars arise ; a field of blood ;
And Tyber rolling with a purple flood.

I think the 9th verse comes more naturally in after the 11th.

Verse 11. Young maidens going out to draw water] So far is it from being true, that young women were always kept closely shut up at home, that we find them often in the field, drawing and carrying water, as here.

Verse 12. He came to-day to the city] Though Samuel lived chiefly in Ramah, yet he had a dwelling in the country, at a place called Natioth, where it is probable there was a school of the prophets. See chap. xix. 18—24.

A sacrifice of the people] A great feast. The animals used were first sacrificed to the Lord ; that is, their blood was poured out before him ; and then all the people fed on the flesh. By high place, probably Samuel's altar is alone meant ; which, no doubt, was raised on an eminence.

Verse 13. He doth bless the sacrifice] He alone can perform the religious rites, which are used on this occasion.

Afterward they eat that be bidden] Among the Arabs, often a large feast is made of sacrificed camels, &c. and then the people of the vicinity are invited to come and partake of the sacrifice. This is the custom to which the allusion is made here.

Verse 14. Came out against them] Met them.

Verse 15. Now the Lord had told Samuel] How this communication was made we cannot tell.

Verse 16. Thou shalt anoint him to be captain] Not to be king, but to be נָגִיד *nagid*, or captain of the Lord's host. But in ancient times no king was esteemed who was not an able warrior. Plutarch informs us, that Alexander the Great esteemed the following verse the most correct, as to its sentiment, of any in the whole Iliad of Homer :—

Οὐτο γ' Ἀτρεΐδης εὐρυκράτων Ἀγαμέμνων
Ἀμφότερον βασιλεὺς ῥαγαθός, κρατερός
ῥ' ἀιχμητής.

"The king of kings, Atreides, you survey ;
Great in the war, and great in acts of arms." Pope.

Verse 17. Behold the man whom I spake to thee of] What an intimate communion must Samuel have held with his God ! A constant familiarity seems to have existed between them.

Verse 19. I am the seer] This declaration would prepare Saul for the communications afterward made.

Verse 20. As for thine asses] Thus he shows him that he knew what was in his heart ; God having previously revealed these things to Samuel.

And on whom is all the desire of Israel] Saul understood this as implying that he was chosen to be king.

Verse 21. Am not I a Benjaminite] This speech of Saul is exceedingly modest : he was now becomingly humble ; but who can bear elevation and prosperity ? The tribe of Benjamin had not yet recovered its strength, after the ruinous war it had with the other tribes, Judg. xx.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up ^{the} the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee, since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon ^{the} the top of the house.

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still ^a while, that I may show thee the word of God.

CHAPTER X.

Samuel anoints Saul captain of the Lord's inheritance. 1. Instructs him concerning his return home: whom he should meet, and what he should do, 2-8. Saul meets a company of prophets; the Spirit of the Lord comes upon him, and he prophesies among them, 9-13. He meets his uncle, and converses with him, 14-16. Samuel calls the people together to Mizpah, and upbraideth them for having rejected the Lord as their king, 17-19. Lots are cast to find out the proper person to be appointed king; Saul is chosen, 20-21. Samuel shows the manner of the king, and writes it in a book, 25. Saul goes to Gibeah; and certain persons refuse to acknowledge him as king, 26, 27.

▲ Exod. i. 396. **THEN** • Samuel took a vial of oil, and poured it upon his head, ^{and}

k Lev. 7. 32, 33. Ezek. 24. 4.—Or, reserved.—m Dent. 22. 8. 2 Sam. 11. 2. Act. 10. 9.—n Heb. to-day.—o Chap. 9. 16. & 16. 13. 2 Kings 9. 3, 6.—p Psalm 2. 12. q Deut. 13. 21.—r Gen. 21. 9. Ps. 78. 71.—s Gen. 35. 19, 20.—t Josh. 15. 28.—u Heb. the business.—v Gen. 29. 22. & 35. 1, 3, 7.

Verse 22. Brought them into the parlour] It might as well be called kitchen; it was the place where they sat down to feast.

Verse 23. Said unto the cook] *tabach*, here rendered cook; the singular of *tabachoth*, female cooks, chap. viii. 13. from the root *tabach*, to slay, or butcher. Probably, the butcher is here meant.

Verse 24. The shoulder, and that which was upon it] Probably the shoulder was covered with a part of the caul, that it might be the better roasted. The Targum has it, the shoulder and its thigh; not only the shoulder merely, but the fore-leg bone, to the knee: perhaps, the whole fore-quarter. Why was the shoulder set before Saul? Not because it was the best part, but because it was an emblem of the government to which he was now called. See Isaiah, ch. ix. 6. And the government shall be upon his shoulder.

Verse 25. Upon the top of the house.] All the houses in the East were flat-roofed; on these people walked, talked, and frequently slept, for the sake of fresh and cooling air.

Verse 26. Called Saul to the top of the house] Saul had no doubt slept there all night; and now, being the break of day, "Samuel called to Saul on the top of the house, saying, Up, that I may send thee away." There was no calling him to the house-top a second time; he was sleeping there, and Samuel called him up.

Verse 27. As they were going down] So it appears that Saul arose immediately; and Samuel accompanied him out of the town, and sent the servant on, that he might show Saul the word, the counsel or design, of the Lord. What this was, we shall see in the following chapter.

NOTES ON CHAPTER X.

Verse 1. Took a vial of oil] The reasons of this rite the reader will find largely stated in the note on Exod. xxix. 7. The anointing mentioned here took place in the open field. See the preceding chapter, ver. 26, 27. How simple was the ancient ceremony of consecrating a king! A prophet, or priest, poured oil upon his head, and kissed him; and said, Thus the Lord hath anointed thee to be captain over his inheritance. This was the whole of the ceremony. Even in this anointing, Saul is not acknowledged as king; but simply *nagid*, a captain, one who goes before, and leads the people.

Verse 2. Rachel's sepulchre] This was nigh to Beth-lehem. See Gen. xxv. 16.

At Zelzah] If this be the name of a place, nothing is known of it.

The Hebrew *meḡdal* *meḡdal*, is translated by the Septuagint *ἀλλοτρεως μεγαλα*, dancing greatly: now this may refer to the joy they felt and expressed on finding the asses; or, it may refer to those religious exultations, or

kissed him, and said, Is it not because ^o the Lord hath anointed thee, to be captain over ^r his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by ^r Rachel's sepulchre, in the border of Benjamin, ^t at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left ^a the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up ^v to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ^v salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to ^v the hill of God, ^v where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down ^v from the high place, with a psaltery, and a tabret, and a pipe, and a harp, before them; ^v and they shall prophesy:

6 And ^v the Spirit of the Lord will come upon thee, and ^v thou shalt prophesy with them, ana shalt be turned into another man.

7 And ^v let it be, when these ^v signs are come

v Heb. not the of peace: as Judges 18. 15.—w Verse 10.—y Chap. 13. 3.—z Chap. 9. 12.—a Exod. 15. 20, 21. 2 Kings 3. 15. 1 Cor. 14. 1.—b Num. 11. 25. Ch. 16. 13. c Verse 10. Chap. 19. 23, 24.—d Heb. it shall come to pass, that when these signs, &c.—e Exod. 4. 8. Luke 2. 12.

playing on instruments of music, mentioned in the succeeding verses.

Verse 3. Three men going up to God to Beth-el] Jacob's altar was probably there still, Gen. xxviii. 19. However this might be, it was still considered, as its name implies, the house of God; and to it they were now going to offer sacrifice.

The three kids were for sacrifice; the three loaves of bread to be offered probably as a thank-offering; and the bottle, or skin full of wine, for a libation. When the blood was poured out before the Lord, then they feasted on the flesh, and on the bread; and probably had a sufficiency of the wine left for their own drinking.

Verse 4. And they will salute thee] *שלוטו לך* *ve shaalu leca leshalom*, and they will inquire of thee concerning peace, i. e. welfare. In the East, if this salutation be given, then the person or persons giving it may be reckoned friends; if the others return it, then there is friendship on both sides. *Salaam alicum*, Peace to you! is the mode of compellation: *Alicum essalaam*, To you be peace; is the return. If you give the former, and receive not the latter, you may expect hostility. The meaning of the prophet is, when you come to the plain of Tabor, ye shall meet three men; you need not be afraid of them, for they are friends: and they will show this friendship, not only by bidding you good speed, but by giving you two loaves of bread, a provision which you will need for the remaining part of your journey.

Verse 5. The hill of God] The Targum says, "The hill on which the ark of the Lord was." Calmet supposes it to be a height near Gibeah.

The garrison of the Philistines] Probably they kept a watch on the top of this hill; with a company of soldiers to keep the country in check.

A company of prophets] A company of scribes, says the Targum. Probably, the scholars of the prophets; for the prophets seem to have been the only accredited teachers, at particular times, in Israel: and, at this time, there does not appear to have been any other prophet besides Samuel in this quarter. Probably, the teacher of this school was not an inspired man, but one acting under the direction of Samuel. Mr. Harmer thinks that the following custom among the Mohammedans greatly illustrates this obscure place: "When the children have gone through the Koran, their relations borrow a fine horse, and furniture, and carry them about the town in procession, with the book in their hand, the rest of their companions following, and all sorts of music of the country going before. Dr. Shaw, in page 195, mentions the same custom; adding, the acclamations of their school-fellows, but taking no notice of the music. We have no reason, however, to doubt the fact on

unto thee, that thou do as occasion serve thee: for God is with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee,

[Heb. do for thee as thine hand shall find, Judg. 9. 33.

account of the doctor's silence; especially, as it relates to another part of Barbary, and is given us by those who resided some years in that country. The doctor makes no use of this circumstance relating to the education of youth in Barbary; but the account of the procession, above given, seems to be a lively comment on that ancient Jewish custom mentioned in these verses. That the word prophet often signifies sons, or scholars, of the prophets; and that prophesying often implies singing, has been already remarked: but no author, that I know of, has given any account of the nature of this procession, or its design. We are sometimes told that high places were used for sacrifices; and, in one case, music, it is certain, played before them when they went up to worship, Isa. xxx. 29. But did they not also return from sacrifice with it? We are told that music was used by the prophets, to calm and compose them, and to invite the divine influences; which is indeed very true: but is it to the purpose? Did they go forth in this manner from their college, into the noise and interruptions of the world, to call down the prophetic impulse? But if we consider them as a company of the sons of the prophets, going in procession with songs of praise, and music playing before them, and recollect that it is usual in this day for young scholars to go in procession with acclamations and music, the whole mystery seems to be unravelled. To which may be added, that Saul was to meet them, and find himself turned into another man; into a man, perhaps, who is instantaneously made as knowing in the law of God, as the youth to whom the above honours were doing, or any of his convoy; which acquaintance with the law of God was very necessary for one who was to judge among his brethren as their king. For this reason the Jewish kings were to write out a copy of the law of God, and read it continually, that they might be perfect masters of it, Deut. xvii. 18, 20. which accomplishment some youth had gained whom Saul met with, and who was honoured with the solemnity the sacred historian speaks of, if the custom of South Barbary may be supposed to be explanatory of those of Judea."

On the word prophet, and the general account given here, I shall introduce the following illustrations from another work:

"The word prophet generally conveys the idea of a person so far acquainted with futurity as to discern some purpose of the Divine Being, relative to his government of the natural and moral world; but which is not sufficiently matured by the economy of providence to make, as yet, its public appearance among men: and, to prophesy, is usually understood to imply the foretelling such an event, the time of its appearance, and the place of its operation; with some preceding and subsequent circumstances. But that this was the original and only meaning of the word prophet, or prophesy, is very far from being clear. The first place the word occurs in is Gen. xx. 7. where the Lord says of Abraham to Abimelech, He is a prophet, (נביא נביא nabi hu,) and will pray (ילבן ייתפלל, will make earnest intercession) for thee. In the common acceptance of the word, it is certain Abraham was no prophet; but here it seems to signify a man well acquainted with the Supreme Being, capable of teaching others in divine things, and especially a man of prayer; one who had great influence with the God he worshipped, and whose intercessions were available in the behalf of others. And in this sense the original word נביא nabi, is used in several places in the Old Testament.

"It was through inattention to this meaning of the word, which appears to me to be the true, original, and ideal one, that all the commentators and critics, that I have met with, have been so sadly puzzled with that part of the history of Saul, which is related 1 Sam. x. 9-13. and xix. 20-24. In these passages the sacred historian represents Saul, who was neither a prophet nor the son of one, associating with the prophets, and prophesying among them; to which he was led by the Spirit of the Lord which came upon him.

"That this can mean no more here than prayer and supplication to God, accompanied probably with edifying hymns of praise and thanksgiving, (for they had instruments of music, ch. x. 5.) needs, in my opinion, little proof. If Saul had prophesied in the common acceptance of the word, it is not likely that we should have been kept absolutely in the dark concerning the subject and design of his predictions; of which, by the way, not one syllable is spoken in the oracles of God. The simple fact seems to have been this: God, who had chosen this man to govern

to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

[Judg. 6. 12-h Ch. 11. 14, 15. & 13. 6.-1 Ch. 13. 8.

Iarnel, designed to teach him that the Most High alone is the fountain of power; and that, by him only, kings could reign so as to execute justice properly, and be his ministers for good to the people. To accomplish this gracious purpose, he gave him another heart, (ver. 9.) a disposition totally different from what he had ever before possessed; and taught him to pray.

"Coming among the sons of the prophets, on whom the Spirit of the Lord rested, and who were under the instruction of Samuel, (chap. xix. 20.) while they worshipped God with music and supplication, Saul also was made a partaker of the same divine influence, and prophesied; i. e. made prayer and supplication among them. To see one who did not belong to the prophetic school thus incorporated with the prophets, pouring out his soul in prayer and supplication, was an unusual sight, which could not pass unnoticed, especially by those of Saul's acquaintance who probably knew him, in times past, to have been as careless and as ungodly as themselves; (for it was only now he got that other good spirit from God, a sufficient proof that he had it not before.) These companions of his, being unacquainted with that grace which can, in a moment, influence and change the heart, would, according to an invariable custom, express their astonishment with a sneer: Is Saul also among the prophets? That is, in modern language, 'Can this man pray, or preach? He whose education has been the same as our own; employed in the same secular offices; and formerly companion with us in what he now affects to call folly and sin! Can such a person be among the prophets!'—Yes, for God may have given him a new heart; and the Spirit of God, whose inspiration alone can give sound understanding in sacred things, may have come upon him for this very purpose, that he might announce unto you the righteousness of the Lord; and speak unto your ruined souls, to edification, and to exhortation, and to comfort.

"The history of Elijah, and the priests of Baal, mentioned in 1 Kings xviii. throws farther light on this subject. In ver. 26. it is said, 'They, (the priests of Baal,) took a bullock, and dressed it, and called on the name of Baal from morning to noon, saying, O Baal, hear us! And they leaped upon the altar, and cried aloud, and cut themselves with knives, till the blood gushed out; and they prophesied, (נבאו נבאו nayithnabu, and they made supplication,) until the time of the evening sacrifice.' From the whole context it is plain that earnest importunate prayer is alone what is meant by prophesying in this text. See also 1 Cor. xiv. 3.

"And as all the prophets of God, whose principal business it was to instruct the people in the way of righteousness, were men of prayer, who were continually interceding with God in behalf of those to whom they ministered, the term נביא nabi, became their proper appellation; and thus a part of their office, intercessors for the people, might have given rise to that name by which the Spirit of God thought proper, in aftertimes, to distinguish those whom he sent not only to pray for, and instruct the people, but also to predict those future events, which concerned the punishment of the incorrigible, and the comfort and exaltation of his own servants." See a Sermon which I have printed on 1 Cor. xvi. 3. entitled, "The Christian Prophet and his Work," and see the note on Gen. xx. 7.

A psaltery [נבל nebel. As the word signifies in other places a boult, or flagon, it was probably something like the utricularius tibia, or BAG-PIFE. It often occurs both with the Greeks and Romans, and was evidently borrowed from the Hebrews.

A tabret] תוף toph; a sort of drum, or cymbal.

A pipe] חילי chalil, from חל chal, to make a hole, or opening; a sort of pipe, flute, hautboy, clarinet, or the like.

A harp] קנור kinnor; a stringed instrument, similar to our harp; or that on the model of which the harp was formed. On these different instruments I shall have occasion to speak more at large when I come to the Psalms.

Verse 7. Thou do as occasion serve thee] After God has shown thee all these signs, that thou art under his especial guidance, fear not to undertake any thing that belongs to thy office, for God is with thee.

What a number of circumstances thus precisely foretold! Does not this prove that Samuel was under the continual inspiration of the Almighty?

Verse 8. Seven days shalt thou tarry] I will come to thee within seven days, offer sacrifices, receive directions

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were nowhere, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the Lord to Mizpeh;

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

h Heb. shoulder.—i Heb. turned.—m Ver. 5.—n Ch. 19. 20.—o Ver. 6.—p Heb. a man to his neighbor.—q Chap. 19. 24. Matt. 13. 54, 55. John 7. 15. Acta 4. 13. r Heb. from thence.—s 1st. 54. 13. John 6. 45. & 7. 16.—t Judg. 11. 11. & 20. 1. Ch. 11. 15.—u Chap. 7. 5, 6.—v Judg. 6. 8, 2.—w Chap. 6. 7, 19. & 12. 12.—x Joshua 7. 14, 15, 17. Acta 1. 24, 25.

from the Lord, and deliver them to thee. It is likely that these seven days referred to the time in which Samuel came to Saul to Gilgal, offered sacrifices, and confirmed the kingdom to him, after he had defeated the Ammonites: see chap. xi. 14, 15.

Verse 10. Behold, a company of prophets] See on ver. 5, &c.

Verse 12. But who is their father?] The Septuagint, in its principal editions, adds, *ov Kctc*; is it not Kish? This makes the sense more complete.

Verse 13. He came to the high place.] I suppose this to mean the place where Saul's father lived; as it is evident the next verse shows him to be at home.

Verse 14. Saul's uncle] The word *דוד* signifies a beloved one, love, a lover, friend, &c.; and is the same as David. It is supposed to mean uncle here; but I think it means some familiar friend.

Verse 18. I brought up Israel out of Egypt] These are similar to the upbraidings in chap. viii. 7, &c.

Verse 19. Present yourselves—by your tribes] It appears that, in order to find out the proper person who should be made their king, they must determine by lot: 1. The tribes. 2. The thousands, or grand divisions, by families. 3. The smaller divisions by families. And, 4. The individual. When the lot was cast for the tribe, Benjamin was taken; when for the thousand, the division of Matri was taken; when for the family, the family of Kish was taken; when for the individual, Saul, the son of Kish, was taken.

Verse 21. When they sought him, he could not be found.] Through modesty, or fear, he had secreted himself.

Verse 22. The Lord answered] What a continual access to God! and what condescension in his attention to all their requests!

The stuff among which he had secreted himself may mean the carts, baggage, &c. brought by the people to Mizpeh.

Verse 24. God save the king!] There is no such word here; no, nor in the whole Bible: nor is it countenanced by any of the versions. The words which we thus translate here, and elsewhere, are simply *יחסי חמתי* *yechi ham-*

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the Lord farther, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king!

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

CHAPTER XI.

Nahash, king of the Ammonites, besieges Jabesh-gilead; and proposes to its inhabitants the most degrading conditions of peace, 1, 2. They apply to their brethren for help, 3, 4. Saul hears of their distress; takes a yoke of oxen, hews them in pieces, and sends them throughout the coasts of Israel, with the threat that all who did not come to his standard, should have his cattle served in like manner; in consequence of which, he is soon at the head of an army of three hundred and thirty thousand men, 5-8. He sends to Jabesh-gilead, and promises help, 9, 10. Saul attacks the Ammonites next morning, and gives them a total overthrow, 11. The people are greatly encouraged, and propose to put to death those who were opposed to Saul's government; but this he prevents, 12, 13. Samuel leads the people to Gilgal; they offer sacrifices, and renew the kingdom to Saul, 14, 15.

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said

An Exod. 18. 280. Ammonite I. Olymp. 318.

y Chap. 23. 2, 4, 10, 11.—z Chap. 9. 2.—a 2 Samuel 21. 6.—b 1 Kings 1. 25, 26. 2 Kings 11. 12.—c Heb. Let the king arise.—d See Deut. 17. 14, &c. Chap. 8. 11. e Judg. 50. 14. Chap. 11. 4.—f Chap. 11. 12.—g Deut. 13. 12.—h 2 Sam. 8. 2. 1 Kings 4. 21. & 10. 25. 2 Chron. 17. 5. Ps. 72. 10. Matt. 21. 11.—i Or, he was as though he had been deaf.—k Ch. 12. 12.—l Judg. 21. 8.

melech, "May the king live;" and so all the versions, (the Targum excepted,) which says, *May the king prosper!*

Verse 25. The manner of the kingdom] It is the same word as in chap. viii. 9; and doubtless the same thing is implied as is there related. But possibly there was some kind of compact, or covenant, between them and Saul; and this was the thing that was written in a book, and laid up before the Lord, probably near the ark.

Verse 26. A band of men] Not a military band, as I imagine, but some select friends, or companions, who were personally attached to him. Others think, that all the men fit to bear arms are intended; but this seems inconsistent with the life that Saul led for some time afterward; for he appears to have gone into his agricultural concerns, and waited for a call from the divine providence. See the next chap. ver. 5.

Verse 27. Brought him no presents.] They gave him no proofs that they acknowledged either the divine appointment, or his authority. The Arab chiefs are to this day, when on a march, or excursion of any kind, supplied with every necessary by the free-will offerings, or presents, of the people, in the villages or places where they encamp. Saul was now a public character, and had a right to support from the public. These sons of Belial refused to bear their part; they brought him no presents. He marked it; but, at present, held his peace: he was as if he were deaf; so says the text. He was prudent, and did not immediately assume all the consequence to which his office entitled him. It is probable, however, that tribute is meant by the word present. The people, in general, finding they had now a king, took it for granted that they must pay tribute or taxes to him. This was a part of the manner of the king which Samuel had shown them; the great majority had done so, but certain refractory people refused to pay any thing, on the pretence that such a person as Saul could not be a deliverer of Israel. How, say they, shall this man save us?

NOTES ON CHAPTER XI.

Verse 1. Nahash the Ammonite] In the Vulgate this chapter begins thus: *Et factum est quasi post mensurem,*

unto Nahash, = Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred

Gen. 26. 24. Exod. 32. 32. 1 Kings 20. 34. Job 41. 4. Ezek. 17. 13.—Gen. 31. 14. Ch. 17. 25.—Heb. *Ephraim* us.—Ch. 10. 26. & 15. 34. 2 Sam. 21. 6.—Judg. 2. 4. & 21. 2.—Judges 3. 10. & 6. 34. & 11. 29. & 13. 25. & 14. 6. Chap. 10. 10. & 16. 13. & Judges 19. 29.

“And it came to pass about a month after.” This addition appears also in the principal copies of the *Septuagint*; though it is wanting in the Complutensian edition, both in the *Greek* and *Latin*, and is not acknowledged by any of the *Oriental versions*. But it is in *Josephus*; and probably was inserted from him into some copies of the *Septuagint*, and thence into the *Vulgate*. It appears to be of very little authority.

We know little about *Nahash*; there was a king of this name among the Ammonites in the time of David, 2 Sam. x. 2. but probably not the same person. *Nahash* might have been a common name of the Ammonitish kings.

Make a covenant with us] They found they were in no condition to risk a war; and they wish to have peace, and desire to know his conditions.

Verse 2. *I may thrust out all your right eyes*] This cruel condition would serve at once as a badge of their slavery; and a means of incapacitating them from being effective warriors. *Theodore* observes, “He who opposes his shield to the enemy with his left hand, thereby hides his left eye, and looks at his enemy with his right eye: he, therefore, who plucks out that right eye, makes men useless in war.” *Josephus* gives the same reason.

Verse 3. *Give us seven days' respite*] Promises of this kind are frequently made by besieged places; “We will surrender if not relieved in so many days;” and such conditions are generally received by the besiegers.

Verse 4. *Then came the messengers to Gibeah*] It does not appear that the people of Jabesh-gilead knew any thing of Saul's appointment to the kingdom: for the message is not directed to him, but to the people.

The people lifted up their voices and wept.] They saw no hope of deliverance; and they expected that their reproach would be laid on all Israel.

Verse 5. *Saul came after the herd*] He had been bred up to an agricultural life: and, after his consecration, he returned to it, waiting for a call of divine providence, which he considered he had now received in the message from Jabesh-gilead.

It has often been remarked, that mighty kings, and accomplished generals, have been chosen from among those who were engaged in agricultural concerns. In these observations one fact is lost sight of: viz. That in ancient times, agriculture was the only employment. Trade and commerce were scarcely known; therefore, all descriptions of official dignities must be chosen out of this class; there was none other to choose them from. We need not wonder at these words of the poet:—

Jura dabat populus,posito modo consul aratro;
Patronique suas ipse senator, oves.
The consul, having now laid aside his plough, gives laws to the people;
And the senator himself leads his own sheep.

Orid., *Met.* lib. l. v. 204, 206.

Verse 6. *The Spirit of God came upon Saul*] He felt

thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have help. And the messengers came and showed it to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to-day the Lord hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace-offerings before the Lord; and there Saul, and all the men of Israel, rejoiced greatly.

1 Judg. 21. 5, 8, 10.—1 Heb. *as one man*, Judg. 20. 1.—Judg. 1. 5.—2 Sam. 24. 9.—Or, *deliverance*.—Verse 3.—See Chap. 31. 11.—Judg. 7. 16.—b. Ch. 10. 27.—See Luke 19. 25.—1 Sam. 19. 27.—e Exod. 14. 13, 30. Ch. 19. 5.—f Ch. 10. 8.—g Ch. 10. 17.—h Ch. 10. 8.

himself strongly excited to attempt the relief of his brethren.

And his anger was kindled greatly.] I believe this means no more than that his courage was greatly excited: he felt himself strong for fight, and confident of success.

Verse 7. *He took a yoke of oxen*] The sending the pieces of the oxen was an act similar to that of the Levite, Judg. xix. 29. where see the note. And both customs are similar to the sending about of the bloody cross, to call the clans to battle, practised by the ancient Highlanders of Scotland. See end of this chapter.

Verse 8. *The children of Israel were three hundred thousand, and the men of Judah thirty thousand.*] This was a vast army; but the *Septuagint* make it even more—“All the men of Israel were *εκατοσιας χιλιαδας*, six hundred thousand; and the men of Judah, *εβδομηκοσια χιλιαδας*, seven hundred thousand.” *Josephus* goes yet higher with the number of the Israelites: “He found the number of those whom he had gathered together to be *εβδομηκοσια μυριαδας*, seven hundred thousand.” Those of the tribe of Judah he makes seventy thousand, with the *Septuagint*. These numbers are not all right; and I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe.

Verse 10. *To-morrow we will come out unto you*] They concealed the information they had received of Saul's promised assistance. They did come out unto them; but it was in a different manner to what the Ammonites expected.

Verse 11. *Put the people in three companies*] Intending to attack the Ammonites in three different points; and to give his own men more room to act.

In the morning watch] He probably began his march in the evening, passed Jordan in the night, and reached the camp of the Ammonites by day-break.

That two of them were not left together.] This proves that the rout was complete.

Verse 12. *Who is he that said, Shall Saul reign*] Now flushed with victory, and proud of their leader, they wish to give him a proof of their attachment, by slaying, even in cool blood, the persons who were at first averse from his being intrusted with the supreme power! The common soldier is scarcely ever inspired by his victory to acts of magnanimity; he has shed blood, he wishes to shed more!

Verse 13. *There shall not a man be put to death*] This was as much to Saul's credit, as the lately proposed measure was to the discredit of his soldiers.

Verse 14. *Renew the kingdom*] The union of Saul, in the first instance, was a very private act; and, his being appointed to be king, was not known to the people in general. He had now shown himself worthy to command the people; and Samuel takes advantage of this circumstance to gain the general consent in his favour. *Josephus* says,

CHAPTER XII.

Samuel, grown old, testifies his integrity before the people; which they confirm, 1-5. He reproves them for their ingratitude and disobedience; and gives a summary of the history of their fathers, 6-12. He exhorts them to future obedience; and calls for a sign from heaven to confirm his authority, and to show them their disobedience; the sign is an eating of honey from her and fat, 13-16. He warns them against idolatry; and exhorts to obedience, and promises to intercede for them, 17-23. Summs up their duty, and concludes with a solemn warning, 24, 25.

AN D Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, I here I am: witness against me before the LORD, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe? to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.

1 Ch. 8. 5, 19, 22.—Ch. 10. 24. & 11. 14, 15.—Numb. 27. 17, Ch. 8. 20.—Ch. 8. 1, 5.—Eccles. 48. 19.—Ver. 5. Ch. 10. 1. & 24. & 2 Sam. 1. 14, 15.—2 Numb. 14. 15. Acta 20. 33. 1 Thes. 2. 5.—Heb. ransom.—Or, that I should hide mine eyes at him.—Deut. 16. 19.—John 18. 26. Acta 22. 9. & 24. 16, 20.—u Exod. 22. 4.—Mic. 6. 4.

that Saul was anointed a second time at this convocation.

Verse 15. *There they made Saul king*] It is likely, from these words, that Saul was anointed a second time: he was now publicly acknowledged, and there was no gainsayer. Thus far Saul acted well, and the kingdom seemed to be confirmed in his hand; but soon, through imprudence, he lost it.

On the custom referred to in ver. 7. I am favoured with the following observations by a learned correspondent:

"It is considered that the authenticity of records respecting a peculiar people cannot be better illustrated, or the fidelity of the historian more clearly ascertained, than by proving that the manners and customs recorded are in unison with, or bear resemblance to, the manners and customs of ancient nations of the same antiquity; or, what may be more correct, in a similar state of improvement; and the records of such rites and customs may possibly acquire an additional mark of authenticity, when the similarity is not so exact as to admit a presumption, that the customs of one nation were merely copied from the other.

"Mr. Walter Scott, in the third canto of the *Lady of the Lake*, describes the rites, incantations, and imprecations, used prior to the fiery cross being circulated, to summon the rough warriors of ancient times to the service of their chief; and, in the first note of this canto, he alludes to this ancient custom, which, in comparatively modern times, has been practised in Scotland; and proves that a similar punishment of death or destruction of the houses for disobeying the summons, was inflicted by the ancient Scandinavians, as recorded by Olaus Magnus, in his *History of the Goths*. A custom, still more in point than the one cited, may be found to have existed in a more ancient nation; whose history is supposed the most, if not the only, authentic narrative of deeds of ancient times; and which also records the sanguinary manners of uncultivated nations. See the preceding chapter; eight first verse. The similarity of the custom is to be found in the seventh verse: with the Highlanders, a goat was slain; with the Israelites, an ox. The exhibition of a cross, stained with the blood of the sacrificed animal, was the summons of the former, while part of the animal was the mandate of the latter. Disobedience in the one nation was punished with the death of the parties; and burning of their dwellings in the other; the punishment more simple, and more allusive to the sacrificed emblem, the forfeiture or destruction of their oxen. It is not difficult to judge whether the comparison be correct.

"The first verses record the sanguinary practice of ancient times; which, to many, appear merely as the gratification of revenge, or as proofs of victory; yet, when it is considered that the right eye must chiefly aid the warrior in aiming at his adversary, whether the weapon be of ancient or modern warfare; here arises a military reason corroborative of the truth of history for the deprivation, and

6 ¶ And Samuel said unto the people, *It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.*

7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash, the king

w Or, made.—1 Sam. 1. 16. & 5. 3, 4. Mic. 6. 2, 3.—y Heb. righteousness, or, benefit. Judg. 5. 11.—z Heb. with.—Gen. 46. 6.—b Lord. 2. 23.—c Exod. 4. 16.—d Judges 3. 7.—Judges 4. 2.—e Judges 10. 7 & 13. 1.—f Judges 3. 12. h Judges 10. 10.—i Judges 2. 13.—k Judges 10. 15, 16.—l Judges 6. 14, 22.—m Judges 11. 1.—n Ch. 7. 13.—Ch. 11. 1.

in some degree lessening the cruelty of the mutilation, which would be increased if it were caused by revenge or wantonness; though Nahash declares it to be a reproach upon all Israel."

NOTES ON CHAPTER XII.

Verse 1. *And Samuel said*] It is very likely that it was at this public meeting that Samuel delivered the following address: no other time seems to be given for it; and this is the most proper that could be chosen.

Verse 2. *My sons are with you*] It is generally agreed that these words intimate that Samuel had deprived them of their public employ; and reduced them to a level with the common people.

Have walked before you from my childhood] He had been a long, steady, and immaculate servant of the public.

Verse 3. *Witness against me*] Did ever a minister of state, in any part of the world, resign his office with so much self-consciousness of integrity, backed with the universal approbation of the public? No man was oppressed under his government; no man defrauded! He had accumulated no riches for himself; he had procured none for his friends: nor had one needy dependant been provided for out of the public purse. He might have pardoned his own sons, who had acted improperly, before he quitted the government: but, though he was the most tender of parents, he would not; but abandoned them to national justice, with only a tacit solicitation of mercy: *Behold, my sons are with you!* They have acted improperly; I deprived them of their authority; they are amenable to you for their past conduct: I have walked uprightly and disinterestedly among you; they have not followed my steps,—but can you forgive them for their father's sake? As a minister of justice, he abandons them to their fate; as a tender father, he indirectly and modestly pleads for them, on the ground of his own services. Had he not acted thus, in both these relations, he would have been unworthy of that character which he so deservedly bears.

Verse 4. *They said, Thou hast not defrauded*] Of what minister or governor can any nation under heaven say such things!

Verse 7. *Now therefore stand still*] I have arraigned myself before God and you: I now arraign you before God.

Verse 8. *The LORD sent Moses and Aaron*] He shows them that, through all their history, God had ever raised them up deliverers, when their necessities required such interference.

Verse 9. *The hand of Sisera*] See these transactions in the Book of Judges, as marked in the margin: and see the notes on those passages.

Verse 11. *Jerubbaal* i. e. Gideon, and *Bedan*: instead of *Bedan*, whose name occurs nowhere else as a judge or deliverer of Israel, the Septuagint have *Barak*; the same reading is found in the *Syriac* and *Arabic*. The Targum has *Samson*. Many commentators are of this

of the children of Ammon, came against you, & ye said unto me, Nay; but a king shall reign over us; when the LORD your God was your king.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye, and also the king that reigneth over you, continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, & as it was against your fathers.

16 Now, therefore, stand and see this great thing which the LORD will do before your eyes.

17 Is it not wheat-harvest to-day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 ¶ So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we

die not: for we have added unto all our sins this evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness; yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And 'turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain:

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER XIII.

Saul chooses a body of troops, 1, 2. Jonathan smites a garrison of the Philistines, 3, 4. The Philistines gather together an immense host against Israel, 5. The Israelites are afraid: and some hide themselves in caves, and others flee over Jordan, 5, 7. Samuel delaying his coming, Saul offers sacrifice, 8, 9. Samuel comes and reproves him, and Saul excuses himself, 10—12. Samuel shows him that God has rejected him from being captain over his people, 13, 14. Samuel departs: and Saul and Jonathan, with six hundred men, abide in Gilead, 15, 16. The Philistines send out foraging companies, and waste the land, 17, 18. Desolate state of the Israelitish army, having no weapons of defence against their enemies, 19—23.

SAUL reigned one year; and when he had reigned two years over Israel,

Am. Exod. 10.
326.
A. M. 2909.
1. Olym. 281.

Ch. 8. 5, 19.—Judg. 8. 23. Ch. 8. 7. & 10. 18.—Ch. 10. 94.—Ch. 8. 5. & 9. 20.—1 Hos. 13. 11.—Job. 24. 14. Ps. 11. 13, 14.—Heb. mouth.—Heb. be after. 1 Lev. 26. 14, 15, &c. Deut. 28. 15, &c. Josh. 24. 20.—7 Verse 9.—Exod. 14. 13, 31. 1 Prov. 26. 1.—5 Josh. 10. 12. Ch. 7. 9. 10. Jam. 5. 16, 17, 18.—Ch. 8. 7.—1 Exod. 14. 31. See Exo. 10. 9.—Exod. 9. 23. & 10. 17. Jam. 5. 15. 1 John 3. 16.—1 Deut. 11. 16.—Jer. 16. 19. Hab. 2. 18. 1 Cor. 8. 4.

1 Kings 6. 12. Ps. 94. 14.—1 Josh. 7. 9. Ps. 105. 8. Jer. 14. 21. Ezek. 20. 9, 14. k Deut. 7. 7, 8. & 14. 2. Mal. 1. 2.—1 Heb. from coming.—Acts 12. 5. Rom. 1. 8. Col. 1. 9. 9 Tim. 1. 3.—m Ps. 34. 11. Prov. 4. 11.—1 Kings 5. 35. 2 Chron. 6. 37. Jer. 6. 16.—p Eccles. 12. 13.—q Iml. 5. 12.—r Or, what a great thing, &c.—s Deut. 10. 21. Ps. 126. 2. 3.—t Joshua 24. 20.—u Deut. 32. 32.—v Hebrew, the son of one year in his reigning.

opinion: but Calmet thinks that Jair is intended, who judged Israel twenty-three years, Judg. x. 3.

Instead of Samuel, the Syriac and Arabic have Samson: and it is most natural to suppose that Samuel does not mention himself in this place. St. Paul's authority confirms these alterations: the time would fail me, said he, to tell of Gideon, of Barak, of Samson, of Jephthah, of David, &c.

Verse 12. When ye saw that Nahash] This was not the first time they had demanded a king; see chap. viii. 5. But at the crisis mentioned here, they became more importunate; and it was in consequence of this that the kingdom was a second time confirmed to Saul. Saul was elected at Mizpeh; he was confirmed at Gilgal.

Verse 14. If ye will fear the LORD, &c.] On condition that ye rebel no more, God will take you and your king under his merciful protection; and he and his kingdom shall be confirmed and continued.

Verse 16. This great thing] This unusual occurrence.

Verse 17. Is it not wheat-harvest to-day? That is, this is the time of wheat-harvest. According to St. Jerom, who spent several years in the promised land, this harvest commenced about the end of June, or beginning of July; in which he says he never saw rain in Judea. Nunquam enim in fine mensis Junii, sive in mense Julio, in his provinciis, maritimæ in Judæa, pluvias vidimus. Hier. in Amos iv. 7. where he refers to this very history. What occurred now, hardly ever occurs there but in the winter months.

Verse 18. The LORD sent thunder and rain that day] This was totally unusual; and, as it came at the call of Samuel, was a most evident miracle.

Greatly feared the LORD] They dreaded his terrible majesty: and they feared Samuel, perceiving that he had so much power with God.

Verse 19. Pray for thy servants—that we die not] As they knew they had rebelled against God, they saw that they had every thing to fear from his justice and power.

We have added unto all our sins this evil] It is no sin to have a king; a good king is one of the greatest blessings of God's providence: but it is a sin to put a man in the place of God. Is it not strange that they did not now attempt to repair their fault! They might have done it, but they did not: they acknowledged their sin, but did not put it away. This is the general way of mankind. "God help us, we are all sinners!" is the general language of all people: but, though to be a sinner is to be in the most solemn and awful circumstances; yet they are contented to bear the character, heedless of the consequences!

Verse 20. Ye have done all this wickedness] That is, although ye have done all this wickedness: what was

past God would pass by, provided they would be obedient in future.

Verse 21. After vain things] That is, idols; which he calls here *ha-tohu*, the same expression found Gen. i. 2. The earth was *tohu tohu*; it was waste, empty, and formless: so idols; they are confusion, and things of nought; for an idol is nothing in the world.

Verse 22. The LORD will not forsake his people] He will not, as yet, cast you off, though you have deserved it. His purpose, in preserving them in their land and religion, was not yet accomplished. It was not, however, for their sake that he would not cast them off, but for his own great name's sake. He drew his reasons from himself.

Verse 23. God forbid that I should sin] They had earnestly begged him, ver. 19. to pray to God for them, that they might not die; and he tells them that he should consider himself a sinner, should he cease to be their intercessor.

But I will teach you the good and the right way] I will show you, as long as I am with you, what true religion is: it is the way to happiness and heaven. It is right, there is no crookedness in it: it is good, there is no evil in it.

Verse 24. Only fear the LORD] Know, respect, and reverence him.

Serve him] Consider him your Lord and Master; consider yourselves his servants.

In truth] Be ever honest, ever sincere:—with all your heart: have every affection engaged in the work of obedience; act not merely from a principle of duty, but also from a pious, affectionate sense of obligation. Act toward your God as an affectionate child should act toward a tender and loving parent.

Consider how great things] Review the history of your fathers; review your own life; see what interpositions of power, mercy, goodness, and truth, in your behalf! Has he not daily loaded you with his benefits?

Verse 25. Ye shall be consumed] If ye do wickedly, you shall be destroyed; your kingdom destroyed, and your king destroyed. Here they had set before them life and death, good and evil. Never was a people more fully warned; and never did a people profit less by warning: and they continue to this day monuments of God's justice and forbearance. Reader, What art thou? Perhaps a similar monument.

NOTES ON CHAPTER XIII.

Verse 1. Saul reigned one year] A great deal of learned labour has been employed and lost on this verse, to reconcile it to propriety and common sense. I shall not recount the meanings put on it. I think this clause belongs to the

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in *Gibeah* of Benjamin; and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote *the* garrison of the Philistines that was in *Geba*; and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also *was* had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the seashore in multitude; and they came up, and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people *did* hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went over Jordan

to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people *followed* him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might *salute* him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore, said I, The Philistines will come down now upon me to Gilgal, and I have not *made* supplication unto the Lord: I forced myself, therefore, and offered a burnt-offering.

13 And Samuel said to Saul, *Thou* hast done foolishly: *thou* hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

¶ Ch. 10. 26.—Ch. 10. 5.—y Or, the hill.—z Heb. did stink. Gen. 34. 30. Ecol. 5. 2.—a Judges 6. 2.

b Heb. trembled after him.—c Ch. 10. 8.—d Heb. bless him.—e Heb. entrusted the face.—f 2 Chron. 16. 9.—g Ch. 13. 11.

preceding chapter; either as a part of the whole, or a chronological note added afterward. As if the writer had said, *These things* (related in chap. xii.) *took place in the first year of Saul's reign*: and then he proceeds in the next place to tell us what took place in the *second year*; the two most remarkable years of Saul's reign. In the first, he is appointed, anointed, and twice confirmed—viz. at *Mizpeh*, and at *Gilgal*. In the second, Israel is brought into the lowest state of degradation by the Philistines; Saul acts unconstitutionally, and is rejected from being king. These things were worthy of an especial chronological note.

And when he had reigned] This should begin the chapter, and be read thus: "And when Saul had reigned two years over Israel, he chose him three thousand," &c. The Septuagint has left the clause out of the text entirely, and begins the chapter thus: "And Saul chose to himself three thousand men out of the men of Israel."

Verse 2. Two thousand were with Saul] Saul, no doubt, meditated the redemption of his country from the Philistines; and, having chosen three thousand men, he thought best to divide them into companies, and send one against the Philistine garrison at *Michmash*; another, against that at *Beth-el*; and the third, against that at *Gibeah*: he perhaps hoped, by surprising these garrisons, to get *swords* and *spears* for his men; of which we find, (ver. 22.) they were entirely destitute.

Verse 3. Jonathan smote] He appears to have taken this garrison by surprise; for his men had no arms for a regular battle, or taking the place by storm. This is the first place in which this brave and excellent man appears; a man who bears one of the most amiable characters in the Bible.

Let the Hebrews hear] Probably this means the people who dwell beyond Jordan; who might very naturally be termed here אַבְרָמִים *ha-abarim*, from אָבַר *abar*, "he passed over," those who are beyond the river Jordan: as Abraham was called אַבְרָם *Abery*, because he dwelt beyond the river Euphrates.

Verse 4. The people were called together] The smiting of this garrison was the commencement of a war; and, in effect, the shaking off of the Philistinian yoke; and now the people found that they must stand together, and fight for their lives.

Verse 5. Thirty thousand chariots, and six thousand horsemen] There is no proportion here between the chariots and the cavalry. The largest armies ever brought into the field, even by mighty emperors, never were furnished with thirty thousand chariots.

I believe אֶלְשֵׁם *shaloshim*, "THIRTY," to be a false reading for אֶלְשָׁלֹם *shalosh*, "THREE." The Syriac has אֶלְשֵׁם *telotho alpeyn*; and the Arabic, اَلثَلَاثَةِ *thalathato alf*; both signify THREE thousand: and this was a fair proportion to the horsemen. This is most likely to be the true reading.

Verse 6. The people did hide themselves] They, being few in number, and totally unarmed as to *swords* and *spears*, were terrified at the very numerous and well-appointed army of the Philistines. Judea was full of *rocks*, *caves*, *thickets*, &c. where people might shelter themselves from their enemies. While some hid themselves, others fled beyond Jordan; and those who did cleave to Saul followed him trembling.

Verse 8. He tarried seven days, according to the set time] Samuel, in the beginning, had told Saul to wait seven days; and he would come to him, and show him what to do, chap. x. 8. What is here said cannot be understood of that appointment, but of a different one. Samuel had at this time promised to come to him within seven days; and he kept his word, for we find him there before the day was ended: but, as Saul found he did not come at the beginning of the seventh day, he became impatient, took the whole business into his own hand, and acted the parts of prophet, priest, and king; and thus he attempted a most essential change in the Israelitish constitution. In it the king, the prophet, and the priest, are, in their nature, perfectly distinct. What such a rash person might have done, if he had not been deprived of his authority, who can tell? But his conduct on this occasion sufficiently justifies that deprivation. That he was a rash and headstrong man, is also proved by his senseless adjuration of the people about food, chap. xiv. 24; and his unfeeling resolution to put the brave Jonathan, his own son, to death, because he had unwittingly acted contrary to this adjuration, ver. 44. Saul appears to have been a brave and honest man; but he had few of those qualities which are proper for a king, or the governor of a people.

Verse 9. And he offered the burnt-offering.] This was most perfectly unconstitutional: he had no authority to offer, or cause to be offered, any of the Lord's sacrifices.

Verse 10. Behold, Samuel came] Samuel was punctual to his appointment; one hour longer of delay would have prevented every evil, and by it no good would have been lost. How often are the effects of precipitation fatal!

Verse 11. And Saul said] Here he offers three excuses for his conduct:—1. The people were fast leaving his standard.—2. Samuel did not come at the time לוֹמְרִי *le-moad*. At the very commencement of the time he did not come, but within that time he did come.—3. The Philistines were coming fast upon him. Saul should have waited out the time; and, at all events, he should not have gone contrary to the counsel of the Lord.

Verse 12. I forced myself] It was with great reluctance that I did what I did. In all this Saul was sincere: but he was rash, and regardless of the precept of the Lord; which precept or command he most evidently had received, ver. 13. And one part of this precept was, that the Lord should tell him what he should do. Without this information, in an affair under the immediate cognizance of God, he should have taken no step.

14 ^b But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

15 And Samuel arose, and gat him up with Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim, toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass, in the day of battle,

that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 ^a And the garrison of the Philistines went out to the passage of Michmash.

CHAPTER XIV.

Jonathan and his armour-bearer purpose to attack a garrison of the Philistines, I. Saul and his army, with Ahiah the priest, tarry in Gibeah, 2, 3. Jonathan plans his attack of the Philistine garrison, 4-10. He and his armour-bearer climb over a rock; attack and rout the garrison, 11-15. Saul and his company, seeing confusion in the Philistine host, come out against them; as did the men who had hidden themselves; and the Philistines are defeated, 16-23. Saul lays every man under a curse who shall eat food until the evening; in consequence of which the people are severely distressed, 24-26. Jonathan, not hearing the adjuration, eats a little honey, which he found on the ground, 27-30. The Philistines being defeated, the people sit on the spoil, and begin to eat flesh without previously bleeding the animals, which Saul endeavours to prevent, 31-34. He builds an altar there, 35. Inquiries of the Lord if he may pursue the Philistines by night, but receives no answer, 35, 37. Attribution of this to some sin committed by some unknown persons; motion inquiry by lot; and finds that Jonathan had tasted the honey, on which, he purposes to put him to death, 38-44. The people interpose, and rescue Jonathan, 45. Saul fights against the Moabites, Ammonites, and Amalekites, 46-48. An account of the family of Saul, 49-56.

A. M. 2911.
B. C. 1092.
An. Exod. lin.
494.
Amos saith
1. Olym. 211.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men;

3 And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

¹ Heb. a file with mouths—^a Heb. to set—^b So Judges, 5, 8.—^c Chap. 14, 1, 4, 7 Or, standing camp.—^d Or, there was a day.—^e Ch. 12, 15.—^f Ch. 22, 9, 11, 22, called Ahimelech.—^g Ch. 4, 21.—^h Ch. 2, 22.

Verse 14. The Lord had sought him a man after his own heart] That this man was David, is sufficiently clear from the sequel. But, in what sense was he a man after God's own heart? Answer—In his strict attention to the law and worship of God; in his admitting, in the whole of his conduct, that God was King in Israel, and that he himself was but his vicegerent; in never attempting to alter any of those laws, or in the least change the Israelitish constitution. In all his public official conduct he acted according to the divine mind, and fulfilled the will of his Maker: thus was he a man after God's own heart. In reference to his private, or personal moral conduct, the word is never used. This is the sense alone in which the word is used here and elsewhere; and it is unfair and wicked to put another meaning on it, in order to ridicule the revelation of God, as certain infidels have done.

Verse 15. And Samuel arose] Though David, in the divine purpose, is appointed to be captain over the people, yet Saul is not to be removed from the government during his life; Samuel, therefore, accompanies him to Gibeah, to give him the requisite help in this conjuncture.

About six hundred men.] The whole of the Israelitish army at this time; and not one sword or spear among them!

Verse 17. The spoilers came out] The Philistines, finding that the Israelites durst not hazard a battle, divided their army into three bands; and sent them in three different directions, to pillage and destroy the country. Jonathan profited by this circumstance, and attacked the remains of the army at Michmash; as we shall see in the succeeding chapter.

Verse 19. Now there was no smith found] It is very likely that, in the former wars, the Philistines carried away all the smiths from Israel, as Porsenna did in the peace which he granted to the Romans; not permitting any iron to be forged except for the purposes of agriculture: Ne ferro, nisi in agriculturâ uterentur. The Chaldeans did the same to the Jews, in the time of Nebuchadnezzar: they carried away all the artificers, 2 Kings xxiv. 14. Jer. xxiv. 1. xxix. 2. And in the same manner did Cyrus treat the Lydians. Herod. lib. i. c. 145. See several examples in Calmet.

Verse 20. But all the Israelites went down to the Philistines] We find from this that they did not grant them as much as Porsenna did to the Romans; he permitted the people to manufacture the implements of husbandry.

Verse 21. Yet they had a file] The Hebrew פתילא pe-tairah, from פתא patsar, to rub hard, is translated very differently by the versions, and by critics. Our translation may be as likely as any: they permitted them the use of files, (I believe the word means grindstone,) to restore the blunted edges of their tridents, axes, and goads.

Verse 22. In the day of battle—there was neither sword

nor spear] But if the Israelites enjoyed such profound peace, and undisturbed dominion under Samuel, how is it that they were totally destitute of arms, a state which argues the lowest circumstances of oppression and vassalage? In answer to this we may observe, that the bow and the sling were the principal arms of the Israelites; for these they needed no smith: the most barbarous nations, who have never seen iron, have nevertheless bows and arrows; the arrow heads generally made of flint. Arrows of this kind are found among the inhabitants of the South-sea islands; and even axes, and different implements of war, all made of stone, cut and polished by stone, are frequent among them. The arms of the aboriginal Irish have been of this kind: I have frequently seen heads of axes and arrows of stone, which have been dug up out of the ground; and formed with considerable taste and elegance. The former, the common people term thunderbolts; the latter, elf-stones.

Now, it is possible that the Israelites had still bows and arrows; these they could have without the smith: and it is as likely that they had slings; and for these they needed none. But then these were missiles; if they came into close fight, they would avail them nothing: for attacks of this kind they would require swords and spears; of these none were found but with Saul and Jonathan.

We see, in this chapter, Israel brought to as low a state as they were under Eli; when they were totally discomfited, their priests slain, their ark taken, and the judge dead. After that they rose by the strong hand of God; and in this way they are now to rise, principally by means of David, whose history will soon commence.

NOTES ON CHAPTER XIV.

Verse 1. Come, and let us go over] This action of Jonathan was totally contrary to the laws of war; no military operation should be undertaken without the knowledge and command of the general. But it is likely that he was led to this by a divine influence.

The armour-bearer is the origin of what we call esquire, from ecqs, old French, a shield: armiger is the Latin, from arma, weapons, and gero, I bear. In the times of chivalry, the armiger, or esquire, was the servant of the knight, who went after him, and carried his lance, shield, &c. It is now, strange to tell, a title of honour!

Verse 2. Under a pomegranate tree] Under Rimmon, which not only signifies a pomegranate tree, but also a strong rock, in which six hundred Benjamites took shelter, Judg. xx. 46. Probably it was in this very rock that Saul and his six hundred men now lay hidden.

Verse 3. Ahiah, the son of Ahitub] Phinehas, son of Eli the high priest, had two sons, Ahitub and Ichabod; the latter was born when the ark was taken, and his mother

4 And between the passages, by which Jonathan sought to go over ^b unto the Philistines' garrison, *there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.*

5 The ^c fore-front of the one *was situate northward over against Michmash, and the other southward over against Gibeah.*

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for *there is no restraint to the Lord,* ^d to save by many or by few.

7 And his armour-bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these men, and we will discover ourselves unto them.*

9 If they say thus unto us, ^e Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for ^f the Lord hath delivered them into our hand: and ^g this shall be a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him; and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were ^h a half-acre of land, *which a yoke of oxen might plough.*

15 ¶ And ⁱ there was trembling in the host, in the field, and among all the people: the garrison, and ^k the spoilers, they also trembled, and the earth quaked: so it was ^l a ^m very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked: and, behold, the multitude melted away, and they ⁿ went on beating down *one another.*

17 ¶ Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul ^o talked unto the priest, that the ^p noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that were with him ^q assembled themselves, and they came to the battle; and, behold, ^r every man's sword was against his fellow, and *there was a very great discomfiture.*

21 Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also *turned to be with the Israelites that were with Saul and Jonathan.*

22 Likewise all the men of Israel which ^s had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in battle.

23 So the Lord saved Israel that day: and the battle passed over ^t unto Beth-aven.

24 ¶ And the men of Israel were distressed

^b Chap. 13. 23.—^c Heb. *tooth*.—^d Judges 7. 4, 7. 2 Chron. 14. 11. 1 Mac. 3. 18. ^e Heb. *be still*.—^f 1 Mac. 4. 30.—^g See Gen. 24. 14. Judg. 7. 11.—^h Or, *half a furrow of an acre*.—ⁱ Judg. 7. 21.—^j 2 Kings 7. 7. Job 11. 11.

^k Ch. 13. 17.—^l Heb. *a trembling of God*.—^m Gen. 35. 5.—ⁿ Ver. 20.—^o Numb. 27. 21.—^p Or, *tumult*.—^q Heb. *were cried together*.—^r Judg. 7. 22. 2 Chron. 20. 22. ^s Ch. 13. 6.—^t Exod. 14. 30. Ps. 44. 6, 7. Hos. 1. 7.—^u Ch. 13. 8.

died immediately after. Ahiah is also called Ahimelech, chap. xxii. 9.

Wearing an ephod] That is, performing the functions of the high priest. This man does not appear to have been with Saul, when he offered the sacrifices, chap. xiii. 9, &c.

Verse 4. The name of the one was Bozez] *Slippery*; and the name of the other Seneh, *treading down*. Targum.

Verse 6. Let us go over] Moved, doubtless, by a divine impulse.

There is no restraint to the Lord] This is a fine sentiment; and where there is a promise of defence and support, the weakest, in the face of the strongest enemy, may rely on it with the utmost confidence.

Verse 7. Behold, I am with thee] I shall accompany thee whithersoever thou goest; and share all thy dangers.

Verse 9. If they say thus unto us] Jonathan had no doubt asked this as a sign from God; exactly as Eliezer, the servant of Abraham, did, Gen. xxiv. 12.

Verse 12. Come up to us, and we will show you a thing] This was the favourable sign which Jonathan had requested. The Philistines seem to have meant, Come, and we will show you how well fortified we are; and how able to quell all the attacks of your countrymen.

Verse 13. Jonathan climbed up] It seems he had a part of the rock still to get over. When he got over he began to slay the guards, which were about twenty in number: these were a sort of outpost, or advanced guard to the garrison.

Slew after him] Jonathan knocked them down, and the armour-bearer despatched them. This seems to be the meaning.

Verse 14. A half-acre of land] The ancients measured land by the quantum which a yoke of oxen could plough in a day. The original is obscure, and is variously understood. It is probably a proverbial expression for a very small space.

Verse 15. There was trembling in the host] They were terrified and panic-struck; the people in general round about: those in the garrison, the spoilers, and the whole country, were struck with terror; the commotion was uni-

versal, and most extraordinary. The trembling of the earth is probably not to be taken literally, but as a metaphor for a great commotion in the country; though God might have interposed in an extraordinary manner, and produced a real earthquake; but their being panic-struck was sufficient to produce all the requisite confusion and dismay.

Verse 16. The watchmen of Saul] Those who were sent out as scouts to observe the motions of the army.

Melted away] There was no order in the Philistinian camp; and the people were dispersing in all directions. The Vulgate has, *Et ecce multitudo prostrata*, "And behold the multitude were prostrate;" many lay dead upon the field, partly by the sword of Jonathan and his armour-bearer, and partly by the swords of each other, ver. 20.

Verse 17. Number now] Saul perceived that the Philistines were routed, but could not tell by what means: supposing that it must be by some of his own troops, he called a muster to see who and how many were absent.

Verse 18. Bring hither the ark of God] He wished to inquire what use he should make of the present favourable circumstances; and to proceed in the business as God should direct.

Verse 19. While Saul talked unto the priest] Before he had made an end of consulting him, the increasing noise of the panic-struck Philistines called his attention: and, finding there was no time to lose, he immediately collected his men and fell on them.

Verse 21. The Hebrews that were with the Philistines] We may understand such as they held in bondage, or who were their servants. Instead of Hebrews, the Septuagint read *ἐν δούλοις, the slaves*; from which it is evident that, instead of *עבדים*, *Adarim*, Hebrews, they found in their text *עבדים*, *abadim*, servants. But this reading is not countenanced by any other version, nor by any MS. yet discovered.

Verse 22. The men—which had hid themselves] See chap. xiii. 6.

The Vulgate and the Septuagint add here, *And there were with Saul about ten thousand men*; but this is supported by no other authority.

that day; for Saul had ^v adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food. 25 ^v And all *they* of the land came to a wood; and there was ^v honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straightly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ^v faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ^v And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have ^v transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither

every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox ^b with him that night, and slew *them* there.

35 ^v And Saul ^c built an altar unto the Lord: ^d the same was the first altar that he built unto the Lord.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 ^v And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^e he answered him not that day.

38 ^v And Saul said, ^f Draw ye near hither all the ^g chief of the people; and know and see wherein this sin hath been this day:

39 For, ^h as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, ⁱ Give ^j a perfect lot. ^k And Saul and Jonathan were taken: but the people ^l escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, ^m Tell me what thou hast done. And Jonathan told him, and said, ⁿ I did but taste a little honey with the end of the rod that *was* in mine hand, and, lo, I must die.

44 And Saul answered, ^o God do so, and more also: ^p for thou shalt surely die, Jonathan.

^v Josh. 6. 26.—^w Deut. 9. 28. Matt. 3. 5.—^x Exod. 3. 8. Num. 13. 27. Matt. 3. 4. Or, weary.—^y Lev. 3. 17. & 7. 26. & 17. 10. & 19. 26. Deut. 12. 16, 23, 24.—^z Or, wast treacherously.—^{aa} Heb. in his hand.—^{ab} Ch. 7. 17.—^{ac} Heb. that altar he began to build unto the LORD.

^e Ch. 28. 6.—^f Joshua 7. 14. Chap. 10. 17.—^g Heb. corners. Judges 20. 2. ^h 2 Samuel 12. 5.—ⁱ Or, show the innocent.—^j Prov. 16. 33. Acts 1. 24.—^k Josh. 7. 16. Chapter 10. 21.—^l Heb. went forth.—^m Joshua 7. 18.—ⁿ Verse 27. ^o Ruth 1. 14.—^p Verse 36.

Verse 24. *Saul had adjured the people*] He was afraid, if they waited to refresh themselves, the Philistines would escape out of their hands; and, therefore, he made the taking any food till sunset a capital crime. This was the very means of defeating his own intention; for, as the people were exhausted for want of food, they could not continue the pursuit of their enemies: had it not been for this foolish adjuration, there had been a greater slaughter of the Philistines, ver. 30.

Verse 25. *There was honey upon the ground*] There were many wild bees in that country; and Judea is expressly said to be a land flowing with milk and honey.

Verse 26. *The honey dropped*] It seems to have dropped from the trees on the ground. *Honey dew*, as they are called, are not uncommon in most countries. And this appears to have been something of this kind.

Verse 27. *His eyes were enlightened*] Hunger and fatigue affect and dim the sight: on taking food, this affection is immediately removed. This most people know to be a fact.

Verse 31. *They smote the Philistines—from Michmash to Ajalon*] This distance, Calmet states, to be three or four leagues.

Verse 32. *The people did eat them with the blood.*] They were faint through hunger, and did not take time to bleed the cattle on which they fed. This was another bad effect of Saul's rash adjuration.

Verse 33. *Roll a great stone unto me*] Probably this means that they should set up an altar to the Lord, on which the animals might be properly slain; and the blood poured out upon the earth: and a large stone was erected for an altar.

Verse 35. *Saul built an altar*] And this, we are informed, was the first he had built: Samuel, as prophet, had hitherto erected the altars; and Saul thought he had sufficient authority to erect one himself, without the prophet, as he had once offered sacrifice without him.

Verse 36. *Then said the priest*] It is evident, that Ahiah doubted the propriety of pursuing the Philistines that night; and, as a reverse of fortune might be ruinous after such a victory, he wished to have specific directions from the Lord.

Verse 37. *He answered him not that day.*] Why was this answer delayed? Surely Jonathan's eating the honey was no sin. This could not have excited God's displeasure. And yet the lot found out Jonathan! But did this argue that he had incurred guilt in the sight of God? I answer, it did not; for Jonathan was delivered, by the authority of the people, from his father's rash curse: no propitiation is offered for his supposed transgression, to induce God to pardon it: nor do we find any displeasure of God manifested on the occasion. See below.

Verse 41. *Lord God of Israel, give a perfect lot.*] Both the *Vulgate* and *Septuagint* add much to this verse:—*And Saul said to the Lord God of Israel, Lord God of Israel, give judgment. Why is it that thou hast not answered thy servant to-day? If the iniquity be in me, or Jonathan my son, make it manifest. Or, if this iniquity be in thy people, give sanctification?*

Verse 42. *And Jonathan was taken.*] The object of the inquiry most evidently was, "Who has gone contrary to the king's adjuration to-day?" The answer to that *must* be, JONATHAN. But was this a proof of the divine displeasure against the man? By no means: the holy oracle told the truth; but neither that oracle, nor the God who gave it, fixed any blame upon Jonathan: and his own conscience acquits him. He seeks not pardon from God, because he is conscious he had not transgressed. But why did not God answer the priest that day? Because he did not think it proper to send the people, by night, in pursuit of the vanquished Philistines. Saul's motive was perfectly vindictive: *Let us go down after the Philistines by night, and spoil them unto the morning light, and let us not leave a man of them*; that is, Let us burn, waste, destroy, and slay all before us! Was it right to indulge a disposition of this kind, which would have led to the destruction of many innocent country people, and of many Israelites, who resided among the Philistines? Besides, was there not a most manifest reason in the people why God could not be among them? Multitudes of them were defiled in a very solemn manner; they had eaten the *flesh with the blood*: and, however sacrifices might be offered to atone for this transgression of the law, they must continue unclean till the evening. Here were reasons

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: ¹as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he gathered a host, and smote the

r 2 Samuel 14. 11. 1 Kings 1. 52. Luke 21. 12.—s Chapter 11. 11.
t 2 Samuel 10. 6.

enough, why God would not go on with the people for that night.

Verse 44. *And Saul answered—thou shalt surely die, Jonathan.*] To save thy rash oath! So must John Baptist's head be taken off at the desire of an impure woman; because a Herod had sworn to give her whatever she might request! Unfeeling brute! However, the king was judicious. But what said the people, who were the jury?

Verse 45. *And the people said*] "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground." Here was a righteous and impartial jury, who brought in a verdict according to the evidence. No man should die but for a breach of the law of God: but Jonathan hath not broken any law of God; therefore, Jonathan should not die. And because he should not, therefore he shall not.

He hath wrought with God this day.] God has been commander in chief; Jonathan has acted under his directions.

So the people rescued Jonathan.] And God testified no displeasure; and perhaps he permitted all this that he might correct Saul's propensity to rashness and precipitancy. To help to correct this propensity in any of my readers, I will subjoin to the end of this chapter a very instructive fable from the Persian.

Verse 47. *So Saul took the kingdom.*] The Targum appears to give the meaning of this expression: "Saul prospered in his government over Israel." And the proofs of this prosperity are immediately subjoined.

Fought against all his enemies.] Of the wars which are mentioned here we have no particulars: they must have endured a long time; and have been, at least in general, successful.

Verse 48. *Smote the Amalekites.*] This war is mentioned in the following chapter.

Verse 49. *Now the sons of Saul.*] We do not find Ishboeth here. Calmet says, it was "because he was too young, and did not go with him to the war; for he mentions only those who were with him." Why then mention his daughters and his wife? Did they go with him to the war?

Verse 52. *When Saul saw any strong man.*] This was very politic. He thus continued to recruit his army with strong and effective men.

On verse 46, I have referred to an instructive fable, entitled, "*The Fatal Effects of Precipitation,*" from the Ayar Danuah of Abul Fuzl. It is as follows:

"A hermit, after long experience of the uncomfortableness of a solitary life, had a mind to become a husband, and consulted on the occasion a person well acquainted with that state.

"His friend told him the resolution was judicious, there being many advantages resulting from matrimony. That it subdued unlawful desires, which are continually obstructing themselves upon the imagination in a state of celibacy: moreover, that justice requires us to perpetuate in our posterity those blessings which we have received from our ancestors; besides, that a virtuous woman is the ornament of a man's house, and the comfort of his life. But, says he, be careful in making your choice.

"The hermit asked him of what condition she should be? He replied, 'Take the daughter of a religious, friendly man, whom you may make your confidant upon all occasions. But have nothing to say with three kinds of women: a widow, if she is always extolling her deceased husband; neither a woman whose relations have conferred favours upon you; nor one who, whenever she

Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua; and the names of his two daughters were these; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

51 And Kish was the father of Saul; and Ner, the father of Abner, was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

u Or, wrought mightily.—v Ch. 15. 3, 7.—w Ch. 31. 2. 1 Chron. 8. 33.
x Heb. Abner.—y Ch. 9. 1.—z Ch. 8. 11.

sees you, speaks in a faint tone, and affects a delicate languid air."

"He thanked his friend for imparting so much of his experience in the ways of women; and begged he would farther instruct him in regard to what age was most eligible. His friend answering, said, 'Make choice of a young girl; for the company of an old woman sickens and debilitates a man. The sages say, there are the fairest prospects of happiness and safety with women from fourteen to twenty years of age; from twenty to thirty, they are peaceable and quick; from thirty to forty they covet children and wealth; from forty to fifty they are ambitious of fame, and are full of tricks and hypocrisy: but a wife turned of fifty is the plague of a man's life, and the destruction of his reputation and fortune.' The hermit then made inquiry as to her person. Says the friend, 'The most valuable properties in a wife are virtue and good nature; so that she who possesses not these qualities, (though beautiful as an angel,) will prove a curse for life. But a woman of a good disposition, be she ever so ugly, is an inestimable treasure.'

"To shorten the story—the hermit, after a long search, had the good fortune to marry a girl well connected, and of an amiable turn of mind.

"He was then impatient to have children; but, seeing no appearance of his hopes being fulfilled, he incessantly prayed God to bestow upon him a son. At length his wife became pregnant; the hermit, filled with delight, was always talking about his son. One day, says he to his wife, 'I now hope we shall soon have a sweet, beautiful boy, and I will give him a suitable name. I shall take great pleasure in labouring to furnish means for his education; and I will teach him so to tread in the paths of righteousness, that he shall become a guide to the faithful.'

"At length his wife was delivered of a fine boy; he returned thanks to God, and made grateful offerings. Day and night was he about the cradle; so that his whole time was spent in nursing.

"One day the mother, upon going to the bath, committed the infant to the father's care, entreating him not to stir from the cradle till she came back.

"The wife was hardly departed before the king who then reigned sent for the husband. Since it was impossible to delay obeying the royal summons, he went to court, after having entrusted the child to the care of a favourite mongoose,* which had been bred up in the family. No sooner was he out of sight than a large snake made his appearance, and was crawling toward the cradle: when the mongoose saw the child's life in danger, he instantly seized the snake by the back of the neck, and destroyed it. Soon after, when the hermit returned from court, the mongoose, who had been wallowing in the snake's blood, conscious of the good he had done, ran out to meet his master. The master, seeing the mongoose stained with blood, imagined he had killed the child: and, without making any farther reflection or inquiry, struck the poor little faithful animal such a blow with his stick, that he instantly expired. When he came into the house, and saw the child safe, and the snake dead by the side of the cradle, he smote his breast for grief, accusing himself of rashness and ingratitude toward the mongoose. While he was uttering these

*The mongoose of Oriental writers, is the *viverra* (Ansonson of Linnæus: it is a very beautiful animal, about the size of a small cat, of a gray or ash colour, longish stiff hair, with a fine down underneath; a sharp pointed nose, exceedingly bright eyes, and long sharp teeth. It is the inveterate foe of serpents of all kinds: is domesticated in India, and kills rats, mice, and snakes of every kind. It is very faithful, and very affectionate. I had one of these beautiful animals that used to attend me in my study; leap on my knee while engaged at my table; and sleep there for two hours at a time. This faithful and affectionate creature died of a regular consumption, not being able to bear the winter's cold of our climate.—A. C.

CHAPTER XV.

Samuel sends Saul to destroy the Amalekites, and all their substance, 1-3. Saul collects an immense army, and comes against their city, 1, 5. He desires the Kenites to remove from among the Amalekites, 6. He smites the Amalekites, and takes their king Agag, prisoner, and saves the best of the spoil, 7-9. The Lord is displeas'd, and sends Samuel to reprove him, 10, 11. The conversation between Samuel and Saul; in which the latter endeavours to justify his conduct, 12-23. He is convinc'd that he has done wrong, and asks pardon, 21-23. Samuel causes Agag to be slain; for which he assigns the reasons, 24-25.

An. Exod. lxx.
412.
Anno ante
1. Olymp. 363.

SAMUEL also said unto Saul, **THE LORD** sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and sucking, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul said unto the Kenites, Go,

a Chap. 9. 16-b Exod. 17. 8, 14. Numbers 24. 20. Deut. 25. 17, 18. 19-c Lev. 27. 29. 29. Josias. 6. 17. 21. -d Or, fought. -e Numbers 24. 21. Judges 1. 16. & 4. 11. -f Genesis 18. 25. & 19. 12. 14. Rev. 18. 4. -g Exod. 18. 10, 19. Numbers 10. 59. 32.

woful lamentations, in comes his wife: who having learned the cause of his distress, blames him for his want of reflection. He confesses his indiscretion; but begs her not to add reproaches to his distress, as reproof could now avail nothing. 'True,' says she, 'advice can be of no service in the present instance; but I want to rouse your mind to reflection, that you may reap instruction from your misfortunes. Shame and repentance are the sure consequences of precipitation and want of reflection; which is well exemplified in the story of the king and the hawk.'

"I have heard that a king of Persia had a favourite hawk. Being one day on a hunting party, with his hawk upon his hand, a deer started up before him; he let the hawk fly, and followed it with great eagerness, till at length the deer was taken. The courtiers were all left behind in the chase. The king, being thirsty, rode about in quest of water, till, having reached the foot of a mountain, he discovered some water trickling down in drops from the rock. He took a little cup out of his quiver, and held it to catch the water. Just when the cup was filled, and he was going to drink, the hawk shook his pinions, and over-set the cup. The king was vexed at the accident, and again applied the cup to the hole in the rock: when the cup was replenished, and he was lifting it to his mouth, the hawk clapped his wings and threw it down: at which the king was so enraged that he flung the bird with such force against the ground that he killed it.

"At this time the table-decker came up: he took a napkin out of his budget, wiped the cup, and was going to give the king some water to drink. The king said he had a great inclination to taste the pure water that distilled through the rock: but not having patience to wait for its being collected by drops, he ordered the table-decker to go to the top of the mountain and fill the cup at the fountain head.

"The table-decker having reached the top of the mountain, saw a large dragon lying dead at the spring; and his poisonous foam, mixing with the water, fell in drops through the rock. He descended, related the fact to the king, and presented him with a cup of cold water out of his flagon.

"When the king lifted the cup to his lips, the tears gushed from his eyes. He then related to the table-decker the adventure of the hawk; made many reflections upon the destructive consequences of precipitancy and thoughtlessness: and, during the remainder of his life, the arrow of regret was continually ranking in his breast."

Thus ends the fable on the fatal effects of precipitancy: but, were we to go to real life, we might find numerous effects of this same vice; and still much more fatal. He who acts under the immediate impulse of every passion, without reason or reflection, must act rashly and precipitately. Not only the lower orders of animals, but wives, husbands, children, parents, and friends, have fallen victims to this vice, which brought Saul almost to the point of slaying the greatest man in Israel, and imbruing his hands in his son's blood.

The advice of an ancient philosopher to a Roman emperor, is a good one: "Cæsar, whenever thou art angry, take heed that thou neither say nor do any thing till thou

depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 ¶ It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet

b Chapter 14. 48 - Genesis 21. 11. & 25. 13 - k Genesis 16. 7. - l See 1 Kings 20. 34. 35. &c. - m See Chap. 20. 1. - n Ver. 3. 15. - o Or, of the second sort. - p Ver. 35. Gen. 6. 6, 7. 2 Sam. 24. 16. - q Josh. 22. 16. 1 Kings 9. 6. - r Ch. 13. 13. Ver. 3. & Ver. 35. Ch. 16. 1.

have distinctly repeated to thyself the twenty-four letters of the alphabet." Reader, if thou have no higher a corrective, use this. Do nothing rashly; remember, the eye of God is ever upon thee: a man, in an unguarded moment, may do what may bring himself to an untimely end.

NOTES ON CHAPTER XV.

Verse 1. *The LORD sent me to anoint thee*] This gave him a right to say what immediately follows.

Verse 2. *I remember that which Amalek did*] The Amalekites were a people of Arabia Petraea, who had occupied a tract of country on the frontiers of Egypt and Palestine. They had acted with great cruelty toward the Israelites on their coming out of Egypt. See Numb. xvii. 8, &c. and the notes there.

They came upon them when they were faint and weary, and smote the hindmost of the people—those who were too weak to keep up with the rest. See Deut. xxv. 18. And God then purposed that Amalek, as a nation, should be blotted out from under heaven: which purpose was now fulfilled by Saul upward of four hundred years afterward!

Verse 3. *Slay both man and woman*] Nothing could justify such an exterminating decree but the absolute authority of God. This was given; and all the reasons of it we do not know; but this we know well, the Judge of all the earth doth right. This war was not for plunder; for God commanded that all the property, as well as all the people, should be destroyed.

Verse 4. *Two hundred thousand—and ten thousand*] The Septuagint in the London Polyglot, have FOUR HUNDRED thousand companies of Israel, and THIRTY thousand companies of Judah. The Codex Alexandrinus has TEN thousand of each. The Complutensian Polyglot has TWO HUNDRED thousand companies of Israel, and TEN thousand of Judah. And Josephus has FOUR HUNDRED thousand of Israel, and THIRTY thousand of Judah. All the other versions are the same with the Hebrew text; and there is no difference in the MSS.

Verse 5. *Saul came to a city of Amalek*] I believe the original should be translated, *And Saul came to the city Amalek*: their capital being called by the name of their tribe.

Verse 6. *Said unto the Kenites*] The Kenites were an ancient people. Jethro, the father-in-law of Moses, was a Kenite. Jobab his son, (if the same person be not meant,) was guide to the Hebrews through the wilderness. They had a portion of the promised land, near to the city Arad. See Judg. i. 16. And for more particulars concerning them and the Amalekites, see the notes on Numb. xxiv. 20, 21.

Verse 7. *From Havilah—to Shur*] From Pelusium in Egypt, unto the Red sea. Josephus. But Havilah lay eastward from the Red sea: the Amalekites lay between this and the way to Egypt toward Shur.

Verse 11. *It repenteth me that I have set up Saul*] That is, I placed him on the throne; I intended, if he had been obedient, to have established his kingdom. He has been disobedient; I change my purpose, and the kingdom shall not be established in his family. This is what is meant by God's repenting: changing a purpose according to conditions already laid down, or mentally purposed.

until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

CHAPTER XVI.

Samuel is sent from Ramah to Bethlehem, to anoint David, 1-13. The Spirit of the Lord departs from Saul, and an evil spirit comes upon him, 14. His servants exhort him to get a skilful harper to play before him, 16. He is pleased with the counsel, and desires them to find such a person, 17. They recommend David, 18. He is sent for, comes, plays before Saul, and finds favour in his sight, 19-23.

A. M. 2911.
B. C. 1063.
AN D THE LORD said unto Samuel, "How long wilt thou mourn for Saul, seeing, 'I have rejected him from reigning over Israel? ' Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for ' I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take a heifer with thee, and say, ' I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and ' I will show thee what thou shalt do: and ' thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, ' Comest thou here peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: ' sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and ' said, Surely the LORD's anointed is before him.

Ver. 11. Ch. 16. 1-1. Ver. 11-a Ch. 15. 22-4 Ch. 9. 16. 2 Kings 9. 1-x. Psa. 78. 70. & 90. 19. 20. Acta 13. 22-4 Heb. in thine hand-2 Ch. 8. 12. & 20. 29-a Exod. 4. 12-b Ch. 8. 16-c Ch. 21. 1-d Heb. meeting. e 1 Kings 2. 12. 2 Kings 2. 12. 2 Kings 9. 22-4 Exod. 19. 10. 14-g Ch. 17. 12 called Bethle. 1 Chron. 27. 18-h 1 Kings 12. 26-i Psa. 147. 10. 11-lk Lam. 55. 8-3 2 Cor. 10. 7-m Heb. eyes-n 1 Kings 9. 39. 1 Chron. 28. 9. Psa. 7. 9. Jer. 11. 20. & 17. 10.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: ' for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all thy children? And he said, ' There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, ' Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

& 20. 12 Acta 1. 24-o Ch. 17. 13-p Ch. 17. 18-q Shammael, 2 Sam. 13. 3. Shimeon. 1 Chron. 2. 13-r Ch. 17. 12-2 Sam. 7. 8. Psa. 78. 70-4 Heb. round-o Ch. 17. 42 Cant. 5. 10-u Heb. fair of eyes-v So Ch. 8. 17-x Ch. 10. 1. Psa. 98. 20. 21. 22-y Num. 27. 18. 18. 13-z Kings 9. 22-4 Exod. 19. 10. 14-g Ch. 17. 12 called Bethle. 1 Chron. 27. 18-h 1 Kings 12. 26-i Psa. 147. 10. 11-lk Lam. 55. 8-3 2 Cor. 10. 7-m Heb. eyes-n 1 Kings 9. 39. 1 Chron. 28. 9. Psa. 7. 9. Jer. 11. 20. & 17. 10.

did here, he did in his magisterial capacity: and, 2. It is not likely he did it by his own sword, but by that of an executioner. What kings, magistrates, and generals, do in an official way by their subjects, servants, or soldiers, they are said to do themselves: *qui facit per alterum, facit per se.*

Verse 35. *And Samuel came no more to see Saul*] But we read, chap. xix. 22-24. that Saul went to see Samuel at Naioth; but this does not affect what is said here. From this time Samuel had no connexion with Saul; he never more acknowledged him as king: he mourned and prayed for him; and continued to perform his prophetic functions at Ramah, and at Naioth, superintending the school of the prophets in that place.

NOTES ON CHAPTER XVI.

Verse 1. *Fill thine horn with oil*] Horns appear to have been the ancient drinking vessels of all nations; and we may suppose that most persons, who had to travel much, always carried one with them, for the purpose of taking up water from the fountains to quench their thirst. Such a horn had Samuel; and, on this occasion, he was commanded to fill it with oil, for the purpose of consecrating a king over Israel, from among the sons of Jesse.

Verse 2. *Take a heifer with thee, and say, I am come to sacrifice*] This was strictly true; Samuel did offer a sacrifice: and it does not appear that he could have done the work which God designed, unless he had offered this sacrifice, and called the elders of the people together, and thus collected Jesse's sons. But he did not tell the principal design of his coming; had he done so, it would have produced evil and no good: and, though no man, in any circumstances, should ever tell a lie; yet in all circumstances, he is not obliged to tell the whole truth; though in every circumstance he must tell nothing but the truth; and, in every case, so tell that truth that the hearer shall not believe a lie by it.

Verse 3. *Call Jesse to the sacrifice*] The common custom was, after the blood of the victim had been poured out to God, and the fat burnt, to feast on the flesh of the sacrifice. This appears to have been the case in all, except in the whole burnt-offering; this was entirely consumed.

Verse 4. *The elders of the town trembled at his coming*] They knew he was a prophet of the Lord; and they were afraid that he was now come to denounce some judgments of the Most High against their city.

Verse 5. *Sanctify yourselves*] Change your clothes, and wash your bodies in pure water; and prepare your minds,

by meditation, reflection, and prayer; that, being in the spirit of sacrifice, ye may offer acceptably to the Lord.

Verse 7. *Man looketh on the outward appearance*] And it is well he should, and confine his looks to that; for when he pretends to sound the heart, he usurps the prerogative of God.

In what way were these communications made from God to Samuel? It must have been by direct inspirations into his heart. But what a state of holy familiarity does this argue between God and the prophet! I believe Moses himself was not more highly favoured than Samuel.

Verse 10. *Seven of his sons*] This certainly was not done publicly; Samuel, Jesse, and his children, must have been in a private apartment, previously to the public feast on the sacrifice: for Samuel says, ver. 11. *We will not sit down till he (David) is come.*

Verse 12. *He was ruddy*] I believe the word here means red-haired; he had golden locks. Hair of this kind is ever associated with a delicate skin, and florid complexion.

Verse 13. *The Spirit of the LORD came upon David*] God qualified him to be governor of his people; by infusing such graces as wisdom, prudence, counsel, courage, liberality, and magnanimity.

Verse 14. *The Spirit of the LORD departed from Saul*] He was thrown into such a state of mind by the judgments of God, as to be deprived of any regal qualities which he before possessed. God seems to have taken what gifts he had, and given them to David; and then the evil spirit came upon Saul: for what God fills not, the devil will fill.

An evil spirit from the LORD] The evil spirit was either immediately sent from the Lord, or permitted to come. Whether this was a diabolic possession, or a mere mental malady, the learned are not agreed; it seems to have partaken of both. That Saul had fallen into a deep melancholy, there is little doubt: that the devil might work more effectually on such a state of mind, there can be but little question. There is an old proverb, Satan delights to fish in troubled waters; and Saul's situation of mind gave him many advantages.

The theory of Dr. Scheuchzer, in his *Physica Sacra*, on the malady of Saul, is to be very ingenious. It is in substance as follows: Health consists in a moderate tension of the fibres, which permits all the fluids to have an entire freedom of circulation: and to the spirits, that of diffusing themselves through all the limbs: on the contrary, disease consists in tensions of the fibres morbidly weak, or morbidly strong. This latter seems to have been

16 Let our lord now command thy servants, which are ^c before thee, to seek out a man who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall ^d play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in ^e matters, and a comely person, and ^f the Lord is with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, ^g which is with the sheep.

20 And Jesse ^h took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and ⁱ stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when ^j the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

The Philistines gather together against Israel, at Ephes-dammim; and Saul and his men pitch their camp near the valley of Elah, 1.—3. Goliath, of Gath, a gigantic man, whose height was six cubits and a span, defies the armies of Israel, and proposes to end all contests by single combat; his armour is described, 4.—11. Saul and his host are greatly dismayed, 12. David, having been sent by his father with provisions to his brethren in the army, hears the challenge; inquires into all the circumstances; thinks it a reproach to Israel that no man can be found to accept the challenge; is brought before Saul, and proposes to undertake the combat, 13.—22. Saul objects to his youth and inexperience, 23. David shows the grounds on which he undertakes it, 24.—27. Saul arms him with his own armour, but David, feeling that an encumbrance, puts them off, and takes his staff, his sling, and five stones out of the brook, and goes to meet Goliath, 28.—40. The Philistine draws near; despises, defies, and curses him, 41.—44. David returns his defiance, 45.—47. They draw near to each other; and David slings a stone, hits Goliath in the forehead, slays him, and cuts off his head with his own sword, 48.—51. The Philistines hear, and are pursued by the Israelites, 52, 53. David brings the head of the Philistine to Jerusalem, 54. Conversation between Saul and Abner concerning David: who is, in consequence, brought before Saul, 55.—58.

NOW the Philistines ^m gathered together their armies to battle, and were gathered together at ⁿ Shochoh, which ^o belongeth to Judah, and pitched between Shochoh and Azekah, in ^p Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and ^q set the battle in array against the Philistines.

An Exod. Im. 423.
L Olymp. 227.

^a Gen. 41. 46. Ver. 21, 22. 1 Kings 10. 8.—^d Ver. 23. 2 Kings 2. 15.—^e Ch. 17. 22, 24, 25. 35.—^f Or, speech.—^g Ch. 3. 19. & 19. 12, 14.—^h Ver. 11. Ch. 17. 15, 24. ⁱ See Ch. 10. 27. & 17. 15. Gen. 43. 11. Prov. 18. 16.

^k Gen. 41. 46. 1 Kings 10. 8. Prov. 22. 29.—^l Ver. 14, 16.—^m Ch. 13. 5.—ⁿ Josh. 15. 35. 2 Chron. 28. 19.—^o Or, the coast of Dammim, called Paddammim, 1 Chron. 11. 13.—^p Heb. ranged the batts.

the case of Saul: and as the undulations of the air, which convey sound, communicate themselves to and through the most solid bodies; it is easy to suppose that, by the modulations of music, all the fibres of his body, which were under the influence of their morbidly increased tension, might be so relaxed as to be brought back into their natural state, and thus permit the re-establishment of a free and gentle circulation of the fluids, and consequently of the animal spirits; and thus induce calmness and tranquillity of mind. I believe this theory to be correct; and I should find no difficulty to amplify and to illustrate the subject. Even a skilful playing upon the harp was one means to bring a disordered state of the nervous and fibrous system into a capacity of affording such uninterrupted tranquillity to the mind as to render it capable of receiving the prophetic influence: see the case of Elisha, 2 Kings iii. 14, 15. It has been said—

"Music has charms to sooth the savage breast."

This has been literally proved:—A musician was brought to play on his instrument while they were feeding a *savage lion* in the tower of London; the beast immediately left his food, came toward the grating of his den, and began to move in such a way as to show himself affected by the music. The musician ceased, and the lion returned to his food; he recommenced, and the lion left off his prey, and was so affected as to seem by his motions, to dance with delight. This was repeatedly tried, and the effects were still the same.

Verse 13. *I have seen a son of Jesse*] Dr. Warburton supposes the story is anticipated from ver. 14 to 23; and that the true chronology of this part of David's life is the following:—1. David is anointed by Samuel.—2. Carries provisions to his brethren in the army.—3. Fights with and kills Goliath.—4. Is received into the king's court.—5. Contracts a friendship with Jonathan.—6. Incurs Saul's jealousy.—7. Retires to his father's house.—8. Is, after some time, sent for by Saul, to sooth his melancholy with his harp.—9. Again excites Saul's jealousy; who endeavours to smite him with his javelin. This anticipation between the 14th and 23d verse, comes in, in the order of time, between verses 9 and 10 of chap. xviii. where the breach is apparent.

Verse 20. *Took an ass laden with bread*] He must send a present to Saul to introduce his son; and this was probably the best he had. Dr. Warburton pleads still farther on the propriety of his rectification of the chronology in this place. David had at this time vanquished the Philistine; was become a favourite with the people; had excited Saul's jealousy; and retired to shun its bad effects. In the interim, Saul was seized with the disorder in question; and is recommended by his servants to try the effects of music. They were acquainted with David's skill on the harp, and likewise with Saul's bad disposition toward him: the point was delicate, it required to be managed with address; and therefore they recommended David in this artful manner. "As you must have one constantly in attendance, both in court, and on your military expeditions, to be always at hand on occasion, the son of Jesse will

become both stations well: he will strengthen your camp, and adorn your court; for he is a tried soldier, and of a graceful presence. You have nothing to fear from his ambition; for you saw with what prudence he went into voluntary banishment, when his popularity had incurred your displeasure?" Accordingly, Saul is prevailed on; David is sent for, and succeeds with his music: this dissipates all former umbrage; and, as one who is ever to be in attendance, he is made *Saul's armour-bearer*. This sunshine still continued, till his great successes awakened Saul's jealousy afresh; and then the lifted javelin was to strike off all obligations. Thus we see what light is thrown upon the whole history, by the supposition of an anticipation in the latter part of this chapter; an anticipation the most natural, proper, and necessary, for the purpose of the historian. Thus reasons Bishop Warburton; and with very considerable plausibility, though the intelligent reader may still have his doubts.

Verse 23. *The evil spirit from God*] The word *evil* is not in the common Hebrew text; but it is in the *Vulgate*, *Septuagint*, *Targum*, *Syriac*, and *Arabic*; and in *eight* of *Kennicott's* and *De Rossi's* MSS., which present the text thus, יָרַח רַחֵם אֱלֹהִים רַחֵם, Spiritus Domini malus, the evil spirit of God. The *Septuagint* leave out *Evil*, of God, and have πνευμα τονον, the evil spirit. The *Targum* says, The evil spirit from before the Lord; and the *Arabic* has it, The evil spirit by the permission of God: this is at least the sense.

And the evil spirit departed from him] The *Targum* says, And the evil spirit ascended up from off him. This considers the malady of Saul to be more than a natural disease.

There are several difficulties in this chapter: those of the *chronology* are pretty well cleared, in the opinion of some, by the observations of Bishop Warburton; but there is still something more to be done, to make this point entirely satisfactory. Saul's *evil spirit*, and the influence of *music* upon it, are not easily accounted for. I have considered his malady to be of a mixed kind, *natural* and *diabolical*: there is too much of *apparent nature* in it to permit us to believe it was all *spiritual*; and there is too much of *apparent supernatural* influence, to suffer us to believe that it was all *natural*.

NOTES ON CHAPTER XVII.

Verse 1. *Now the Philistines gathered together*] Calmet thinks that this war happened eight years after the anointing of David; and ten or twelve years after the war with the Amalekites. We have already seen that there was war between Saul and the Philistines all his days. See chap. xiv. 62.

Shochoh and Azekah] Places which lay to the south of Jerusalem, and to the west of Beth-lehem; about five leagues from the former. Ephes-dammim was somewhere in the vicinity; but it is not known where. See *Calmet*.

Verse 2. *The valley of Elah*] Some translate this the turpentine valley, or the valley of the terebinth trees; and others, the valley of oaks. The situation of this valley is well known.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

5 And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and we serve us.

q 2 Sam. 21. 19.—Josh. 11. 22.—Heb. clothed.

t Or, gorged.—2 Sam. 21. 19.—Ch. 8. 17.—Ch. 11. 1.

Verse 3. The Philistines stood on a mountain] These were two eminences, or hills, from which they could see and talk with each other.

Verse 4. There went out a champion] Our word champion comes from *campus*, the field; *Campio est enim ille qui pugnat in campo, hoc est, in castris*; Champion is he, properly, who fights in the field; i. e. in camps. A man well skilled in arms, strong, brave, and patriotic.

But is this the meaning of the original *ישׁוּר הַבְּתִים* *ish ha-betim*; a middle man, the man between two: that is, as here, the man who undertakes to settle the disputes between two armies or nations. So our ancient champions settled disputes between contending parties, by what was termed *camp-fight*: hence the *campio*, or *champion*. The versions know not well what to make of this man. The Vulgate calls him *vir spurius, a bastard*; the Septuagint, *αυρη δευταρος, a strong or powerful man*; the Targum, *גבר מבינין, gabra mibbeyneynon*, "a man from between them;" the Arabic, *رجل جبار, rijil jibar*, "a great or gigantic man;" the Syriac is the same; and Josephus terms him *αυρη μαχητικος, an immensely great man*. The Vulgate has given him the notation of *spurius, or bastard*, because it considered the original as expressing a son of two: i. e. a man whose parents were unknown. Among all these, I consider our word *champion*, as explained above, the best and most appropriate to the original terms.

Whose height was six cubits and a span.] The word cubit signifies the length from *cubitus*, the elbow, to the top of the middle finger, which is generally rated at one foot six inches. The span is the distance from the top of the middle finger to the end of the thumb, when extended as far as they can stretch on a plain; this is ordinarily nine inches. Were we sure that these were the measures, and their extent, which are intended in the original words, we could easily ascertain the height of this Philistine: it would then be nine feet nine inches; which is a tremendous height for a man.

But the versions are not all agreed in his height. The Septuagint read *τεσσαρακοντα και οκτωβητας, four cubits and a span*; and Josephus reads the same. It is necessary, however, to observe, that the Septuagint, in the *Codex Alexandrinus*, read with the Hebrew text. But what was the length of the ancient cubit? This has been variously computed; eighteen inches, twenty inches and a half, and twenty-one inches. If we take the first measurement, he was nine feet nine; if the second, and read palm instead of span, with the Vulgate and others, he was ten feet seven inches and a half; if we take the last, which is the estimate of Grævius, with the span, he was eleven feet three inches; or, if we go to the exactest measurement, as laid down in Bishop Cumberland's tables, where he computes the cubit at 21.838 inches, the span at 10.944 inches, and the palm at 3.684 inches, then the six cubits and the span will make exactly 11 feet 10.272 inches. If we take the palm instead of the span, then the height will be 11 feet 3.012 inches. But I still think that the nine feet nine inches is the most reasonable.

Verse 5. He was armed with a coat of mail] The words in the original *שיריון קשקשים* *shirion kaskasim*, means a coat of mail, formed of plates of brass, overlapping each other like the scales of a fish, or tiles of a house. This is the true notion of the original terms.

With thin plates of brass or iron, overlapping each other, were the ancient coats of mail formed in different countries: many formed in this way may be now seen in the Tower of London.

The weight—five thousand shekels] Following Bishop Cumberland's tables, and rating the shekel at two hundred and nineteen grains, and the Roman ounce at four hundred and thirty-eight grains, we find that Goliath's coat of mail, weighing five thousand shekels, was exactly one hundred and fifty-five pounds four ounces, avoird-

pois. A vast weight for a coat of mail; but not at all out of proportion to the man.

Verse 6. Greaves of brass upon his legs] This species of armour may be seen on many ancient monuments. It was a plate of brass, (though perhaps sometimes formed of lamina, or plates like the mail,) which covered the shin, or forepart of the leg, from the knee down to the instep; and was buckled with straps behind the leg. From ancient monuments we find that it was commonly worn only on one leg. VEGETIUS, *de Re Militari*, says, "*Pedites Scutati etiam ferreas oreas in dextris cruribus cogeantur accipere.*" The foot soldiers, called *Scutati*, from their particular species of shield, were obliged to use iron greaves on their right legs. One of these may be seen in the monument of the gladiator, *Bulo*, in *Mont-faucon*; and another in the Mosaic pavement at *Bognor*, in *Surrey*.

A target of brass between his shoulders.] When not actually engaged, soldiers threw their shields behind their back; so that they appeared to rest or hang between the shoulders.

There are different opinions concerning this piece of armour; called here *קידון kiddon*. Some think it was a covering for the shoulders; others, that it was a jarelin, or dart; others, that it was a lance; some, a club; and others, a sword. It is certainly distinguished from the shield, ver. 41. and is translated a spear, *Josh. viii. 18*.

Verse 7. The staff of his spear was like a weaver's beam] Either like that on which the warp is rolled, or that on which the cloth is rolled. We know not how thick this was, because there were several sorts of looms; and the sizes of the beams very dissimilar. Our woollen, linen, cotton, and silk looms, are all different in the size of their beams. And I have seen several that I should not suppose too thick, though they might be too short, for Goliath's spear.

His spear's head weighed six hundred shekels of iron] That is, his spear's head was of iron, and it weighed six hundred shekels: this, according to the former computation, would amount to eighteen pounds twelve ounces.

And one bearing a shield] *החן* *ha-tannah*, from *טן tsan*, pointed or penetrating, if it do not mean some kind of a lance, must mean a shield, with what is called the *umbo*, a sharp protuberance in the middle; with which they could as effectually annoy their enemies as defend themselves. Many of the old Highland targets were made with a projecting dagger in the centre. Taking the proportions of things unknown to those known, the armour of Goliath is supposed to have weighed not less than two hundred and seventy-two pounds thirteen ounces! Plutarch informs us, that the ordinary weight of a soldier's panoply, or complete armour, was one talent, or sixty pounds; and that one Alcimus, in the army of Demetrius, was considered as a prodigy, because his panoply weighed two talents, or one hundred and twenty pounds.

Verse 8. I a Philistine] The Targum adds much to this speech. This is the substance: "I am Goliath the Philistine, of Gath, who killed the two sons of Eli, Hophni and Phinehas, the priests; and led into captivity the ark of the covenant of Jehovah, and placed it in the temple of Dagon, my god; and it remained in the cities of the Philistines seven months. Also, in all our battles I have gone at the head of the army; and we conquered and cut down men, and laid them as low as the dust of the earth; and to this day the Philistines have not granted me the honour of being chief of a thousand men. And ye, men of Israel, what noble exploit has Saul the son of Kish, of Gibeah, done, that ye should have made him king over you? If he be a hero, let him come down himself and fight with me; but if he be a weak or cowardly man, then choose you out a man that he may come down to me."

10 And the Philistine said, I * defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David was the son of that Ephraimite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Phi-

listines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? Is there not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

x Ver. 26. 2 Sam. 21. 21.—y Verse 53. Ruth 4. 22. Ch. 16. 1, 19.—z Gen. 35. 19. Ch. 16. 19. 11. See 1 Chron. 2. 13, 14, 15.—b Ch. 16. 6, 8, 9. 1 Chron. 2. 13.—c Ch. 15. 19.—d This clause of milk—e Heb. captain of a thousand.—f Gen. 37. 14. g Or, place of the carriage. Chap. 26. 5.—h Or, battle array, or, place of fight. i Heb. the vessels from upon him.

k Heb. asked his brethren of peace, as Judges 18. 15.—l Verse 8.—m Heb. from his face.—n Joshua 15. 16.—o Chap. 11. 2.—p Chap. 14. 6.—q Verse 10.—r Deut. 5. 29.—s Verse 23.—t Gen. 37. 4, 8, 11. Matt. 10. 36.—u Verse 17.—v Verse 28, 27. w Heb. sword.—x Heb. took him.—y Deut. 20. 1, 2.—z Chap. 16. 12.—a See Num. 13. 31. Deut. 9. 2.—b Or, kid.

Verse 9. Then will we be your servants] Of this stipulation we hear nothing farther.

Verse 10. I defy the armies of Israel; for none dared to fight him.

Verse 11. Saul and all Israel—were dismayed] They saw no man able to accept the challenge.

Verse 12.—The 12th verse, to the 31st inclusive, are wanting in the Septuagint; as also the 41st verse; and from the 54th to the end; with the five first verses of chap. xviii. and the 9th, 10th, 11th, 17th, 18th, and 19th, of the same.

All these parts are found in the Codex Alexandrinus: but it appears that the MS. from which the Codex Alexandrinus was copied had them not. See observations at the end of this chapter. Dr. Kennicott has rendered it very probable that these portions are not a genuine part of the text.

Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the eleventh verse in connexion with the thirty-second, leave out the forty-first, and connect the fifty-fourth with the sixth of chap. xviii. and he will be perfectly convinced that there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess that where every one else has failed, I have no hope of succeeding: I must, therefore, leave all farther attempts to justify the chronology; and refer to those who have written for and against the genuineness of this part of the common Hebrew text. At the end of the chapter I shall introduce some extracts from Kennicott and Pil-

kington; and leave the whole with the unprejudiced and discerning reader.

Verse 13. Carry these ten cheeses] Cheeses of milk, says the margin. In the East they do not make what we call cheese: they press the milk but slightly; and carry it in rush baskets. It is highly salted, and little different from curds.

Verse 19. Fighting with the Philistines.] See at the end of the chapter.

Verse 29. Is there not a cause?] halo daber hu. I believe the meaning is what several of the versions express: I have spoken but a word; and should a man be made an offender for a word?

Verse 32. And David said?] This properly connects with verse the eleventh.—Thou art but a youth; supposed to be about twenty-two or twenty-three years of age.

Verse 34. Thy servant kept his father's sheep] He found it necessary to give Saul the reasons why he undertook this combat; and why he expected to be victorious. 1. I have courage to undertake it, and strength to perform it. 2. Both have been tried in a very signal manner. 1. A lion came upon my flock, and seized a lamb; I ran after him, he attacked me, I seized hold of him by his shaggy locks, smote and slew him, and delivered the lamb. 2. A bear came in the same way, and I attacked and slew him. 3. This, with whom I am to fight, is a Philistine, an uncircumcised man; one who is an enemy to God; God, therefore, will not be on his side. On that ground I have nothing to fear. 4. He has defied the armies of the Lord; and has, in effect, defied Jehovah himself: therefore, the battle is the Lord's; and he will stand by me. 5. I have a perfect confidence in his protection and defence; for they that trust in him shall never be confounded. 6. I conclude, therefore, that the Lord, who delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine.

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, "The Lord, that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and ^d the Lord be with thee.

38 ¶ And Saul ^a armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he ^b disdained him: for he was but a youth, and ^c ruddy, and of a fair countenance.

43 And the Philistine said unto David, "Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: ^m but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast ⁿ defied.

46 This day will the Lord ^o deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give ^p the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; ^q that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord ^r saveth not with the sword and spear: for ^s the battle is the Lord's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So ^t David prevailed over the Philistine

^a Psa. 13, 16, 17, & 63, 7, & 77, 11, 2 Cor. 1, 10, 2 Tim. 4, 17, 18.—^b Ch. 20, 13, 1 Chron. 22, 11, 16.—^c Heb. clothed David with his clothes.—^d Or, valley.—^e Heb. sword.—^f Psa. 123, 4, 5, 1 Cor. 1, 27, 28.—^g Ch. 16, 12.—^h Ch. 21, 11, 2 Sam. 3, 8, & 9, 8, & 16, 9, 2 Kings 9, 13.—ⁱ 1 Kings 20, 10, 11.—^j 2 Sam. 22, 33, 35, Psa. 124.

^k & 123, 1, 2 Cor. 10, 4, Heb. 11, 33, 34.—^l Ver. 10.—^m Heb. shut thee up.—ⁿ Psa. 22, 26.—^o Josh. 4, 24, 1 Kings 8, 43, & 18, 36, 2 Kings 19, 19, Isai. 62, 10.—^p Psa. 44, 6, 7, Hos. 1, 7, Zech. 4, 6.—^q 2 Chron. 20, 15.—^r Chapter 21, 9, Eccles. 47, & 1 Mac. 4, 30. See Judges 3, 31, & 15, 15, Ch. 23, 21.

Verse 35.—The slaying of the lion and the bear, mentioned here, must have taken place at two different times: perhaps the verse should be read thus—*I went out after him, (the lion), and smote him, &c.* And when he, (the bear) rose up against me, I caught him by the beard, and slew him.

Verse 37. *Go, and the Lord be with thee.*] Saul saw that these were reasonable grounds of confidence; and, therefore, wished him success.

Verse 38. *Saul armed David*] He knew that, although the battle was the Lord's, yet prudent means should be used to secure success.

Verse 39. *I cannot go with these*] In ancient times, it required considerable exercise and training to make a man expert in the use of such heavy armour: armour which, in the present day, scarcely a man is to be found who is able to carry; and so it must have been then, until that practice, which arises from frequent use, had made the proprietor perfect. *I have not proved them*, says David: I am wholly unaccustomed to such armour, and it would be an incumbrance to me.

Verse 40. *He took his staff*] What would we call his crook.

Five smooth stones] Had they been rough, or angular—1. They would not have passed easily through the air; and their asperities would, in the course of their passage, have given them a false direction. 2. Had they not been smooth, they could not have been readily despatched from the sling.

A shepherd's bag] That in which he generally carried his provisions, while keeping the sheep in the open country.

And his sling] The sling, both among the Greeks and Hebrews, has been a most powerful offensive weapon. See what has been said on Judg. xx. 16. It is composed of two strings, and a leathern strap: the strap is in the middle, and is the place where the stone or bullet lies. The string, on the right end of the strap, is firmly fastened to the hand: that on the left, is held between the thumb and middle joint of the fore-finger. It is then whirled two or three times round the head; and, when discharged, the finger and thumb let go their hold of the left end string. The velocity and force of the sling are in proportion to the distance of the strap, where the bullet lies, from the shoulder joint. Hence the ancient *Baleares*, or inhabitants of *Majorca* and *Minorca*, are said to have had three slings of different lengths: the longest they used when the enemy was at the greatest distance; the middle one, on their nearer approach; and the shortest, when they came into the ordinary fighting distance in the field. The shortest is the most certain, though not the most powerful. The *Balearians* are said to have had one of their slings con-

stantly bound about their head; to have used the second as a girdle; and to have carried the third always in their hand. See Diop. Sic. lib. v. chap. 18. page 286. Edit. Bipont.

In the use of the sling, it requires much practice to hit the mark; but, when once this dexterity is acquired, the sling is nearly as fatal as the musket or bow. See on ver. 49. David was evidently an expert marksman: and his sling gave him greatly the advantage over Goliath: an advantage of which the giant does not seem to have been aware. He could hit him within any speaking distance: if he missed once, he had as many chances as he had stones; and, after all, being unencumbered with armour, young and athletic, he could have saved his life by flight. Against him the Philistine could do but little, except in close fight: it is true, he appears to have had a javelin, or missile spear; see on ver. 6: but David took care to prevent the use of all such weapons, by giving him the first blow.

Verse 41. *The man that bare the shield*] See on ver. 7.

Verse 42. *He disdained him*] He held him in contempt: he saw that he was young; and, from his ruddy complexion, supposed him to be effeminate.

Verse 43. *Am I dog, that thou comest to me with staves?* It is very likely that Goliath did not perceive the sling, which David might have kept coiled up within his hand.

Cursed David by his gods.] Prayed his gods to curse him. This long parley between David and Goliath is quite in the style of those times. Homer's heroes have generally an altercation before they engage; and sometimes enter into geographical and genealogical discussions; and vaunt and scold most contemptibly.

Verse 44. *Come to me, and I will give thee flesh*] He intended, as soon as he could lay hold on him, to pull him to pieces.

Verse 45. *Thou comest to me with a sword*] I come to thee with the name (שם) of Jehovah of hosts; the God of the armies of Israel. What Goliath expected from his arms, David expected from the ineffable name.

Verse 46. *This day will the Lord deliver thee into mine hand*] This was a direct and circumstantial prophecy of what did take place.

Verse 47. *For the battle is the Lord's*] It is the Lord's war: you are fighting against him and his religion, as the champion of your party. I am fighting for God, as the champion of his cause.

Verse 48. *The Philistine arose*] This was an end of the parley: the Philistine came forward to meet David: and David, on his part, ran forward to meet the Philistine.

Verse 49. *Smote the Philistine in his forehead*] Ex-

with a sling and with a stone, and smote the Philistine, and slew him: but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Sha-araim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

u Heb. 11. 34.—v Josh. 15. 96.—w See Ch. 16. 21, 22.

x Verse 54.—y Verse 12.

cept his face, Goliath was every where covered over with strong armour. Either he had no beaver to his helmet; or it was lifted up, so as to expose his forehead: but it does not appear that the ancient helmets had any covering for the face. The Septuagint, however, suppose that the stone passed through the helmet, and sunk into his forehead—Και διέβη ὁ λίθος δια τῆς περικεφαλίας εἰς τὸ μετώπῳν αὐτοῦ, "and the stone passed through his helmet, and sunk in his scull." To some this has appeared perfectly improbable: but we are assured, by ancient writers, that scarcely any thing could resist the force of the sling.

Diodorus Siculus, lib. v. c. 18. p. 287. Edit. Bipont, says, "The Balleares, in time of war, sling greater stones than any other people; and, with such force, that they seem as if projected from a catapult." Διο καὶ κατὰ τὰς τευχοναχίας ἐν ταῖς προσβολαῖς τυπτοῦντες τοὺς προ τῶν σφαλῶν ἐφεστῶτας, κατατραυματίζουσιν ἐν δε ταῖς παρατάξει τοὺς τε θυρεοὺς καὶ τὰ κράνη, καὶ παν σκεπᾶς ἤριον ἐκ πολυ σπυρριβουσι. Κατὰ δὲ τὴν εὐστοχίαν οὗτος ἀκριβεῖς εἰσιν, ὥστε κατὰ τὸ κλεῖσον μὴ ἀμαρτάνειν τὸν προκείμενον σκοπὸν. "Therefore, in assaults made on fortified towns, they grievously wound the besieged: and in battle they break in pieces the shields, helmets, and every species of armour by which the body is defended. And they are such exact marksmen, that they scarcely ever miss that at which they aim."

The historian accounts for their great accuracy and power in the use of the sling, from this circumstance: Αἰτιαὶ δὲ τούτων, κ. τ. λ. "They attain to this perfection by frequent exercise, from their childhood; for, while they are young, and under their mothers' care, they are obliged to learn to sling; for they fasten bread for a mark, at the top of a pole; and, till the child hit the bread, he must remain fasting; and when he has hit it, the mother gives it to him to eat." Ibid.

I have given these passages at large, because they contain several curious facts; and sufficiently account for the force and accuracy with which David slung his stone at Goliath. We find also, in the μὴ ἀπαρνεῖν, not miss the mark, of the historian, the true notion of ἀπαρνεῖν, to sin, which I have contended for elsewhere. He who sins, though he aims thereby at his gratification and profit, misses the mark of present and eternal felicity.

Verse 51. When the Philistines saw their champion was dead, they fled.] They were panic-struck; and not being willing to fulfil the condition which was stipulated by Goliath, they precipitately left the field. The Israelites took a proper advantage of these circumstances, and totally routed their enemies.

Verse 54. David took the head of the Philistine] It has been already remarked that this, with the following verses, and the five first verses of the xviii chapter, are omitted by the Septuagint. See the observations at the end.

Verse 58. Whose son art thou, thou young man?] That Saul should not know David, with whom he had treated a little before, and even armed him for the combat; and, that he should not know who his father was, though he had sent to his father for permission to David to reside constantly with him, chap. xvi. 22. is exceedingly strange! I fear all Bishop Warburton's attempts to rectify the chronology, by assumed anticipations, will not account for this. I must honestly confess they do not satisfy me; and I must refer the reader to what immediately follows, on the authenticity of the verses which concern this subject.

On the subject of that large omission in the Septuagint, of which I have spoken on ver. 12. I here subjoin the reasons of Mr. Pilkington and Dr. Kennicott, for supposing it to be an interpolation of some rabbinical writer; added at a very early period to the Hebrew text.

"Had every version of the Hebrew text," says Mr. Pilkington, "agreed to give a translation of this passage, as we now find, the attempts of clearing it from its embarrassments would have been attended with very great difficulties; but, as in several other cases before mentioned, so here, the providence of God seems to have so far secured the credit of those who were appointed to be the penmen of the oracles of truth, that the defence of their original records may be undertaken upon good grounds, and supported by sufficient evidence. For we are now, happily, in possession of an ancient version of these two chapters, which appears to have been made from a Hebrew copy, which had none of the thirty-nine verses which are here supposed to have been interpolated, nor was similar to what we have at present in those places, which are here supposed to have been altered. This version is found in the Vatican copy of the Seventy; which, whoever reads and considers, will find the accounts there given regular, consistent, and probable. It will be proper, therefore, to examine the several parts where such alterations are supposed to have been made in the Hebrew text; in order to produce such other external or internal evidence, as shall be necessary to support the charge of interpolation; which ought not to be laid merely upon the authority of any single version.

"The first passage, which is not translated in the Vatican copy of the Greek version, is from the 11th to the 32d verse of the xviii chapter, wherein we have an account—1. Of David's being sent to the camp to visit his brethren.—2. Of his conversation with the men of Israel, relating to Goliath's challenge; and their informing him of the premium Saul had offered to any one that should accept it, and come off victorious.—3. Of Eliab's remarkable behaviour to his brother David, upon his making this inquiry.—And, 4. Of Saul's being made acquainted with what David had said upon this occasion.

"It is obvious to remark upon this passage:—1. That after David had been of so much service to the king, in causing the evil spirit to depart from him; after its being recorded how greatly Saul loved him, and that he had made him his armour-bearer; after the king had sent to Jesse, to signify his intention of keeping his son with him; all of which are particularly mentioned in the latter part of the preceding chapter: the account of his keeping his father's sheep afterward, and being sent to his brethren upon this occasion, must appear to be somewhat improbable.—2. That what is here said of the premium that Saul had offered to him who should conquer the Philistine is not well consistent with the accounts afterward given; of which we shall have occasion to take particular notice.—3. That Eliab's behaviour, as here represented, is not only remarkable, but unaccountable and absurd.—And, 4. That the inquiries of a young man, who is not said to have declared any intentions of accepting the challenge of the Philistine, would scarcely have been related to the king. But now, if this passage be supposed to have been interpolated, we must see how the connexion stands upon its being omitted.

"Verse 11. 'When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid.'

"Verse 32. 'Then David said unto Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.'

"No connexion can be more proper; and in this view David is represented as being at that time an attendant upon the king: and, when we had been told just before, chap. xvi. 21. that Saul had made him his armour-bearer, we might justly expect to find him with him when the

battle was set in array, chap. xvii. 2. In this connexion *David* is also represented as fully answering the character before given of him; 'A mighty valiant man, and a man of war,' chap. xvi. 18. and ready to fight with the *giant* upon the first proposal; (for the account of the Philistine presenting himself forty days in this passage here supposed to have been interpolated, chap. xvii. 16.) I shall leave it to the critical *Hebrew* reader to make what particular remarks he may think proper in respect to the style and manner of expression in these twenty verses; and let *Jesse go for an old man among men in the days of Saul, &c.*" *PILKINGTON'S* Remarks upon several passages of Scripture, p. 62.

"The authorities," says *Dr. Kennicott*, "here brought to prove this great interpolation, are the internal evidence arising from the context, and the external arising from the *Vatican* copy of the Greek version. But how then reads the *Alexandrian* MS. ? The remarks acknowledge that this MS. agrees here with the corrupted *Hebrew*; and, therefore, was probably translated, (in this part,) from some late *Hebrew* copy, which had been thus interpolated: see pages 72, 75. Now that these two MSS. do contain different readings, in some places, I observed in pages 399—401. and 414. And in this xviii chapter of *Samuel*, ver. 4. the *Alexandrian* MS. says, (agreeably to the present *Hebrew*;) that the height of Goliath was *six cubits and a span*; i. e. above eleven feet: but the *Vatican* MS. (agreeably to *Josephus*;) that it was *four cubits and a span*; i. e. near eight feet.

"And, in ver. 43, what the *Vatican* renders *he cursed David by his gods*, the *Alexandrian* renders *by his idols*. But though the *Hebrew* text might be consulted, and a few words differently rendered by the transcriber of one of these MSS. or by the transcribers of the MSS. from which these MSS. were taken; yet, as these MSS. do contain in this chapter, as is almost universally the same (in verb, noun, and participle,) I presume, that they contain here the same translation with the designed alteration of a few words, and with the difference of the interpolated verses found in the *Alexandrian* MS.

"But, after all, what if the *Alexandrian* MS. which now has these verses, should itself prove them interpolated? What if the *very words of this very MS.* demonstrate that these verses were not in some former *Greek* MS. ? Certainly, if the *Alexandrian* MS. should be thus found, at last, not to contradict, but to confirm the *Vatican* in its omission of these twenty verses, the concurrence of these authorities will render the argument much more forcible and convincing.

"Let us then state the present question; which is, Whether the twenty verses, between ver. 11. and 32. which are now in the *Hebrew* text, are interpolated? The *Vatican* MS. goes on immediately from the end of the 11th verse, (*καὶ ἐφοβήθησαν σφόδρα*), to ver. 32. which begins *Καὶ εἶπε Δαυὶδ* whereas the 12th verse in the *Hebrew* begins *not with a speech*, but with David's birth and parentage. If, then, the *Alexandrian* MS. begins its present 12th verse as the 32d verse begins, and as the 12th verse could not begin properly, I appeal to any man of judgment, whether the transcriber was not certainly copying from a MS. in which the 32d verse succeeded the 11th verse; and, if so, then from a MS. which had not these intermediate verses? Now, that this is the fact, the case will at once appear upon examining the *Alexandrian* copy, where the 12th verse begins with *ΚΑΙ ΕΙΠΕ ΔΑΥΙΔ*; exactly as the 32d verse begins, and as the 12th verse could not begin properly.

"The case seems clearly to be, that the transcriber, having wrote what is now in the 11th verse, was beginning what is now the 32d verse; when, after writing *Καὶ εἶπε Δαυὶδ*, he perceived that either the *Hebrew*, or some other *Greek* copy, or the margin of his own copy, had several intermediate verses; upon which, without blotting out the significant word *ΕΙΠΕ*, he goes on to write the addition; thus fortunately leaving a decisive proof of his own great interpolation. If this addition was in the margin of that MS. from which the *Alexandrian* was transcribed, it might be inserted by that transcriber; but, if it was inserted either from the *Hebrew*, or from any other *Greek* copy, the transcriber of this MS. seems to have had too little learning for such a proceeding. If it was done by the writer of that former MS. then the interpolation may be a hundred, or a hundred and fifty years older than the *Alexandrian* MS. Perhaps the earliest Christian writer who enlarges upon the strong circumstance of David's coming from the sheep to the army, is *Chrysostom*, in his homily upon David and Saul: so that it had then been long in some copies of the *Greek* version. The truth seems to be, that the addition of these twenty verses took its first rise from what *Josephus* had inserted in his

variation and embellishment of this history; but that many circumstances were afterward added to his additions.

"For, (and it is extremely remarkable,) though *Josephus* has some, he has not half the improbabilities which are found at present in the Sacred History: as, for instance, nothing of the *armies being fighting in the valley, or fighting at all*; when David was sent by his father, as in ver. 19. Nothing of the *host going forth, and shouting for the battle*, at the time of David's arrival, as in ver. 20. Nothing of *all the men of Israel fleeing from Goliath*, as in ver. 24: on the contrary, the *two armies*, (it should seem,) continued upon their two mountains. Nothing of *David's long conversation with the soldiers*, ver. 25—27; in seasons so very improper, as, while they were shouting for the battle, or while they were fleeing from Goliath; and fleeing from a man after they had seen him, and heard him twice in every day for forty days together, ver. 16: the two armies, all this long while, leaning upon their arms, and looking very peaceably at one another. Nothing of Goliath's repeating his challenge every morning and every evening, as in ver. 16. David, (it is said, ver. 23.) happened to hear one of these challenges; but, if he heard the evening challenge, it would have been then too late for the several transactions before, and the long pursuit after, Goliath's death; and David could not well hear the morning challenge, because he could scarce have arrived so early, after travelling from *Beth-lehem* to the army, (about fifteen miles,) and bringing with him an *ephah of parched corn, and ten loaves, and ten cheeses*; as in ver. 17, 18. Nothing of encouraging any man to fight Goliath, by an offer of the king's daughter, ver. 25; which, as it seems from the subsequent history, had never been thought of; and which, had it been offered, would probably have been accepted by some man or other out of the whole army. Nothing of Eliab's reprimanding David for coming to see the battle, as in ver. 28; but for a very different reason: and, indeed, it is highly improbable that Eliab should treat him at all with contempt and scurrility, after having seen Samuel anoint him for the future king of Israel, see chap. xvi. 1—13. Nothing of a second conversation between David and the soldiers, as in ver. 30, 31. Nothing of *Saul and Abner's not knowing who was David's father*, at the time of his going forth against the Philistine, as in ver. 55. Nothing of *David's being introduced to the king by Abner*, in form, after killing the Philistine, ver. 57; at a time when the king and the captain of the host had no leisure for complimentary ceremony; but were set out, ver. 57. in immediate and full pursuit of the Philistines.—Nor, lastly, is any notice taken here by *Josephus*, of what now begins the xviii chapter, *Jonathan's friendship for David*, which is related elsewhere, and in a different manner: on the contrary, as soon as *Josephus* has mentioned Goliath's death, and told us that Saul and all Israel shouted, and fell at once upon the Philistines; and that, when the pursuit was ended, the head of Goliath was carried by David into his own tent, (and he could have then no tent of his own, if he had not been then an officer in the army;) I say, as soon as *Josephus* has recorded these circumstances, he goes on to *Saul's envy and hatred of David, arising from the women's songs of congratulation*; exactly as these capital parts of the history are connected in the *Vatican* MS. And with this circumstance I shall conclude these remarks; earnestly recommending the whole to the learned reader's attentive examination.

"It must not, however, be forgot, that the learned *F. Houbigant* has, in his Bible, placed these twenty verses, (from the 11th to the 32d,) between hooks; as containing a passage which comes in very improperly.

"If it be inquired as to this interpolation in *Samuel*, when it could possibly be introduced into the text? It may be observed that, about the time of *Josephus*, the Jews seem to have been fond of enlarging, and, (as they vainly thought,) embellishing the Sacred History, by inventing speeches, and prayers, and hymns, and also new articles of history; and these of considerable length: witness the several additions to the Book of Esther; witness the long story concerning *vine, women, and truth*, inserted amidst parts of the genuine history of *Ezra* and *Nehemiah*, and worked up into what is now called the *First Book of Esdras*; witness the hymn of the three children in the fiery furnace, added to *Daniel*; and witness also, the many additions in *Josephus*. Certainly, then, some few remarks might be noted by the Jews, and some few of their historical additions might be inserted in the margin of their *Hebrew* copies; which might afterward be taken into the text itself by injudicious transcribers.

"The history of David's conquest of the mighty and insulting Philistine is certainly very engaging; and it gives a most amiable description of a brave young man,

CHAPTER XVIII.

Jonathan and David commence a lasting friendship; and David acts procreantly with respect to Saul. 1-5. Saul becomes jealous of David, on account of the esteem in which he is held in Israel; and, in his fury, endeavours to destroy him. 6-12. David is made captive over a thousand; and the people love and respect him. 13-16. Saul, in order to enrage him, offers him his daughter in marriage. 17-24. And re, circa a hundred forekings of the Philistines for a dowry; hoping that, in endeavouring to procure them, David might fall by the hands of the Philistines. 25. David agrees to the conditions, fulfils them, and has Michal to wife. 26-30.

Ab. Ecod. 1e. 424. Anno ante 1 Olymp. 287. AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

1 Genesis 41. 30.—a Chapter 19. 2 & 20. 17. 2 Samuel 1. 26. David. 13. 6.—b Chap. 17. 15.

relying with firm confidence upon the aid of the God of battle, against a blaspheming enemy. It is not, therefore, very strange that some fanciful rabbin should be particularly struck with the strange circumstances of the Philistine's daring to challenge all Israel; and David's cutting off the giant's head with the giant's own sword. And then, finding that Josephus had said that David came from the sheep to the camp, and happened to hear the challenge, the rabbin might think it very natural that David should be indignant against the giant, and talk valorously to the soldiers, and that the soldiers should mightily encourage David; and then, (to be sure,) this was the most lucky season to introduce the celebrated friendship of Jonathan for David; particularly when, (according to these additions,) Jonathan had seen Abner leading David in triumph to the king's presence; every one admiring the young hero, as he proudly advanced with the grim head of the Philistine in his hand. So that this multimorph addition, and fanciful embellishment of the rabbin, reminds one of the motley absurdity described by the poet in the famous lines—

Humano capiti cervicem pictor equinam Jungere et voluit, et vortice inducere plumas, &c.

"The passage, supposed to be interpolated here, was in the Hebrew text before the time of Aquila; because there are preserved a few of the differences in those translations of it, which were made by Aquila, Theodotion, and Symmachus. These verses, being thus acknowledged at that time, would doubtless be found in such copies as the Jews then declared to be genuine, and which they delivered afterward to Origen as such. And that Origen did refer to the Jews for such copies as they held genuine, he allows in his Epistle to Africanus: for there he speaks of soothing the Jews, in order to get pure copies from them." Kennicott's Second Dissertation on the Hebrew Text, p. 419. In the general dissertation which Dr. Kennicott has prefixed to his edition of the Hebrew Bible, he gives additional evidence that the verses in question were not found originally in the Septuagint, and consequently not in the Hebrew copy used for that version. Several MSS. in the royal library at Paris either omit these verses, or have them with asterisks, or notes of dubiousness. And the collation by Dr. Holmes, and his continuators, have brought farther proof of the fact. From the whole, there is considerable evidence that these verses were not in the Septuagint in the time of Origen; and, if they were not in the MSS. used by Origen, it is very probable they were not in that version at first; and, if they were not in the Septuagint at first, it is very probable that they were not in the Hebrew text one hundred and fifty years before Christ; and, if not then in the Hebrew text, it is very probable they were not in that text originally. See Dissertation on Gen. p. 9; and Remarks on Select Passages, p. 104.

I have only to remark here, that the historical books of the Old Testament have suffered more by the carelessness, or infidelity, of transcribers, than any other parts of the sacred volume: and of this the two Books of Samuel, the two Books of Kings, and the two Books of Chronicles, give the most decided and unequivocal proofs. Of this, also, the reader has already had considerable evidence; and he will find this greatly increased as he proceeds.

It seems to me that the Jewish copyists had not the same opinion of the divine inspiration of those books as they had of those of the law and the prophets; and have, therefore, made no scruple to insert some of their own traditions, or the glosses of their doctors, in different parts: for, as the whole must evidently appear to them as a compilation from their public records, they thought it no harm to make different alterations and additions, from popular statements of the same facts, which they

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music.

e Or, prospered. Ver. 14, 15, 30—d Or, Philistines.—e Exod. 15. 20. Julg. 11. 31.—f Heb. three stringed instruments.

found in general circulation. This is notoriously the case in Josephus: this will account, and it does to me very satisfactorily, for many of the various readings now found in the Hebrew text of the Historical Books. They were held in less reverence, and they were copied with less care, and emended with less critical skill, than the Pentateuch and the Prophets: and on them the hands of careless, ignorant, and temerarious scribes, have too frequently been laid. To deny this, only betrays a portion of the same ignorance which was the parent of those disorders; and attempts to blink the question, though they may with some be an argument of zeal, yet, with all the sincere and truly enlightened friends of divine revelation, they will be considered to be as dangerous as they are absurd.

Where the rash or ignorant hand of man has fixed a blot on the divine records, let them who, in the providence of God, are qualified for the task, wipe it off: and, while they have the thanks of all honest men, God will have the glory.

There have been many who have affected to deny the existence of giants. There is no doubt that the accounts given of several, are either fabulous, or greatly exaggerated. But men of an extraordinary size are not uncommon even in our own day: I knew two brothers, of the name of Knight, who were born in the same township with myself, who were seven feet six inches high; and another, in the same place, Charles Burns, who was eight feet six! These men were well and proportionably made. I have known others of this height, whose limbs were out of all proportion; their knees bent in, and joints rickety.

Ireland, properly speaking, is the only nation on the earth that produces GIANTS: and let me tell the poor, that this is the only nation in the world that may be said to live on potatoes; with little bread, and less flesh-meat.

I have seen, and entertained in my house, the famous Polish dwarf, the Count Boruwaski, who was about thirty-six inches high, every part of whose person was formed with the most perfect and delicate symmetry. The prodigious height and bulk of Charles Burns, and the astonishing diminutiveness of Count Boruwaski, could not be properly estimated but by comparing both together. Each was a perfect man; and yet, in quantum, how disproportionate! Man is the only creature in whom the extremes of minuteness and magnitude are so apparent; and yet the proportion of the parts in each strictly correlative.

NOTES ON CHAPTER XVIII.

Verse 1. When he had made an end of speaking] These five first verses are omitted by the Septuagint. See the notes on the preceding chapter.

Jonathan loved him as his own soul.] The most intimate friendship subsisted between them; and they loved each other with pure hearts fervently. No love was lost between them: each was worthy of the other. They had a friendship which could not be affected with changes or chances; and which exemplified all that the ancients have said on the subject: Την φίλιαν ισοτητα είναι, και μια ψυχη, τον φίλον ιτεραν αυτου—"Friendship produces an entire sameness; it is one soul in two bodies: a friend is another self."

Verse 4. Jonathan stripped himself] Presents of clothes, or rich robes, as tokens of respect and friendship, are frequent in the East. And how frequently arms and clothing were presented by warriors to each other, in token of friendship, may be seen in Homer, and other ancient writers.

Verse 5. Set him over the men of war] Made him generalissimo; or what we would call field-marshal.

Verse 6. When David was returned] This verse connects well with the 54th verse of the preceding chapter; and carries on the narration without any break or interruption. See the notes there.

7 And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the Lord was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass at the time when Me-

rab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 ¶ And Michal, Saul's daughter, loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now, therefore, be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him.

Exod. 15. 21.—Ch. 21. 11. & 29. 5. Eccles. 47. 6.—i Heb. was evil in his eyes. t Eccles. 4. 4.—Ch. 15. 28.—m Ch. 16. 14.—n Ch. 19. 24. 1 Kings 18. 29. Acta 16. 16. o Ch. 19. 9.—p Ch. 19. 10 & 20. 33. Prov. 27. 4.—q Ver. 15, 29.—r Ch. 16. 13. 18. s Ch. 18. 14. & 23. 15.—t Ver. 16. Numb. 27. 17. 2 Sam. 5. 2.—u Or, prospered. Ver. 5.—v Gen. 28. 3, 33. Job. 6. 27.—w Verse 5.—x Ch. 17. 25.—y Heb. a son of violence.

z Numb. 32. 20, 27, 29. Ch. 25. 28.—a Ver. 21, 26. 2 Sam. 12. 9.—b See Ver. 23. Ch. 9. 21. 2 Sam. 7. 16.—c 2 Sam. 21. 8.—d Judg. 7. 22.—e Ver. 23.—f Heb. was right in his eyes.—g Exod. 10. 7.—h Verse 17.—i See Verse 26.—k Heb. according to their words.—l Gen. 31. 12. Exod. 22. 17.—m Chap. 14. 21.—n Verse 17.—o See Verse 21.—p Heb. fulfilled.—q Verse 13.—r 2 Sam. 3. 14.

The women came out] It was the principal business of certain women to celebrate victories, sing at funerals, &c.

With instruments of music] The original word שושנים shalashim, signifies instruments with three strings: and is, I think, properly translated by the Vulgate, cum sistris, with sistrams. This instrument is well known as being used among the ancient Egyptians; it was made of brass, and had three, (sometimes more,) brass rods across; which, being loose in their holes, made a jingling noise when the instrument was shaken.

Verse 7. Saul hath slain his thousands] As it cannot literally be true that Saul had slain thousands, and David ten thousands, it would be well to translate the passage thus: Saul hath smitten, or fought against thousands; David against tens of thousands. "Though Saul has been victorious in all his battles; yet he has not had such great odds against him as David has had: Saul, indeed, has been opposed by thousands; David by ten thousands." We may here remark, that the Philistines had drawn out their whole forces at this time; and, when Goliath was slain, they were totally discomfited by the Israelites, led on chiefly by David.

Verse 10. The evil spirit from God] See chap. xvi. 14, &c.

He prophesied in the midst of the house] He was beside himself; made prayers, supplications, and incoherent imprecations: "God preserve my life," "Destroy my enemies;" or such like prayers might frequently escape from him in his agitated state. The Arabic intimates that he was actually possessed by an evil spirit; and that, through it, he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he prayed in his family, while David was playing on the harp; and then suddenly threw his javelin, intending to have killed David. Let it be observed that the word יצאנא yatzahnah, is the third person singular of the future, hithpael; the sign of which is not only to do an action on or for one's self, but also to feign or pretend to do it. The meaning seems to be: Saul pretended to be praying in his family, the better to conceal his murderous intentions, and render

David unsuspecting; who was, probably, at this time, performing the musical part of the family worship. This view of the subject makes the whole case natural and plain.

Verse 11. Saul cast the javelin] The javelin, or spear, was the emblem of regal authority: kings always had it at hand; and, in ancient monuments, they are always represented with it.

In ancient times, says Justin, kings used a spear instead of a diadem: Per ea tempora reges hastas pro diademate habebant, Hist. lib. xliiii. And, as spears were the emblems of supreme power, hence they were reputed as attributes of the divinity, and were worshipped as representatives of the gods. Ab origine rerum, pro Diis immortalibus veteres HASTAS coluerunt, ob cujus religionis memoriam, adhuc eorum simulachris HASTÆ adduntur. Ibid.

Verse 13. Made him his captain] This was under pretence of doing him honour; when it was, in effect, only to rid himself of the object of his envy.

Verse 15. He was afraid of him] He saw that, by his prudent conduct, he was every day gaining increasing influence.

Verse 17. Fight the Lord's battles.] Mr. Calmet properly remarks, that the wars of the Hebrews, while conducted by the express orders of God, were truly the wars of the Lord: but, when the spirit of worldly ambition and domination became mingled with them, they were no longer the wars of the Lord, but wars of lust and profanity.

Verse 21. That she may be a snare to him] Saul had already determined the condition on which he would give his daughter to David: viz. that he should slay one hundred Philistines: this he supposed he would undertake for the love of Michal, and that he must necessarily perish in the attempt; and thus Michal would become a snare to him.

Verse 25. But a hundred foreskins] That is, Thou shalt slay one hundred Philistines; and thou shalt produce their foreskins, as a proof not only that thou hast killed one hundred men; but that these are of the uncircumcised.

Verse 27. Slew two hundred men] The Septuagint has only one hundred men. Saul covenanted with David for a hundred; and David himself says, 2 Sam. iii. 14. that

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth; and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

CHAPTER XIX.

Jonathan pleads for David before Saul; who is, for the present, reconciled, 1-7. David defeats the Philistines; and Saul becomes again serious, and resolves to slay him; but he escapes, 8-10. Saul beseteth David's house, to lie in wait for him; but Michal saves him by a stratagem, 11-17. David flees to Samuel, at Ramah, 18. Saul, hearing of it, sends messengers three several times to take him; but the Spirit of God coming upon them they prophesy, 19-21. Saul, hearing of this, goes after David himself, and falls under the same influence, 22-26.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee: now, therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself.

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good.

5 For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan

showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 ¶ And there was war again; and David went out, and fought with the Philistines, and slew them with a great slaughter: and they fled from him.

9 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall, and David fled, and escaped that night.

11 ¶ Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

A. M. 2942. B. C. 1062. An. Exod. lxx. Anno ante I. Olymp. 228. 432.

2 Sam. 11. 1-7. Ver. 5.—u Heb. precious. Ch. 26. 21. 2 Kings 1. 13. Psa. 116. 15. Chap. 18. 1.—w Verse 18.—x Prov. 31. 8, 9.—y Gen. 42. 32. Psa. 35. 12 & 109. 5. Prov. 17. 13. Jer. 18. 20.—z Judges 9. 17. & 12. 3. Ch. 23. 21. Psa. 119. 109.—a Chap. 17. 43, 35.

b 1 Sam. 11. 13. 1 Chron. 11. 14.—c Chap. 20. 32.—d Matt. 27. 4.—e Chap. 16. 21. & 18. 2, 13.—f Heb. yesterday, third day.—g Heb. his face.—h Chap. 16. 11. & 19. 10, 11.—i Psa. 59. title.—k So Job. 2. 15. Acta 9. 24, 25.—l Heb. teraphim. Gen. 31. 19. Judg. 17. 5.—m 2 Sam. 2. 22.

he espoused Michal for a hundred; hence it is likely that one hundred is the true reading.

Verse 30. Then the princes of the Philistines went forth] Probably to avenge themselves on David and the Israelites; but of this war we know no more than that David was more skilful and successful in it than any of the other officers of Saul. His military skill was greater, and his success was proportionate to his skill and courage; hence it is said, he behaved himself more wisely than all the servants of Saul.

NOTES ON CHAPTER XIX.

Verse 1. That they should kill David.] Nothing less than the especial interposition of God could have saved David's life, when every officer about the king's person, and every soldier, had got positive orders to despatch him.

Verse 2. Take heed to thyself until the morning.] Perhaps the order was given to slay him the next day; and therefore Jonathan charges him to be particularly on his guard at that time, and to hide himself.

Verse 4. Jonathan spake good of David.] It is evident that Jonathan was satisfied that David was an innocent man; and that his father was most unjustly incensed against him.

Verse 5. For he did put his life in his hand.] The pleadings in this verse, though short, are exceedingly cogent; and the argument is such as could not be resisted.

Verse 6. He shall not be slain.] In consequence of this oath, we may suppose he issued orders contrary to those which he had given the preceding day.

Verse 7. He was in his presence, as in times past.] By Jonathan's advice he had secreted himself on that day on which he was to have been assassinated: the king having sworn that he should not be slain, David resumes his place in the palace of Saul.

Verse 9. And the evil spirit from the Lord.] His envy and jealousy again returned; producing distraction of mind, which was exacerbated by diabolic influence. See on chap. xvi. 14.

Verse 10. But he slipped away.] He found he could

not trust Saul; and, therefore, was continually on his watch. His agility of body was the means of his preservation at this time.

Verse 11. And to slay him in the morning.] When they might be able to distinguish between him and Michal his wife: for, had they attempted his life in the night season, there would have been some danger to Michal's life. Besides, Saul wished to represent him as a traitor; and, consequently, an attack upon him was justifiable at any time, even in the fullest daylight.

Verse 12. Let David down through a window.] As Saul's messengers were sent to David's house to watch him, they would naturally guard the gate, or lie in wait in that place by which David would come out; Michal, seeing this, let him down to the ground through a window, probably on the back part of the house; and, there being neither entrance nor issue that way, the liars in wait were easily eluded.

Verse 13. Michal took an image.] The Hebrew word *et ha teraphim, the teraphim*. The Hebrew word appears to mean any kind of image, in any kind of form, as a representative of some reality. Here, it must have been something in the human form; because it was intended to represent a man lying in bed indisposed.

A pillow of goats' hair.] Perhaps she formed the appearance of a sick man's head, muffled up by this pillow, or bag of goats' hair. So, I think, the original might be understood. The goats' hair was merely accidental; unless we could suppose that it was designed to represent the hair of David's head, which is not improbable.

Verse 17. Let me go; why should I kill thee?] That is, If thou do not let me go, I will kill thee. This she said to excuse herself to her father: as a wife she could do no less than favour the escape of her husband; being perfectly satisfied there was no guilt in him. It is supposed that it was on this occasion that David wrote the sixth Psalm, Deliver me from mine enemies, &c.

Verse 18. David fled and escaped—to Samuel.] He, no doubt, came to this holy man to ask advice; and Samuel

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu; and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

CHAPTER XX.

David complains to Jonathan of Saul's enmity against him; Jonathan comforts him, 1-10. They walk out into the field, and renew their covenant, 11-17. David asks Jonathan's leave to absent himself from Saul's court; and Jonathan informs him how he shall ascertain the disposition of his father toward him, 18-23. David hires himself; is misused by Saul; Jonathan is questioned concerning his absence; makes an excuse for David; Saul is enraged, and endeavours to kill Jonathan, 24-33. Jonathan goes out to the field; gives David the sign which they had agreed on, and by which he was to know that the king had determined to take away his life, 34-39. He sends his servant back into the city; and then he and David meet, renew their covenant, and have a very affectionate parting, 40-42.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the

Lord liveth, and as thy soul liveth, there is but a step between me and death,

4 Then said Jonathan unto David, Whatever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wrath, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and show it thee;

13 The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, show me the kindness of the Lord, that I die not:

In See John 7. 32, 45, &c.—1 Cor. 11. 31, 25, Ch. 10. 5, 6.—Numb. 11. 25, Joel 2. 28.—Ch. 10. 10.—Lev. 20. 2.—Heb. fell. Numb. 31. 4.—1 Sam. 1. 8. See 2 Sam. 6. 14, 20.—Ch. 10. 11.—Heb. unceasing noise ear. Ver. 12. Ch. 9. 15.—w. Or. Nay what is thy mind, and I will do, &c.—x Heb. speaketh, or, thinketh.—y Numb. 10.

10. & 28. 11.—Ch. 19. 2.—x Ch. 16. 4.—y Or. feast. Ch. 9. 12.—z See Deut. 1. 23. 2 Sam. 17. 4.—d Heb. 21. 17. Ed. 7. 1.—e Josh. 2. 11.—f Ver. 16. Ch. 15. 3. & 23. 18. g 2 Sa. 14. 32.—h Heb. search.—i Heb. unceasing noise ear. Verse 2.—k Ruth 1. 17.—l Joshua 1. 5. Chapter 17. 37. 1 Chron. 22. 11, 16.

me and death, may be found in Juvenal, who, satirizing those who risk their lives for the sake of gain, in perilous voyages, speaks thus:

Innocentem animam committit, dolens
Cura se sic, dicit, a morte rescire.
Quotus aut septem, et sit intus una teta.

Sat. xii. v. 51.

“Go now, and commit thy life to the winds, trusting to a hewn plank, four or seven fingers thick, if the beam out of which it has been cut, have been large enough.”

Verse 5. To-morrow is the new moon] The months of the Hebrews were lunar months, and they reckoned from new moon to new moon. And, as their other feasts, particularly the passover, were reckoned according to this, they were very scrupulous in observing the first appearance of each new moon. On these new moons they offered sacrifices, and had a feast, as we learn from Numb. x. 10. xxviii. 11. And we may suppose that the families, on such occasions, sacrificed and feasted together. To this David seems to refer: but the gathering together all the families of a whole tribe seems to have taken place only once in the year. There is a yearly sacrifice there for all the family, ver. 6.

Verse 8. If there be in me iniquity] If thou seest that I am plotting either against the state, or the life of thy father, then slay me thyself.

Verse 10. Who shall tell me?] Who shall give me the necessary information? What means wilt thou use to convey this intelligence to me?

Verse 11. Come, and let us go out into the field.] In answer to David's question, he now shows him how he shall convey this intelligence to him.

Verse 12. Jonathan said—O Lord God of Israel] There is, most evidently, something wanting in this verse. The Septuagint has, The Lord God of Israel doth know. The Syriac and Arabic, The Lord God of Israel is witness. Either of these makes a good sense. But two of Dr. Kennicott's MSS. supply the word in chas,

thought it best to retain him, for the present, with himself at Naioth, where it is supposed he had a school of prophets.

Verse 20. The company of the prophets prophesying] Employed in religious exercises.

Samuel—appointed over them] Being head or president of the school at this place.

The Spirit of God was upon] They partook of the same influence, and joined in the same exercise: and thus were prevented from seizing David.

Verse 23. He went on and prophesied] The Divine Spirit seemed to have seized him at the well of Sechu; and he went on from that, prophesying, praying, singing praises, &c. till he came to Naioth.

Verse 24. He stripped off his clothes] Threw off his royal robes, or military dress, retaining only his tunic; and continued so all that day and all that night; uniting with the sons of the prophets in prayers, singing praises, and other religious exercises; which were unusual to kings and warriors; and this gave rise to the saying, Is Saul also among the prophets? By bringing both him and his men thus under a divine influence, he prevented them from injuring the person of David. See the notes on ch. x. 6, &c.; and see a Sermon on The Christian Prophet and his Work.

NOTES ON CHAPTER XX.

Verse 1. David fled from Naioth] On hearing that Saul had come to that place, knowing that he was no longer in safety, he fled for his life.

Verse 2. My father will do nothing] Jonathan thought that his father would have no evil design against David, because of the oath which he had sworn to himself, ch. xix. 6; and, at any rate, that he would do nothing against David, without informing him.

Verse 3. There is but a step between me and death] My life is in the most imminent danger. Your father has, most assuredly, determined to destroy me.

The same figure used here, there is but a step between

15 But also = thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan = made a covenant with the house of David, saying, ° Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, ° because he loved him: ° for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, ° Tomorrow is the new moon: and thou shalt be missed, because thy seat will be ° empty.

19 And when thou hast staid three days, then thou shalt go down quickly, ° and come to ° the place where thou didst hide thyself ° when the business was in hand, and shalt remain by the stone ° Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and ° no hurt, ° as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And as touching ° the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is ° not clean; surely he is not clean.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day ?

28 And Jonathan ° answered Saul, David

m 2 Sam. 9. 1, 3, 7. & 21. 7.—n Heb. cut.—o Ch. 25. 22. See Ch. 31. 2. 2 Sam. 4. 7. & 21. 9. p. 16, by his love toward him.—Ch. 18. 1.—r Verse 3.—s Heb. missed. t Or, directly.—u Heb. greatly.—v Ch. 19. 2.—w Heb. in the day of the business. x Or, that sheweth the way.—y Heb. not any thing.

“liveth;” and the text reads thus, As the Lord God of Israel liveth, when I have sounded my father,—if there be good, and I then send not unto thee, and show it thee, the Lord do so and much more to Jonathan. This makes a still better sense.

Verse 13. The LORD be with thee, as he hath been with my father.] From this, and other passages here, it is very evident that Jonathan knew that the Lord had appointed David to the kingdom.

Verse 14. Show me the kindness of the LORD] When thou comest to the kingdom, if I am alive, thou shalt show kindness to me; and thou shalt continue that kindness to my family after me.

Verse 20. I will shoot three arrows] Jonathan intended that David should stay at the stone Ezel, where probably there was some kind of care, or hiding-place; that, to prevent all suspicion, he would not go to him himself, but take his servant into the fields, and pretend to be exercising himself in archery; that he would shoot three arrows, the better to cover his design; and, that if he should say to his servant, who went to bring back the arrows, “The arrows are on this side of thee,” this should be a sign to David that he might safely return to court, no evil being designed to him. But if he should say, “The arrows are beyond thee;” then David should escape for his life, Saul having determined his destruction.

Verse 25. The king sat upon his seat] It seems that there was one table for Saul, Jonathan, David, and Abner; Saul having the chief seat, that next to the wall. As only four sat at this table, the absence of any one would soon be noticed.

Verse 29. Our family hath a sacrifice] Such sacrifices were undoubtedly festal ones; the beasts slain for the occasion were first offered to God, and their blood poured

earnestly asked leave of me to go to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, ° Thou ° son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness ?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he ° shall surely die.

32 And Jonathan answered Saul his father, and said unto him, ° Wherefore shall he be slain? What hath he done ?

33 And Saul ° cast a javelin at him to smite him: ° whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow ° beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee ?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his ° artillery unto ° his lad, and said unto him, Go, carry them to the city.

41 ¶ And as soon as the lad was gone, David

x Jer. 4. 2.—a Ver. 14, 15. See Ver. 42.—b Lev. 7. 21. & 15. 5. &c.—c Verse 6. d Or, thou perverse rebel.—e Heb. Son of perverse rebellion.—f Heb. as the son of death.—g Ch. 19. 5. Matt. 27. 35. Luke 23. 32.—h Ch. 18. 11.—i Ver. 7.—k Heb. to pass over him.—l Heb. instruments.—m Heb. that was his.

out before him: afterward, all that were bidden to the feast, ate of the flesh. This was a family entertainment, at the commencement of which God was peculiarly honoured.

Verse 30. Thou son of the perverse rebellious woman] This clause is variously translated, and understood. The Hebrew might be translated, Son of an unjust rebellion: that is, “Thou art a rebel against thy own father.” The VULGATE, Fili mulieris virum ultro rapientis: “Son of the woman, who, of her own accord, forces the man.” The SEPTUAGINT is equally curious, Yis koparion avropouloutos. “Son of the damsel who came of their own accord.” Were these the meaning of the Hebrew, then the bitter reflection must refer to some secret transaction between Saul and Jonathan's mother; which certainly reflects more dishonour on himself than on his brave son. Most sarcasms bear as hard upon the speaker, as they do on him against whom they are spoken. Abusive language always argues a mean, weak, and malevolent heart.

Verse 34. Jonathan arose—in fierce anger] We should probably understand this rather of Jonathan's grief than of his anger, the latter clause explaining the former; for he was grieved for David. He was grieved for his father; he was grieved for his friend.

Verse 35. Make speed, haste, stay not] Though these words appear to be addressed to the lad, yet they were spoken to David, indicating that his life was at stake, and only a prompt flight could save him.

Verse 40. Jonathan gave his artillery] I believe this to be the only place in our language where the word artillery is not applied to cannon or ordnance. The original כלי, signifies simply instruments; and here means the bow, quiver, and arrows.

arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

David comes to Ahimelech at Nob, receives provisions from him, and the sword of Goliath; and is noticed by Doeg, one of the servants of Saul, 1-9. He leaves Nob, and goes to Achish, king of Gath, 10. But on being recognized as the vanquisher of Goliath, by the servants of Achish, he feigns himself deranged, and Achish sends him away, 11-15.

423. THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, the king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

4 And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common,

n Ch. 1. 17.—o Or, the LORD be witness of that which, &c. See Ver. 23.—p Ch. 14. 5, called Achish, called also Abinath. Mark 2. 26.—q Ch. 18. 1.—r Heb. found. s Exod. 26. 30. Lev. 24. 5. Matt. 12. 4.—t Exod. 19. 15. Zech. 7. 3.—u 1 Thess. 4. 4. v Or, especially when this day there is never sanctified in the world.

Verse 41. Until David exceeded] David's distress must, in the nature of things, be the greatest. Besides his friend Jonathan, whom he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Saul saw David's growing popularity, and was convinced of his own mal-administration. He did not humble himself before God; and, therefore, became a prey to envy, pride, jealousy, cruelty, and every other malevolent temper. From him David had every thing to fear; and, therefore, he thought it was safer to yield to the storm, than attempt to brave it; though he could have even raised a very powerful party in Israel, had he used the means which were so much in his power. But, as he neither sought nor affected the kingdom, he left it to the providence of God to bring him in, by such means, in such a way, and at such a time, as was most suited to his godly wisdom. He that believeth shall not make haste: God's way and time are ever the best; and he who, even in God's way, runs before he is sent, runs at random; runs without light, and without divine strength. Feeble, therefore, must be his own might, his own counsel, and his own wisdom: though he encompass himself with his own sparks, yet this hath he at the Lord's hand; he shall lie down in sorrow.

NOTES ON CHAPTER XXI.

Verse 1. Then came David to Nob] There were two places of this name: one on this side, the second on the other side, of Jordan: but it is generally supposed that Nob, near Gibeath of Benjamin, is the place here intended: it was about twelve miles from Jerusalem.

Why art thou alone] Ahimelech probably knew nothing of the difference between Saul and David; and as he knew him to be the king's son-in-law, he wondered to see him come without any attendants.

Verse 2. The king hath commanded me a business] All said here is an untruth, and could not be dictated by the Spirit of the Lord: but there is no reason to believe that David was under the influence of divine inspiration at this time. It is well known that, from all antiquity, it was held no crime to tell a lie in order to save life. Thus Diphilus:

Υπολαμβάνω το ψεύδος επί σωτηρία λεγόμενον, ουδεν περιποιεσθαι δυσχερες.

"I hold it right to tell a lie, in order to procure my per-

sonal safety: nothing should be avoided in order to save life."

A heathen may say or sing thus: but no Christian can act thus, and save his soul; though he, by so doing, may save his life.

Verse 6. So the priest gave him hallowed bread] To this history our Lord alludes, Mark ii. 25. in order to show that, in cases of absolute necessity, a breach of the ritual law was no sin. It was lawful for the priests only to eat the show-bread: but David and his companions were starving; no other bread could be had at the time; and, therefore, he and his companions ate of it without sin.

Verse 7. Detained before the Lord] Probably fulfilling some vow to the Lord; and, therefore, for a time was resident at the tabernacle.

And his name was Doeg] From chap. xxii. 9. we learn that this man betrayed David's secret to Saul, which caused him to destroy the city, and slay eighty-five priests. We learn from its title, that the fifty-second Psalm was made on this occasion: but these titles are not to be implicitly trusted.

Verse 9. The sword of Goliath] It has already been conjectured, (see ch. xvii.) that the sword of Goliath was laid up as a trophy in the tabernacle.

Verse 10. Went to Achish the king of Gath.] This was the worst place to which he could have gone: it was the very city of Goliath, whom he had slain, and whose sword he now wore; and he soon found, from the conversation of the servants of Achish, that his life was in the most imminent danger in this place.

Verse 13. And he changed his behaviour] Some imagine David was so terrified at the danger to which he was now exposed, that he was thrown into a kind of phrensy, accompanied with epileptic fits. This opinion is countenanced by the Septuagint, who render the passage thus: Ιδου ιδετι ανθρωπι επιληπτον, "Behold, ye see an epileptic man. Why have ye introduced him to me?" Μη λανθωναι επιληπτων εγω: "Have I any need of epileptics, that ye have brought him to have his fits before me?" (επιληπτον εσθαι προς με.) It is worthy of remark, that the spittle falling upon the beard, i. e. slavering or frothing at the mouth, is a genuine concomitant of an epileptic fit.

If this translation be allowed, it will set the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct; and that he acted the part of a lunatic or madman,

v Lev. 8. 26.—x Matt. 12. 3. 4. Mark 2. 25, 26. Luke 6. 3. 4.—y Lev. 24. 8. z Ch. 22. 9. Ps. 52, title.—a Ch. 17. 2. 50.—b See Ch. 31. 10.—c Or, Ahimelech, Ps. 34, title.—d Ps. 56, title.—e Ch. 18. 7. & 29. 5. Eccles. 47. 6.—f Luke 2. 19.—g Ps. 34, title.—h Or, made marks.

sonal safety: nothing should be avoided in order to save life."

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If this translation be allowed, it will set the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct; and that he acted the part of a lunatic or madman,

ye see the man ⁱ is mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

CHAPTER XXII.

David flew to the cave of Adullam, where he is joined by four hundred men of various descriptions, 1-2. He goes afterward to Moab, and, by the advice of the prophet Gad, to the forest of Hareth, 3-5. Saul, suspecting his servants of infidelity, apprehends them, 6-8. Doeg informs him of David's coming to Nob, of his being entertained by Ahimelech, on which Saul slays Ahimelech and all the priests, to the number of *cc. lxxvi*, and destroys the city of Nob, 9-19. Abiathar, the son of Ahimelech, only escapes; he joins with David, by whom he is secured of protection, 20-22.

An. Exod. 14.

429.

Anno ante

L Olyvap. 246.

DAVID therefore departed thence, and ¹ escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 ² And every one that *was* in distress, and every one that *was* in debt, and every one that *was* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet ^p Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ² tree in Ramah, having his spear in his hand, and all his servants *were* standing about him,)

¹ Or, *played the madman*—*k* Psal. 57, title, and 142, title.—1 2 Samuel 23. 13. In Job 11. 3.—*Heb.* had a creditor.—*Heb.* bitter of soul.—*p* 2 Sam. 24. 11. 1 Chron. 21. 9. 2 Chron. 28. 25.—*q* Or, *graze in a high place.*

in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David: but if *mocking be catching*, according to the proverb, he who *feigns* himself to be mad, may, through the just judgment of God, become so. I dare not be the apologist of *insincerity*, or *lying*. Those who wish to look farther into this subject, may consult Dr Chandler, Mr. Saurin, and Ortolob, in the first volume of *Dissertations*, at the end of the Dutch edition of the *Critici Sacri*.

Verse 15. *Shall this fellow come into my house?* I will not take into my service a man who is liable to so grievous a disease. Chandler, who vindicates David's *feigning himself mad*, concludes thus:—"To deceive the deceiver is, in many instances, meritorious; in none criminal. And what so likely to deceive as the very reverse of that character, which they had so misconstrued? He was undone as a *wise man*; he had a chance to escape as a *madman*: he tried, and the experiment succeeded." I confess I can neither feel the *force*, nor the *morality* of this. Deceit and hypocrisy can never be pleasing in the sight of God.

NOTES ON CHAPTER XXII.

Verse 1. *The cave Adullam*] This was in the tribe of Judah; and, according to Eusebius and Jerom, ten miles eastward of what they call *Elcauteropolis*.

Verse 2. *And every one that was in distress—debt—discontented*] It is very possible that these several disaffected and exceptionable characters might, at first, have supposed that David, unjustly persecuted, would be glad to avail himself of their assistance, that he might revenge himself upon Saul; and so they, in the mean time, might profit by plunder, &c. But if this were their design, they were greatly disappointed; for David never made any improper use of them. They are never found plundering or murdering; on the contrary, they always appear under good discipline; and are only employed in services of a beneficent nature, and in defence of their country. Whatever they were before they came to David, we find that he succeeded in civilizing them, and making profitable to the state those who were before unprofitable. It is not necessary to strain the words of the original, in order to prove that these were *oppressed* people, and not exceptionable characters, as some have done.

Verse 3. *He said unto the king of Moab*] David could not trust his parents within the reach of Saul; and he

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse ^r give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that ^s showeth me that ^t my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered ^u Doeg the Edomite which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to ^v Ahimelech the son of ^w Ahitub.

10 ^x And he inquired of the LORD for him, and ^y gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, ^z Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to inquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, ^a less or more.

^r Chap. 9. 14.—*Heb.* uncorereth mine ear. Chap. 20. 2.—1 Ch. 18. 3. & 20. 30. 1 Ch. 21. 7. Ps. 92, title; and ver. 1, 2, 3.—*v* Ch. 21. 1.—*w* Ch. 14. 3.—*x* Numb. 27. 21.—*y* Ch. 21. 6, 9.—*z* *Heb.* Behold me.—*a* *Heb.* little or great.

found it very inconvenient to them to be obliged to go through all the fatigues of a military life; and, therefore, begs the king of Moab to give them shelter. The king of Moab, being one of Saul's enemies, would be the more ready to oblige a person from whom he might at least expect *friendship*, if not considerable services.

Verse 5. *Get thee into the land of Judah*] God saw that in this place alone he could find safety.

Verse 6. *Saul abode in Gibeah*] Saul and his men were in pursuit of David; and had here, as is the general custom in the East, encamped on a *height*, for so *Ramah* should be translated, as in the margin. His *spear*, the ensign of power, (see on ch. xviii. 11.) was at his hand; that is, stuck in the ground where he rested, which was the *mark* to the soldiers that *there* was their general's tent.

And all his servants were standing about him] That is, they were encamped around him; or perhaps here there is a reference to a sort of council of war, called by Saul, for the purpose of delivering the speech recorded in the following verses.

Verse 8. *There is none that sheweth me*] He conjectured that Jonathan had made a league with David, to dethrone him; and he accuses them of disloyalty for not making the discovery of this unnatural treason. Now, it was impossible for any of them to show what did not exist; no such league having ever been made between David and Jonathan.

Verse 9. *Doeg the Edomite, which was set over the servants of Saul*] In ch. xxi. 7. he is said to be the *chieftest of the herdmen that belonged to Saul*; and the *Septuagint* intimate that he was *over the mules of Saul*. Probably he was what we call the king's *querry*, or *groom*.

Verse 10. *And he inquired of the Lord for him*] This circumstance is not related in the history: but it is probably true; as David would most naturally wish to know where to direct his steps in this very important crisis.

Verse 14. *And who is so faithful*] The word נאמן *Neeman*, which we here translate *faithful*, is probably the name of an officer. See the note on Numb. xii. 7.

Verse 15. *Did I then begin to inquire of God*] He probably means, that his inquiring *now* for David was no *new thing*, having often done so before; and without ever being informed it was either wrong in itself, or displeasing

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the b footmen c that stood about him, Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king d would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and e slew on that day fourscore and five persons that did wear a linen ephod.

19 f And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ g And one of the sons of Ahimelech the son of Ahitub, named Abiathar, h escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

23 Abide thou with me, fear not; i for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

CHAPTER XXIII.

David escapes Keilah, besieged by the Philistines; defeats them; and delivers the city. 1-6. Saul hearing that David was at Keilah, determines to come and seize him. 7, 8. David inquires of the Lord concerning the fidelity of the men of Keilah toward him: is informed that if he stays in the city, the men of Keilah will betray him to Saul. 9-12. David and his men escape from the city, and come to the wilderness of Ziph. 13-15. Jonathan meets him in the wood of Ziph; strengthens his hand in God; and they renew their covenant. 16-18. The Ziphites endeavour to betray David to Saul, but he and his men escape to Maon. 19-21. Saul comes to Maon; and having surrounded the mountain on which David and his men were, they must inevitably have fallen into his hands, had not a messenger come to call Saul to the succour of Judah, then invaded by the Philistines. 23-27. Saul leaves the pursuit of David, and goes to succour the land; and David escapes to Engaddi. 28, 29.

THEY then told David, saying, Behold, the Philistines fight against Keilah, and they rob the thrashing-floors.

b Or, guard—c Heb. runners.—d See Exod. 1. 17.—e See Ch. 2. 31.—f Ver. 9, 11. g Ch. 23. 6.—h Ch. 2. 33.—i 1 Kings 2. 30.—k Job. 15. 44.

to the king. Nor is it likely that Ahimelech knew of any disagreement between Saul and David. He knew him to be the king's son-in-law, and he treated him as such.

Verse 17. But the servants of the king would not] They dared to disobey the commands of the king, in a case of such injustice, inhumanity, and irreligion.

Verse 18. And Doeg—fell upon the priests] A ruthless Edomite, capable of any species of iniquity.

Fourscore and five persons] The Septuagint read τριακοσους και πεντε ανδρας, three hundred and five men; and Josephus has three hundred and eighty-five men. Probably the eighty-five were priests; the three hundred, the families of the priests; three hundred and eighty-five being the whole population of Nob.

That did wear a linen ephod] That is, persons who did actually administer, or had a right to administer, in sacred things. The linen ephod was the ordinary clothing of the priests.

Verse 13. And Nob—smote he with the edge of the sword] This is one of the worst acts in the life of Saul: his malice was implacable: and his wrath was cruel; and there is no motive of justice or policy by which such a barbarous act can be justified.

Verse 20. Abiathar, escaped] This man carried with him his sacerdotal garments, as we find from chap. xxiv. 6, 9.

Verse 22. I knew it that day] When I saw Doeg there, I suspected he would make the matter known to Saul.

I have occasioned the death of all the persons] I have been the innocent cause of their destruction.

Verse 23. He that seeketh my life seeketh thy life] The enmity of Saul is directed against thee, as well as against me; and thou canst have no safety but in being closely attached to me; and I will defend thee, even at the risk of my own life. This he was bound in duty and conscience to do.

NOTES ON CHAPTER XXIII.

Verse 1. The Philistines fight against Keilah] Keilah was a fortified town in the tribe of Judah, near to Eleutheropolis, on the road to Hebron.

2 Therefore David inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah; how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him: and he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

13 ¶ Then David and his men, which were about six hundred, arose and departed out of

1 Ver. 4, 6, 9. Ch. 30. 8. 2 Sam. 5. 19, 23.—m Ch. 22. 30.—n Num. 27. 21. Ch. 30. 7.—o Ch. 22. 19.—p Heb. shut up.—q Ch. 22. 2 & 25. 13.

Rob the thrashing-floors] This was an ancient custom of the Philistines, Midianites, and others. See Judges, v. 4. When the corn was ripe, and fit to be thrashed, and they had collected it at the thrashing-floors, which were always in the open field, then their enemies came upon them, and spoiled them of the fruits of their harvest.

Verse 2. Therefore David inquired of the LORD] In what way David made this inquiry we are not told; but it was probably by means of Abiathar; and, therefore, I think, with Houbigant, that the sixth verse should be read immediately after the first. The adventure mentioned here was truly noble. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judah, as producing a strong diversion in his favour, and embroiling his inveterate enemy. In most cases, a man with David's wrongs would have joined with the enemies of his country, and avenged himself on the author of his adversities; but he thinks of nothing but succouring Keilah, and using his power and influence in behalf of his brethren! This is a rare instance of disinterested heroism.

The LORD said—Go and smite] He might now go with confidence, being assured of success. When God promises success, who need be afraid of the face of any enemy?

Verse 4. David inquired of the LORD yet again] This was to satisfy his men; who made the strong objections mentioned in the preceding verse.

Verse 5. Brought away their cattle] The force and spoil which the Philistines had taken; driving the country before them round about Keilah.

Verse 6. Came down with an ephod] I think this verse should come immediately after verse the first. See the note there.

Verse 8. Saul called all the people together] That is, all the people of that region or district; that they might scour the country, and hunt out David from all his haunts.

Verse 9. Bring hither the ephod] It seems as if David himself, clothed with the ephod, had consulted the LORD: and the 10th, 11th, and 12th verses contain the words of the consultation, and the LORD's answer. But see on ver. 2.

Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong-holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong-holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

20 Now, therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the Lord; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong-holds at En-gedi.

r Psa. 11. 1.—a Josh. 15. 55.—t Psa. 54. 3, 4.—u Chap. 24. 20.—v Chap. 18. 3. & 20. 16, 12. 2 Sam. 21. 7.—w See Ch. 28. 1. Psa. 54, title.—x Heb. on the right hand. y Or, the wilderness.

x Psa. 54. 3.—a Heb. foot shall be.—b Josh. 15. 55. Ch. 25. 2.—c Or, from the rock.—d Psa. 31. 22.—e Psa. 17. 9.—f See 2 Kings 19. 9.—g Heb. spread themselves upon, &c.—h That is, the rock of divisions.—i 2 Chron. 20. 2.

Verses 11, 12. In these verses we find the following questions and answers: David said, *Will Saul come down to Keilah?* And the Lord said, *He will come down. Will the men of Keilah deliver me and my men into the hand of Saul?* And the Lord said, *They will deliver thee up.* In this short history we find an ample proof that there is such a thing as *contingency* in human affairs: that is, God has poised many things between a possibility of being and not being; leaving it to the will of the creature to turn the scale. In the above answers of the Lord, the following conditions were evidently implied: If thou continue in Keilah, Saul will certainly come down; and, if Saul come down, the men of Keilah will deliver thee into his hands. Now, though the text positively asserts that Saul would come to Keilah, yet he did not come; and that the men of Keilah would deliver David into his hand, yet David was not thus delivered to him. And why? Because David left Keilah;—but had he staid, Saul would have come down, and the men of Keilah would have betrayed David. We may observe from this, that however positive a declaration of God may appear, that refers to anything in which man is to be employed, the prediction is not intended to suspend or destroy free-agency, but always comprehends in it some particular condition.

Verse 14. *Wilderness of Ziph*] Ziph was a city in the southern part of Judea, not far from Carmel.

Verse 16. *And Jonathan—strengthened his hand in God.*] It is probable that there was always a secret intercourse between David and Jonathan; and that, by this most trusty friend, he was apprised of the various designs of Saul to take away his life. As Jonathan well knew that God had appointed David to the kingdom, he came now to encourage him to trust in the Most High; and to assure him that the hand of Saul should not prevail against him; and at this interview they renewed their covenant of friendship. Now, all this Jonathan could do, consistently with his duty to his father and his king. He knew that David had delivered the kingdom: he saw that his father was ruling unconstitutionally; and he knew that God had appointed David to succeed Saul. This he knew would come about in the order of providence; and neither he nor David took one step to hasten the time. Jonathan, by his several interferences, prevented his father from imbruing his hands in innocent blood: a more filial, and a more loyal part, he could not have acted; and, therefore, in his attachment to David, he is wholly free of blame.

Verse 25. *The wilderness of Maon*] Maon was a mountainous district, in the most southern parts of Judah. Calmet supposes it to be the city of *Menois*, which Eusebius places in the vicinity of Gaza; and the *Menaimi*

Castrum, which the Theodosian code places near to Beer-sheba.

Verse 26. *Saul went on this side of the mountain*] Evidently not knowing that David and his men were on the other side.

Verse 27. *There came a messenger*] See the providence of God exerted for the salvation of David's life! David and his men are almost surrounded by Saul and his army, and on the point of being taken, when a messenger arrives, and informs Saul that the Philistines had invaded the land! But behold the workings of providence! God had already prepared the invasion of the land by the Philistines, and kept Saul ignorant how much David was in his power: but as his advanced guards and scouts must have discovered him in a very short time, the messenger arrives just in the nick of time to prevent it! Here David was delivered by God; and, in such a manner too, as rendered the divine interposition visible.

Verse 28. *They called that place Sela-hammah-lekoth.*] That is, *the rock of divisions*; because, says the Targum, *the heart of the king was divided to go hither and thither.* Here Saul was obliged to separate himself from David, in order to go and oppose the invading Philistines.

Verse 29. *Strong holds at En-gedi.*] En-gedi was situated near to the western coast of the Dead sea, not far from Jeshimon: it literally signifies *the kid's well*; and was celebrated for its *balm*. It is reported to be a mountainous territory, filled with caverns; and consequently proper for David in his present circumstances.

How *thrashing-floors* were made among the ancients, we learn from CATO, *De Re Rusticâ*, chap. xci. and cxxix. And, as I believe it would be an excellent method to make the most durable and efficient *barn-floors*, I will set it down.

Aream sic facito. Locum ubi facies confodito; postea amurca conspergito bene, siniloque combat. Postea conminuito glebas bene. Deinde coquoato, et parviculis verberato. Postea denuo amurca conspergito, siniloque arescal. Si ita feceris neque formice nocebunt, neque herbae nascentur: et cum puerit, lutum non erit. "Make a thrashing-floor thus: dig the place thoroughly; afterward sprinkle it well with the lees of oil, and give it time to soak in. Then beat the clods very fine; make it level, and beat it well down with a paviour's rammer. When this is done, spinkle it afresh with the oil lees, and let it dry. This being done, the mice cannot burrow in it, no grass can grow through it, nor will the rain dissolve the surface to raise mud."

The directions of COLUMELLA are nearly the same; but,

CHAPTER XXIV.

Saul is informed that David is at Engedi; and goes to seek him with three thousand men, 1, 2. He goes into a cave to repose, where David and his men lay hid; who, observing this, exhort David to take away his life: David refuses, and contents himself with privately cutting off Saul's skirt, 3-7. When Saul departed, not knowing what was done, David called after him; shewing him that his life had been in his power; expostulates strongly with him; and appeals to God, the judge of his innocence, 8-15. Saul confesses David's uprightiness; acknowledgeth his obligation to him for sparing his life; and causes him to swear that, when he should come to the kingdom, he would not destroy his seed, 17-22. Saul returns home and David and his men stay in the hold, 22.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the Lord said unto thee,

1 Chap. 22. 23.—1 Heb. after.—in Psalm 35. 12.—in Psalm 111. 6.—Judg. 3. 24. p 156. 57, title, & 142, title.—1 Ch. 25. 8.

as there are some differences of importance, I will subjoin his account.

Area quoque si terrena erit, ut sit ad trituram satis habilis, primum radatur, deinde confoditur, permixtis paleis cum amurco, que saltem non accipit, extergatur: nam ea res a populatione murium formicarumque frumenta defendit. Tum aquata paviculis, vel molari lapide condensatur, et rursus subjectis paleis inculcetur, atque ita solibus siccanda relinquatur. De Re Rusticâ, lib. ii. c. 20. "If you would have a thrashing-floor made on the open ground, that it may be proper for the purpose, first pare off the surface, then let it be well digged and mixed with lees of oil, unsalted, with which chaff has been mingled; for this prevents the mice and ants from burrowing and injuring the corn. Then level it with a paver's rammer, or press it down with a millstone. Afterward, scatter chaff over it, tread it down, and leave it to be dried by the sun."

This may be profitably used within doors, as well as in the field: and a durable and solid floor is a matter of very great consequence to the husbandman, as it prevents the floor from being injured by sand or dust.

NOTES ON CHAPTER XXIV.

Verse 1. Saul was returned] It is very probable that it was only a small marauding party that had made an excursion in the Israelitish borders; and this invasion was soon suppressed.

Verse 2. Rocks of the wild goats] The original טורי היעלים surey ha-yelim, is variously understood. The Vulgate makes a paraphrase; Super abruptissimas petras que solis ibicibus pervia sunt: "On the most precipitous rocks, over which the ibexes alone can travel." The Targum, the caverns of the rocks; the Septuagint make the original a proper name; for, out of טורי היעלים surey ha-yelim, they make Σαδδαίμ, Saddaïem; and in some copies Αιταμειν, Aitamain; which are evidently corruptions of the Hebrew.

Verse 3. The sheep-cotes] Caves in the rocks; in which it is common, even to the present time, for shepherds and their flocks to lodge. According to Strabo, there are caverns in Syria, one of which is capable of containing four thousand men: Δν εν και τετρακισχιλιους ανθρωπων δεξασθαι δυναμενον, lib. xvi. p. 1096. Edit. 1707.

Saul went in to cover his feet] Perhaps this phrase signifies exactly what the Vulgate has rendered it, ut purgaret ventrem. The Septuagint, the Targum, and the Arabic, understand it in the same way. It is likely, that when he had performed this act of necessity, that he lay down to repose himself; and it was while he was asleep that David cut off the skirt of his robe. It is strange that Saul was not aware that there might be men lying in wait in such a place; and the rabbins have invented a most curious conceit to account for Saul's security:—"God, foreseeing that Saul would come to this cave, caused a spider to weave her web over the mouth of it; which, when Saul perceived, he took for granted that no person had lately been there; and, consequently, he entered it without suspicion." This may be literally true; and we know that even a spider, in the hand of God, may be the instrument of a great salvation. This is a Jewish tradition; and one of the most elegant and instructive in their whole collection.

David and his men remained in the sides of the cave.] This is no hyperbole: we have not only the authority of Strabo, as above mentioned, but we have the authority of the most accurate travellers, to attest the fact of the vast capacity of caves in the East.

Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privately.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 ¶ David also rose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

r Heb. the robe which was Saul's.—2 Sam. 24. 10.—1 Ch. 26. 11.—1 Heb. cut off. v Psalm 7. 4. Matt. 5. 44. Rom. 12. 17, 19.

Dr. Pocock observes, "Beyond the valley (of Tekoa) there is a very large grotto, which the Arabs call El Maamah, a hiding-place: the high rocks on each side of the valley are almost perpendicular; and the way to the grotto is by a terrace formed in the rock, which is very narrow. There are two entrances into it; we went by the farthest, which leads by a narrow passage into a very large grotto, the rock being supported by great natural pillars: the top of it rises in several parts like domes; the grotto is perfectly dry. There is a tradition, that the people of the country, to the number of thirty thousand, retired into this grotto, to avoid a bad air. This place is so strong, that one would imagine it to be one of the strong-holds of Engedi, to which David and his men fled from Saul: and possibly it may be that very cave in which he cut off Saul's skirt; for David and his men might, with great ease, lie hid there, and not be seen by him." Pocock's Travels, vol. ii. part i. p. 41.

Verse 4. And the men of David said] We know not to what promise of God the men of David refer: they, perhaps, meant no more than to say, "Behold, the Lord hath delivered thine enemy into thy hand; now do to him as he wishes to do to thee."

Then David arose] Though I have a high opinion of the character of David, yet the circumstances of the case seem to indicate that he arose to take away the life of Saul; and that it was in reference to this that his heart smote him. It appears that he rose up immediately, at the desire of his men, to slay his inveterate enemy, and one whom he knew the Lord had rejected: but, when about to do it, he was prevented by the remonstrance of God in his conscience; and instead of cutting off his head, as he might have done, an act which the laws and usages of war would have justified, he contented himself with cutting off the skirt of his robe; and he did this only to show Saul how much he had been in his power.

Verse 6. The Lord's anointed] Howsoever unworthy Saul was now acting, he had been appointed to his high office by God himself; and he could only be removed by the authority which placed him on the throne. Even David, who knew he was appointed to reign in his stead, and whose life Saul had often sought to destroy, did not conceive that he had any right to take away his life: and he grounds the reasons of his forbearance on this, he is my master; I am his subject. He is the Lord's anointed; and therefore sacred, as to his person, in the Lord's sight. It is an awful thing to kill a king, even the most untoward, when he has once been constitutionally appointed to the throne. No experiment of this kind has ever succeeded; the Lord abhors king-killing. Had David taken away the life of Saul, at this time, he would, in the sight of God, have been a murderer.

Verse 7. Suffered them not to rise against Saul.] As he could restrain them, it was his duty to do so: had he connived at their killing him, David would have been the murderer. In praying for the king, we call God the only ruler of princes; for this simple reason, that their authority is the highest among men, and next to that of God himself: hence, he alone is above them. We find this sentiment well expressed by an elegant poet:—

Regum timendum in propriis reges. Reges in ipsius imperium est Jovis. Horace, Ode, l. ii. Od. i. ver. 5.

Kings are supreme over their own subjects; Jove alone is supreme over kings.

9 And David said to Saul, "Wherefore hearst thou men's words, saying, Behold, David seeketh thy hurt?"

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave; and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord: for he is the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

15 The LORD therefore be judge, and judge between me and thee; and see, and plead my cause, and deliver me out of thine hand.

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.

19 For, if a man find his enemy, will he let

him go well away? Wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

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

22 And David swore unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAPTER XXV.

The death of Samuel, 1. The history of Nabal, and his churlishness toward David and his men, 2-12. David determining to punish him, is opposed by Abigail, Nabal's wife, 13-35. Abigail returns, and tells Nabal of the danger that he had escaped; who, on hearing it, is thunderstruck, and dies in ten days, 36-38. David, hearing of this, sends and takes Abigail to wife, 39-42. He marries also Ahinoam, of Jezreel, Saul having given Michal, David's wife, to Phalti, the son of Laish, 43, 44.

AND Samuel died: and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

4 And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

And he said, I will greet him, and will bring you back a present. And he said, I will not greet him, nor will I bring you back a present: for he has despised me, and he has despised me, and he has despised me, and he has despised me, and he has despised me.

his own baseness; and overwhelmed with a sense of David's generosity.

David and his men gat them up unto the hold.] Went up to Mizpeh, according to the Syriac and Arabic. David could not trust Saul with his life; the utmost he could expect from him was, that he should cease from persecuting him; but even this was too much to expect from a man of such a character as Saul. He was no longer under the divine guidance; an evil spirit had full dominion over his soul. What God fills not, the devil will occupy.

NOTES ON CHAPTER XXV.

Verse 1. And Samuel died] Samuel lived, as is supposed, about ninety-eight years; was in the government of Israel before Saul from sixteen to twenty years; and ceased to live, according to the Jews, about four months before the death of Saul; but, according to Calmet and others, two years. But all this is very uncertain: how long he died before Saul cannot be ascertained. For some account of his character, see the end of the chapter.

Buried him in his house] Probably, this means not his dwelling-house, but the house or tomb he had made for his sepulture: and thus the Syriac and Arabic seem to have understood it.

David—went down to the wilderness of Paran.] This was either on the confines of Judea, or in Arabia Petraea, between the mountains of Judah and Mount Sinai: it is evident, from the history, that it was not far from Carmel, on the south confines of Judah.

Verse 3. The name of the man was Nabal] The word נבל nabal, signifies to be foolish, base, or villanous; and hence the Latin word nebulosus, knave, is supposed to be derived.

The name of his wife Abigail] The joy or exultation of my father. A woman of sense and beauty, married to the hog mentioned above; probably because he was rich. Many women have been thus sacrificed.

Of the house of Caleb] אביתו של קלבי hu Calebi, "he was a Calebite." But as the word caleb signifies a dog, the Septuagint have understood it as implying a man of a canine disposition, and translated it thus: καὶ βῆσπιος κύνικος, he was a doggish man. It is understood in the same way by the Syriac and Arabic.

¶ Ps. 141. 6. Prov. 16. 28. & 17. 9.—x Ps. 7. 3. & 35. 7.—y Ch. 26. 20.—z Gen. 16. 5. Judg. 11. 37. Ch. 26. 10. Job. 5. 8.—a Ch. 17. 43. 2 Sam. 9. 8.—b Ch. 26. 30. c Ver. 12.—d 2 Chron. 24. 22.—e Ps. 35. 1. & 43. 1. & 119. 154. Mic. 7. 9.—f Heb. judge.—g Ch. 26. 17.—h Ch. 26. 21.—i Gen. 26. 26.—k Matt. 5. 44.—l Ch. 26. 23.

Verse 13. Wickedness proceedeth from the wicked] This proverb may be thus understood: he that does a wicked act, gives proof thereby that he is a wicked man. From him who is wicked, wickedness will proceed: he who is wicked, will add one act of iniquity to another. Had I conspired to dethrone you, I would have taken your life when it was in my power; and thus added wickedness to wickedness.

Verse 14. After a dead dog] A term used among the Hebrews to signify the most sovereign contempt. See 2 Sam. xvi. 9. One utterly incapable of making the least resistance against Saul, and the troops of Israel. The same idea is expressed in the term *fica*. The Targum properly expresses both thus: *one who is weak, one who is contemptible*.

Verse 15. The Lord therefore be judge] Let God determine who is guilty.

Verse 16. My son David] David had called Saul his master, lord, and king. Saul accosts him here as his son, to show that he felt perfectly reconciled to him, and wished to receive him, as formerly, into his family.

Verse 19. If a man find his enemy, will he let him go well away?] Or, rather, Will he send him in a good way? But Houbigant translates the whole clause thus: *Si quis inimicum suum reperiens, dimittit eum in viam bonam, redditur ei à domino sua merces*—"If a man finding his enemy, send him by a good way, the Lord will give him his reward." The words which are here put in italic, are not in the Hebrew text; but they are found, at least in the sense, in the Septuagint, Syriac, and Arabic; and seem necessary to complete the sense: therefore, adds Saul, the Lord will reward thee good for what thou hast done unto me.

Verse 20. I know well that thou shalt surely be king] Hebrew, Reigning, thou shalt reign. He knew this before; and yet he continued to pursue him with the most deadly hatred.

Verse 21. Swear now] Saul knew that an oath would bind David, though it was insufficient to bind himself: see chap. xix. 6. He had sworn to his son Jonathan that David should not be slain; and yet sought, by all means in his power, to destroy him.

Verse 22. Saul went home] Confounded at a sense of Vol. I.—91

6 And thus shall ye say to him that liveth in prosperity, *Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.*

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we ^a hurt them not, ^b neither was there aught missing unto them, all the while they were in Carmel.

8 Ask the young men, and they will show thee. Wherefore let the young men find favour in thine eyes: for we come in ^c a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ^d ceased.

10 ¶ And Nabal answered David's servants, and said, *Who is David? and who is the son of Jesse? There be many servants nowadays that break away every man from his master.*

11 *Shall I then take my bread, and my water, and my ^e flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ^b abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he ^f railed on them.

15 But the men *were* very good unto us, and ^g we were not ^h hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were ⁱ a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for ^j evil is determined against our master, and against all his household: for he *is such a son of ^o Belial, that a man cannot speak to him.*

18 ¶ Then Abigail made haste, and ^k took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred ^q clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, *Go on before me; behold, I come after you. But she told not her husband Nabal.*

20 And it was *so*, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, *Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that *pertaineth* unto him: and he hath ^r required me evil for good.*

22 *So and more also do God unto the enemies of David, if I ^s leave of all that *pertain* to him by the morning light ^t any that pisseth against the wall.*

23 And when Abigail saw David, she hasted, ^u and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be:* and let thine handmaid, I pray thee, speak in thine ^v audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, ^w regard this man of Belial, *even Nabal:* for as his name *is*, so *is* he; ^x Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now, therefore, my lord, ^y as the LORD liveth, and *as* thy soul liveth, seeing the LORD hath ^z withholden thee from coming to *shed* blood, and from ^{aa} avenging ^{aa} thyself with thine own hand, now ^{ab} let thine enemies, and they that seek evil to my lord, be as Nabal.

^a 1 Chron. 12. 18. Psalm 122. 7. Luke 10. 5.—^b Verse 15, 21. ^c Neh. 8. 10. Eccl. 9. 19.—^d 1 Heb. *needed*.—^e Judges 9. 24. Gen. 73. 7, 8. & 124. 3, 4. ^f Judges 8. 8.—^g Heb. *slaughter*.—^h Ch. 20. 24.—ⁱ Heb. *rose upon them*.—^j Ver. 7. ^k 1 Heb. *shamed*.—^l Exod. 14. 22. Job 1. 10.—^m Chap. 24. 7.—ⁿ Deut. 13. 13. Judge. 19. 22.—^o Gen. 32. 13. Prov. 18. 16. & 21. 14.

^q Or, *loaves*.—^r Gen. 32. 16, 20.—^s Eccl. 12. 1.—^t Ps. 109. 5. Prov. 17. 13. ^u Ruth 1. 17. Chap. 3. 17. & 20. 13, 16.—^v Verse 34.—^w 1 Kings 14. 10. & 21. 21. ^x Kings 9. 8.—^y Josh. 15. 18. Judges 1. 14.—^z Heb. *swore*.—^{aa} Heb. *lay it to my heart*. ^{ab} That *is*, *foot*.—^{ac} 2 Kings 9. 2.—^{ad} Gen. 20. 6. Ver. 32.—^{ae} Heb. *having thyself*.—^{af} Rom. 12. 19.—^{ag} 2 Sam. 18. 32.

Verse 6. *Peace be both to thee*] This is the ancient form of sending greetings to a friend: *Peace to THEE, Peace to thy HOUSEHOLD, and Peace to all that THOU HAST.* That *is*, may both *thyself*, *thy family*, and all that *pertain* unto thee, be in continual prosperity!

Perhaps David, by this salutation, wished Nabal to understand that he had acted so toward him and his property, that nothing had been destroyed, and that all had been protected: see ver. 15, 16, 17.

Verse 7. *Thy shepherds which were with us, we hurt them not*] It is most evident that David had a claim upon Nabal, for very essential services performed to his herdsmen at Carmel. He not only did them *no hurt*, and took none of their *stocks* for the supply of his necessities, but he protected them from the rapacity of others: *they were a wall unto us*, said Nabal's servants, *both by night and day.* In those times, and to the present day, wandering hordes of Arabs, under their several chiefs, think they have a right to exact contributions of provisions, &c. wherever they come: David had done nothing of this kind, but protected them against those who would.

Verse 8. *Whosoever cometh to thine hand*] As thou art making a great feast for thy servants, and I and my men, *as having* essentially served thee, would naturally come in for a share, were we present; send a portion by my ten young men, for me and my men, that we also may rejoice with you. Certainly this was a very reasonable, and a very modest request.

Verse 10. *Who is David?*] Nabal's answer shows the *arrogance* of his disposition. It was unjust to refuse so reasonable a request; and the *manner* of the refusal was highly insulting. It is true what his own servants said of him, *He is such a son of Belial that one cannot speak to him*, ver. 17.

Verse 13. *Took two hundred loaves*] The Eastern bread is ordinarily both *thin and small*; and answers to our *cakes*. *Two bottles of wine*] That is, two goat-skins full. The *hide* is pulled off the animal without *ripping up*; the

places where the legs, &c. were, are sewed up, and then the skin appears one *large bag*. This is properly the Scripture and Eastern *bottle*.

Five sheep] Not one sheep to one hundred men.

Clusters of raisins] Raisins dried in the sun.

Cakes of figs] Figs cured, and then pressed together. We receive the former in jars, and the latter in small *barrels*; and both articles answer the description here given. Now all this provision was a matter of little worth; and, had it been granted in the first instance, it would have perfectly satisfied David, and secured the good offices of him and his men. Abigail showed both her wisdom and prudence in making this provision. Out of *three thousand sheep* Nabal could not have missed *five*; and, as this claim was made only in the time of sheep-shearing, it could not have been made more than once in the year: and it certainly was a small price for such important services.

Verse 20. *She came down—and David—came down*] David was coming down mount Pharan; Abigail was coming down from Carmel. *Calmet*.

Verse 22. *So and more also do God*] Nothing can justify this part of David's conduct. Whatever his provocation might have been, he had suffered, properly speaking, no wrongs; and his resolution to cut off a whole innocent family, because Nabal had acted ungenerously toward him, was abominable and cruel; not to say diabolic. He who attempts to vindicate this conduct of David, is, at least constructively, a foe to God and truth. David himself condemns this most rash and unwarrantable conduct, and thanks God for having prevented him from doing this evil, ver. 32, &c.

Any that pisseth against the wall] This expression certainly means either *men or dogs*; and should be thus translated, *If I leave—any male*: and this will answer both to *men and dogs*, and the offensive mode of expression be avoided. I will not enter farther into the subject: *Bochart* and *Calmet* have done enough, and *more than enough*; and in the *plainest language* too.

27 And now ¹ this ² blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that ¹ follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for ² the LORD will certainly make my lord a sure house; because my lord ¹ fighteth the battles of the LORD, and ² evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he ² sling out, ¹ as out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be ² no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, ¹ Blessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast ² kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath ² kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had ¹ not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand that which she had brought him, and said unto her, ² Go up

in peace to thine house; see, I have hearkened to thy voice, and have ² accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, ² he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, ² Blessed be the LORD, that hath ¹ pleaded the cause of my reproach from the hand of Nabal, and hath ² kept his servant from evil: for the LORD hath ¹ returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, *let* ² thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hastened, and arose, and rode upon an ass, with five damsels of hers that went ¹ after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam ² of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given ¹ Michal his daughter, David's wife, to ² Phalti the son of Laish, which *was* of ² Gallim.

¹ Gen. 33. 11. Ch. 30. 26. 2 Kings 5. 15.—² Or, present.—¹ Heb. walk at the feet of. Verse 42. Judg. 4. 10.—² 2 Sam. 7. 11, 17. 1 Kings 9. 5. 1 Chron. 17. 10, 25. 1 Chap. 18. 17.—³ Chap. 24. 11.—⁴ Jer. 10. 13.—⁵ Heb. in the mid. of the bow of a sling.—⁶ Heb. no staggering, or, stumbling.—⁷ Genesis 24. 27. Exod. 18. 10. Ps. 41. 13. & 72. 18. Luke 1. 65.

¹ Verse 25.—² Verse 26.—³ Verse 27.—⁴ Chap. 20. 42. 2 Samuel 15. 9. 2 Kings 5. 19. Luke 7. 50. & 8. 45.—⁵ Gen. 19. 21.—⁶ 2 Samuel 13. 23.—⁷ Verse 32.—⁸ Prov. 22. 23.—⁹ Verse 25, 34.—¹⁰ 1 Kings 2. 41. Psalm 7. 16.—¹¹ Ruth 2. 10, 13. Prov. 15. 33. ¹² Heb. at her feet. Verse 27.—¹³ Josh. 15. 56.—¹⁴ Ch. 27. 3. & 30. 3.—¹⁵ 2 Sam. 3. 14. ¹⁶ Phaltiel. 2 Samuel 3. 15.—¹⁷ Isaiah 10. 30.

Verse 28. *And evil hath not been found in thee*] Thou hast not committed any act of this kind hitherto.

Verse 29. *Shall be bound in the bundle of life*] Thy life shall be precious in the sight of the Lord: it shall be found in the bundle of life; it shall be supported by him who is the spring and fountain of life; and ever be found united to those who are most favoured by the Almighty.

Them shall he sling out] Far from being bound and kept together in union with the fountain of life, he will cast them off from himself as a stone is cast out from a sling. This betokens both force and violence.

Verse 37. *His heart died within him, and he became as a stone.*] He was thunderstruck, and was so terrified at the apprehension of what he had escaped, that the fear overcame his mind: he became insensible to all things around him; probably refused all kinds of nourishment; and died in ten days.

Verse 39. *To take her to him to wife.*] It is likely that he had heard before this that Saul, to cut off all his pretensions to the throne, had married Michal to Phalti; and this justified David in taking Abigail, or any other woman: and, according to the then custom, it was not unlawful for David to take several wives. By his marriage with Abigail, it is probable he became possessed of all Nabal's property in Carmel and Maon.

Verse 43. *David also took Ahinoam*] Many think that this was his wife before he took Abigail: she is always mentioned first in the list of his wives; and she was the mother of his eldest son Amnon.

Of Jezreel] There were two places of this name; one in the tribe of Issachar, the other in the tribe of Judah.

Verse 44. *Phalti*] Called also *Phaltiel*, 2 Sam. iii. 15. *Of Gallim*.] Probably, a city or town in the tribe of Benjamin: see Isaiah x. 30. It is likely, therefore, that Saul chose this man because he was of his own tribe.

In this chapter we have the account of the death of Samuel; who, from his infancy, had been devoted to God, and the service of his people. He was born at a time in which religion was at a very low ebb in Israel, as there were but very few prophets, and no open vision; scarcely any revelation from God. Those who might be called prophets, had no regular ministry of God's word: they

were extraordinary messengers, sent for a particular purpose, and not continued in the work any longer than the time necessary to deliver their extraordinary message.

Samuel is supposed to have been the first who established academies, or schools, for prophets; at least, we do not hear of them before his time: and it is granted that they continued till the Babylonish captivity. This was a wise institution; and no doubt contributed much to the maintenance of pure religion, and the prevention of idolatry among that people.

Samuel reformed many abuses in the Jewish state; and raised it to a pitch of political consequence to which it had been long a stranger. He was very zealous for the honour of God; and supported the rights of pure religion, of the king, and of the people, against all encroachments. He was chief magistrate in Israel before the appointment of a king; and afterward he acted as prime minister to Saul; though without being chosen, or formally appointed to that station. Indeed, he seems, on the whole, to have been the civil and ecclesiastical governor: Saul being little more than general of the Israelitish forces.

In his office of minister in the state, he gave the brightest example of zeal, diligence, inflexible integrity, and uncorruptedness. He reproved both the people and the king for their transgressions, with a boldness which nothing but his sense of the divine authority could inspire; and yet he tempered it with a sweetness which showed the interest he felt in their welfare, and the deep and distressing concern he felt for their backslidings and infidelities.

He was incorrupt; he received no man's bribe; he had no pension from the state; he enriched none of his relatives from the public purse; left no private debts to be discharged by his country. He was among the Hebrews what Aristides is said to have been among the Greeks: so poor at his death, though a minister of state, that he did not leave property enough to bury him: justice was by him duly and impartially administered; and oppression and wrong had no existence.

If there ever was a heaven-born minister, it was Samuel; in whose public and private conduct there was no blemish; and whose parallel cannot be found in the ancient or modern history of any country in the universe.

CHAPTER XXVI.

The Ziphites inform Saul of David's hiding-place, 1. Saul, with three thousand men, goes in pursuit of him, 2, 3. David waits out spears; and finds where Saul had pitched his camp; and he and Abishai come to the camp by night, find all asleep, and bring away Saul's spear, and the cruse of water that was at his head, 4-12. David goes to the opposite hill; awakes Abner, captain of Saul's host; chides him for being so careless of his master's life; and calls on Saul to send one of his servants for the spears; and severely chides him for his course; 1 hostility to him, 13-21. Saul humbles himself to David; promises to persecute him no more; and returns to his own place, 22.

AN. Exod. lxx. 431. Anno ante 1. Olymp. 284. AND the Ziphites came unto Saul to David at Gibeah, saying, 'Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench: and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10 David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awakened: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of a hill afar off; a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's

[Chap. 23. 19. Ps. 54. title.—k Chap. 14. 59. & 17. 55.—l Or, midst of his carriages. Chap. 17. 29.—m 1 Chron. 2. 16.—n Judg. 7. 10, 11.—o Heb. shut up. Chap. 24. 18.—p Chap. 24. 6, 7. 2 Sam. 1. 16.

q Chap. 25. 38. Ps. 94. 1, 2, 3. Luke 18. 7. Rom. 12. 19.—r See Gen. 47. 23. Dent. 31. 14. Job 7. 1. & 14. 5. Ps. 37. 15.—s Ch. 31. 6.—t Ch. 24. 6, 12.—u Gen. 2. 21. & 15. 12.—v Heb. the sons of death. 2 Sam. 12. 5.

Let ministers of state, who have sought for nothing but their own glory, and have increased the public burdens by their improvident expenditure; who have endeavoured, by their worthy representations, to dazzle and delude the people, and impose false grandeur in the place of true greatness and solid prosperity; who have oppressed the many, and enriched the worthless few; fall down at the feet of this heaven-born man, and learn from this immaculate judge of Israel what a faithful servant to his king, and an incorruptible minister of state, means; and, in retiring from their high station, or in going to appear before the judgment-seat of God, see whether, in the presence of their king, and in the face of the thousands of their people, they can boldly say, "Behold, here am I! witness against me before the Lord, and before his anointed, Whose ox have I taken? whose ass have I seized, and whom have I defrauded? whom have I oppressed (by the imposition of heavy taxes for the support of needless expenses, and the payment of venal men?) Or of whose hand have I taken any bribe to blind my eyes? scrutinize my conduct, examine the state of my family, compare their present circumstances with what they were previously to my administration; and see if you can find aught in my hands." See chap. xii. 1, &c.

Oh, how seldom in the annals of the world, from the assembled heads of the great body politic, can the departing prime minister hear, "Thou hast not defrauded us; thou hast not oppressed us; neither hast thou taken aught of any man's hand." This voice can be heard from Gilgal: but of what other minister can this be spoken but of Samuel the seer, who was the gift of God's mercy to the people of Israel; whose memory was too precious to be intrusted to public monuments, but stands, and alas, almost unique, in the Book of God! Of Daniel, and his administration, I shall have occasion to speak elsewhere.

A prime minister, deeply devoted to God, and faithful to his king and to his country, is so rare a character in the world, that when he does occur, he should be held up to public admiration. See the notes on chap. xii. and chap. xxiv. 6.

NOTES ON CHAPTER XXVI.

Verse 1. The Ziphites came] This is the second time that these enemies of David endeavoured to throw him into the hands of Saul. See ch. xxiii. 10.

Verse 2. Three thousand chosen men] Though they knew that David was but six hundred strong, yet Saul

thought it was not safe to pursue such an able general with a less force than that mentioned in the text: and, that he might the better depend on them, they were all elect or picked men out of the rest of his army.

Verse 5. David arose] As David and his men knew the country, they had many advantages of Saul and his men; and no doubt could often watch them without being discovered.

Saul lay in the trench] The word חממה hammagol, which we translate in the trench; and in the margin, in the midst of his carriages; is rendered by some, in a ring of carriages; and by others, in the circle; i. e. which was formed by his troops. Luther himself translates it, Wagenburg, a fortress formed of wagons or carriages.

As by agal, signifies any thing round, it may here refer to a round pavilion, or tent, made for Saul; or else to the form of his camp. The Arabs, to the present day, always form a circle in their encampments, and put their principal officers in the centre.

Verse 6. Abishai the son of Zeruah] She was David's sister; and, therefore, Abishai and Joab were nephews to David.

Verse 8. God hath delivered thine enemy into thine hand] Here Abishai uses the same language as did David's men, when Saul came into the cave at Engedi; (see ch. xxiv. 4, &c.) and David uses the same language in reply.

Verse 10. The Lord shall smite him] He shall die by a stroke of the divine judgment:—or, his day shall come to die; he shall die a natural death; which, in the course of things, must be before mine; and thus I shall get rid of mine enemy; or, he shall descend into battle, and perish; he shall fall by the enemies of his country. These are the three ordinary ways by which man accomplishes, as a hireling, his day. Murder, David could not consider to be lawful: this would have been taking the matter out of God's hand; and thus David would not do.

Verse 12. David took the spear and the cruse] The spear, we have already seen, was the emblem of power and regal dignity. But it is usual, in Arab camps, for every man to have his lance stuck in the ground beside him, that he may be ready for action in a moment. The cruse of water resembled, in some measure, the canteens of our soldiers. In such a climate, where water was always scarce, it was necessary for each man to carry a little with him, to refresh him on his march.

A deep sleep from the Lord] It is the same word which

anointed. And now see where the king's spear is, and the cruise of water that was at his bolster.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed.

24 And, behold, as thy life was much set by

w Ch. 24. 16.—x Ch. 24. 9, 11.—y 2 Sam. 16. 11. & 21. 1.—z Heb. small. Gen. 3. 21. Lev. 25. 31.—a Dent. 4. 23. Psa. 124. 5.—b Heb. clearing.—c 2 Sam. 14. 16. & 20. 12.

is used (Gen. ii. 21.) to describe the sleep which God caused to fall upon Adam, when he formed Eve out of his side.

Verse 15. Art not thou a valiant man? This is a strong irony: ye are worthy to die; ye are sons of death; ye deserve death for this neglect of your king. And had not Saul been so deeply affected with David's generosity, in preserving his life, he had doubtless put Abner and his chief officers to death; though they were not to blame, as their apparent neglect was the effect of a supernatural sleep.

Verse 19. Let him accept an offering? If God have stirred thee up against me, why, then let him deliver my life into thy hand, and accept it as a sacrifice. But as the word is מנחה minchah, a gratitude-offering, perhaps the sense may be this: Let God accept a gratitude-offering from thee, for having purged the land of a worker of iniquity; for, were I not such, God would never stir thee up against me.

But if they be the children of men? If men have, by false representations, lies, and slanders, stirred thee up against an innocent man, then let them be cursed before the Lord. If I am guilty, I deserve to die; if not, those who seek my life should be destroyed.

Saying, Go, serve other gods. His being obliged to leave the tabernacle, and the place where the true worship of God was performed, and take refuge among idolaters, said, in effect, Go, and serve other gods.

Verse 20. As when one doth hunt a partridge? It is worthy of remark, that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly, they in this manner hunt them upon the mountains, till at last they can knock them down with their clubs.

It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. See Harmer.

Verse 21. I have sinned? Perhaps the word חטאתי chatati, "I have sinned," should be read, I have erred, or, have been mistaken. I have taken thee to be a very different man from what I find thee to be. Taken literally, it was strictly true. He often purposed the spilling of David's blood; and thus, again and again, sinned against his life.

Verse 25. Thou shalt do both great things, and also shalt still prevail. The Hebrew is גם תעשה וגם תצליך gam ñesh ñaseh, ve gam yacul tual. "Also in doing thou shalt do; and being able thou shalt be able." Which the Targum translates, also in reigning thou shalt

this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

David flies to Achish, king of Gath, who receives him kindly, and gives him Ziklag to dwell in, where he continues a year and four months, 1-7. David invades the Geshurites and Amalekites, and leaves neither man nor woman alive, 8, 9. He returns to Achish, and pretends that he had been making pilgrimages on the Israelites, and Achish believes it, 10-12.

AND David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David, with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day:

d Chap. 24. 14.—e Chap. 15. 21. & 24. 17.—f Chap. 16. 30.—g Psa. 7. 8. & 18. 20. h Ch. 21. 6.—i Gen. 22. 23.—k Heb. be consumed.—l Chap. 25. 13.—m Chap. 21. 16. n Chap. 25. 42.

reign; and in prospering thou shalt prosper; which, in all probability, is the meaning.

There is a vast deal of dignity in this speech of David, arising from a consciousness of his own innocence. He neither begs his life from Saul, nor offers one argument to prevail upon him to desist from his felonious attempts; but refers the whole matter to God, as the judge and vindicator of oppressed innocence. Saul himself is speechless, except in the simple acknowledgment of his sin: and, in the behalf of their king, not one of his officers have one word to say! It is strange that not one of them offered now to injure the person of David! But they saw that he was most evidently under the guardian care of God, and that their master was apparently abandoned by him. Saul invites David to return; but David knew the uncertainty of Saul's character too well, to trust himself in the power of this infatuated king. How foolish are the counsels of men against God! When he undertakes to save, who can destroy? And who can deliver out of his hands?

NOTES ON CHAPTER XXVII.

Verse 1. I shall now perish one day by the hand of Saul? This was a very hasty conclusion: God had so often interposed in behalf of his life, that he was authorized to believe the reverse. God had hitherto confounded all Saul's stratagems; and it was not at all likely that he would now abandon him: there was now no additional reason why he should withdraw from David his helping hand.

Verse 2. David arose, and he passed over—unto Achish? There is not one circumstance in this transaction that is not blameable. David joins the enemies of his God, and of his country; acts a most inhuman part against the Geshurites and Amalekites, without even a pretence of a divine authority; tells a most deliberate falsehood to Achish, his protector, relative to the people against whom he had perpetrated this cruel act; giving him to understand that he had been destroying the Israelites, his enemies. I undertake no defence of this conduct of David: it is all bad; all defenceless; God vindicates him not. The inspired penman tells what he did, but passes no eulogium upon his conduct: and it is false to say that, because these things are recorded, therefore they are approved. In all those transactions David was, in no one sense, a man after God's own heart. Chandler attempts to vindicate all this conduct: those who can receive his saying, let them receive it.

Verse 3. Every man with his household? So it appears that the men who consorted with David had wives and

wherefore ° Ziklag pertaineth unto the kings of Judah unto this day.

7 And p the time that David dwelt in the country of the Philistines was ° a full year and four months.

8 ¶ And David and his men went ^{A. M. 2943 B. C. 1056} ^{Exod. i. 7.} up, and invaded ° the Geshurites, ° and the ° Gezrites, and the ° Amalekites: ° for those nations were of old the inhabitants of the land, ° as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ° Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of ° the Jeralmeelites, and against the south of ° the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel ° utterly to abhor him; therefore he shall be my servant for ever.

CHAPTER XXVIII.

The Philistines prepare to attack the Israelites, and Achish informs David that he shall accompany him to battle. 1-2. Saul, unable to obtain any answer from God, applies to a witch at Endor to bring up Samuel, that he may converse with him on the news of the war, 3-11. Samuel appears, 12-14. He reproaches Saul with his unbelief, and informs him of his approaching ruin, 15-19. He is greatly distressed; but, at the solicitations of the woman, and his own servants, he takes some food, and departs the same night, 20-25.

AN. D. 435. Anno ante I. Olymp. 280. AND ° it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

° See Josh. 15. 31. & 19. 5.—p Heb. the number of days.—q Heb. a year of days: See Ch. 29. 3. till 1096.—r Josh. 13. 2.—s Josh. 16. 10. Judge 1. 29.—t Or, Gerizim. u Exod. 17. 16. See Ch. 15. 7. v Gen. 25. 18.—w Or, Did you not make a road, &c.—x See 1 Chron. 2. 9, 25.—y Judge 1. 6.—z Heb. to stink.

families. David and his company resembled a tribe of the wandering Arabs.

Verse 5. Why should thy servant dwell in the royal city? He seemed to intimate that two princely establishments, in the same city, were too great. Achish appears to have felt the propriety of his proposal; and, therefore, appoints him Ziklag.

Verse 6. Achish gave him Ziklag? Ziklag was at first given to the tribe of Judah; but afterward it was ceded to that of Simeon, Josh. xv. 31. & xix. 5. The Philistines had, however, made themselves masters of it, and held it till the time here mentioned: it then fell into the tribe of Judah again; and continued to be the property of the kings of Judah. This verse is a proof that this book was written long after the days of Samuel: and that it was formed by a later hand, out of materials which had been collected by a contemporary author. See the preface.

Verse 9. David smote the land? Here was a complete extirpation of all these people; not one being left alive, lest he should carry tidings of the disasters of his country! The spoil which David took consisted in sheep, oxen, asses, camels, and apparel.

Verse 10. Whither have ye made a road to-day? He had probably been in the habit of making predatory excursions. This seems to be implied in the question of Achish.

Verse 12. He hath made his people—utterly to abhor him? This deception, which, Dr. Delaney says, "did harm to nobody, and to the account of which he is at an utter loss what degree of guilt to charge," imposed upon Achish, had the most direct tendency to make him imagine himself secure, while in the utmost danger; and to have a faithful friend and able ally in David, while he was the veriest enemy he could possibly have. Shame on him who becomes the apologist of such conduct.

NOTES ON CHAPTER XXVIII.

Verse 1. The Philistines gathered their armies together? Sir Isaac Newton conjectures, that the Philistines had got a great increase to their armies by vast numbers of men, which Amasis had driven out of Egypt. This, with Samuel's death, and David's disgrace, were no inconsiderable motives to a new war, from which the Philistines had now every thing to hope.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now ° Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away ° those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in ° Shunem; and Saul gathered all Israel together, and they pitched in ° Gilboa.

5 And when Saul saw the host of the Philistines, he was ° afraid, and his heart greatly trembled.

6 And when Saul inquired of the Lord, ° the Lord answered him not, neither by ° dreams, nor ° by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ° he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he ° hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

a Ch. 29. 1.—b Ch. 25. 1.—c Ver. 9. Exod. 22. 18. Lev. 19. 31. & 20. 27. Deut. 18. 10, 11.—d Josh. 19. 18. 2 Kings 4. 8.—e Ch. 31. 1.—f Job. 18. 11.—g Ch. 14. 37. 1 Tim. 1. 28. Lam. 2. 9.—h Numbers 12. 6.—i Exod. 28. 30. Numbers 27. 21. Deut. 28. 1 & Deut. 18. 11. 1 Chron. 10. 13. Isaiah 6. 13.—i Verse 3.

Thou shalt go out with me to battle? This he said, being deceived by what David had told him.

Verse 2. Surely thou shalt know what thy servant can do. This was another equivocal answer; and could only be understood by his succeeding conduct. It might imply what he could do in favour of the Philistines against Israel; or in favour of Israel against the Philistines. Achish understood it in the former sense; and, therefore, he said to David, I will make thee keeper of my head for ever; i. e. Thou shalt be captain of my life-guards.

Verse 3. Samuel was dead? And there was no longer a public accredited prophet to consult.

Those that had familiar spirits, and the wizards? See the notes on Lev. xx. 31. and Exod. xxii. 18.

Verse 5. When Saul saw? He saw, from the superiority of his enemies, from the state of his own army, and especially from his own state toward God, that he had every thing to fear.

Verse 6. The Lord answered him not? He used the three methods by which supernatural intelligence was ordinarily given.

1. Dreams.—The person prayed for instruction; and begged that God would answer by a significant dream.

2. Urim.—This was a kind of oracular answer, given to the high priest, when clothed with the ephod; on which were the Urim and Thummim. How these communicated the answer is not well known.

3. Prophets.—Who were requested by the party concerned to consult the Lord on the subject in question; and to report his answer. The prophets, at that time, could only be those in the schools of the prophets, whom Samuel had established at Naioth and Gibeah. These were the only successors of Samuel that we know.

Verse 7. Seek me a woman that hath a familiar spirit. Literally, Seek me a woman, אַחַת בְּרַבָּת בַּאֲלוֹת אֹד, the mistress of the Ob, or Pythonic spirit; one who had a familiar spirit, whom she could invoke when she pleased, and receive answers from him relative to futurity.

Strange, that a man who had banished all such from the land, as dangerous to the state, as impostors and deceivers, should now have recourse to them, as the only persons in whom he could safely put his confidence, in the time in which Jehovah had refused to help him!

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 ¶ Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

m Exod. 22. 28.—n Heb. What is his form?—o Ch. 15. 37. 2 Kings 2. 8. 13. Eccl. 46. 30.—p Prov. 5. 11, 12, 13 & 14. 14.—q Ch. 18. 12.—r Ver. 6.—u Heb. by the hand of prophets.—v Eccl. 46. 30.

At End-or.] This was a city in the valley of Jezreel, at the foot of mount Gilboa, where the army of Saul had now encamped.

Verse 8. Saul disguised himself.] That he might not be known by the woman, lest she, being terrified, should refuse to use her art.

Verse 11. Whom shall I bring up.] The woman certainly meant no more than making her familiar personify whomsoever the querist should wish. In the evocation of spirits, this is all that, according to the professed rules of their art, such persons pretend to: for over human souls in paradise, or in the infernal regions, they have no power. If we allow that there is such an art, founded on true principles, all it can pretend to is, to bring up the familiar; cause him, when necessary, to assume the form and character of some particular person; and to give such notices, relative to futurity, as he is able to collect. And this, even in the cases to which authenticity is generally allowed, is often scanty, vague, and uncertain; for fallen spirits do not abound in knowledge: this is an attribute of God; and rays of this perfection are imparted to pure and holy intelligences: and even Satan himself, as may be seen from most of his temptations, is far from excelling in knowledge. He may be cunning and insidious, but he certainly is not wise and prudent: we, in general, give this fallen spirit credit for much more wisdom than he possesses.

Verse 12. When the woman saw Samuel.] That Samuel did appear on this occasion, is most evident from the text; nor can this be denied from any legitimate mode of interpretation: and it is as evident, that he was neither raised by the power of the devil, nor the incantations of the witch, for the appearances which took place at this time were such as she was wholly unacquainted with. Her familiar did not appear; and, from the confused description she gives, it is fully evident that she was both surprised and alarmed at what she saw; being so widely different from what she expected to see.

Verse 13. I saw gods ascending out of the earth.] The word אֱלֹהִים *elohim*, which we translate gods, is the word which is used for the Supreme Being throughout the Bible: but all the versions, the Chaldee excepted, translate it in the plural number, as we do. The Chaldee has, I see מלאכא דיאי, an angel of the Lord—ascending from the earth. This sight alarmed the woman; it was what she did not expect; in this she could not recognize her familiar, and she was terrified at the appearance.

Verse 14. An old man cometh up; and he is covered with a mantle.] This seems to have been a second apparition; she cannot mean that she had seen gods ascending out of the earth, and these gods were like an old man with a mantle. The angelic appearance first mentioned prepared the way for Samuel; and the whole was done so as to show to the woman that her art had not prevailed in the present instance; and that what was now taking place was wholly independent of her incantations.

Saul perceived that it was Samuel.] The description was suitable to his person and clothing.

Verse 15. Why hast thou disquieted me.] The complaint is not directed against the woman, but against Saul. In-

17 And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou

w Or, for himself. Prov. 16. 4.—x Ch. 15. 32.—y Heb. mine hand.—z Ch. 15. 9. 1 Kings 20. 42. 1 Chron. 10. 13. Jer. 49. 10.—a Heb. made haste, and fell with the fulness of his stature.—b Judg. 12. 3. Ch. 19. 5. Job 13. 14.

deed, her incantations had no influence in the business; and it does not appear that she had commenced her operations before the angels had prepared the way of the prophet; and before the prophet himself had made his appearance.

That thou mayest make known unto me what I shall do.] In his former difficulties, and when pressed by his enemies, he was in the habit of consulting Samuel; and now he applies to him as his former preceptor. God, he knew, might answer by such a man as Samuel, when he would answer by no other means.

Verse 16. Wherefore then dost thou ask of me?] Was ever I wont to give answers that were not dictated by the Lord? It is his counsel alone that I communicate.

Verse 17. The Lord hath done to him.] I believe these words are spoken of Saul; and as they are spoken to him, it seems evident that him should be thee. The Vulgate has tibi, the Septuagint σοι, to thee; and this is the reading of fine of Kennicott's and De Rossi's MSS. as well as of both the Bibles printed at Venice, in 1518, where we read ἡ λέκα, to thee, instead of ἡ ἰο, to him.

As he spake by me.] Here was no illusion: none but Samuel could say this.

Verse 18. Nor executedst his fierce wrath upon Amalek.] See chap. xv. and the notes there.

Verse 19. To-morrow shalt thou and thy sons be with me.] What an awful message! in the course of the ensuing day thou shalt be slain; thy three sons shall be slain; and the armies of Israel shall be delivered into the hands of the Philistines! Can any person read this, properly considering the situation of this unfortunate monarch, the triumph of the enemies of God, and the speedy ruin in which the godlike Jonathan is about to be involved, without feeling the keenest anguish of heart?

But Samuel says, "he and his sons should be with him." Does not this mean that they were to go to paradise? I suppose it means no more than that they should all die. Yet the paraphrase of the Rev. C. Wesley is beautiful:

What do these solemn words portend? A ray of hope when life shall end. Thou and thy sons, though slain, shall be To-morrow in repair with me. Not in a state of bellish pain, If Saul with Samuel do remain; Not in a state of damn'd despair, If loving Jonathan be there."

Saul had committed the sin unto death; the sin to be visited with a violent death, while the mercy of God was extended to the soul. Thus say my faith, my hope, and my charity:—and doth not the mercy of God say the same?

Verse 20. Then Saul fell straightway all along on the earth.] Literally, he fell with his own length, or with the fulness of his stature. He was so overwhelmed with this most dreadful message, that he swooned away, and thus fell at his whole length upon the ground. The woman, being terrified, had probably withdrawn to some distance at the first appearance of the prophet; and Saul was left alone with Samuel. After some short time, the woman came again unto Saul, found him sore troubled, and offered him those succours which humanity dictated.

also unto the voice of thine handmaid, and let me set a morsel of bread before thee: and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof;

25 And she brought it before Saul, and before his servants; and they did eat. Then they arose up, and went away that night.

CHAPTER XXIX.

The Philistines gather their armies together against Israel, and encamp at Aphek: while the Israelites encamp at Jezreel. 1. The lords of the Philistines refuse to let David go to battle with them, lest he should betray them, 2-5. Achish expresses his confidence in David; but begs him to return, 6-10. David and his men return, 11.

AN EXOD. LE. 435.
ANO ANO 1. Olymp. 280.
NOW * the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men passed on in the reaward with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not

this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

o Gen. 18. 6, 7, 8.—(d) Gen. 19. 3.—e Ch. 28. 1.—(f) Ch. 4. 1.—g Ch. 28. 1, 2.—h See Ch. 27. 7.—i Dan. 6. 5.—k 1 Chron. 12. 19.—l As Ch. 4. 31.—m Ch. 18. 7. & 31. 11.—n 2 Sam.

3. 25. 2 Kings 19. 37.—o Verse 3.—p Heb. thou art not good in the eyes of the lords. q Heb. do not evil in the eyes of the lords.—r Heb. before thee.

Verse 23. *I will not eat!* It is no wonder that not only his strength, but also his appetite, had departed from him.

And sat upon the bed] Beds, or couches, were the common places on which the ancients sat to take their repasts.

Verse 24. *The woman had a fat calf!* The ancients used great despatch in their cookery. In hot countries they could not keep flesh-meat by them any length of time: hence they generally kept young animals, such as calves, lambs, and kids, ready for slaughter: and when there was occasion, one of them was killed, and dressed immediately.

Unleavened bread] There was not time to bake leavened bread: that would have taken considerable time, in order that the leaven might leaven the whole lump.

Verse 25. *They rose up, and went away that night!* The transactions of this chapter occupy one night only. 1. Saul came by night to En-dor, ver. 8. 2. He consulted the woman, and had his conference with Samuel the same night: for no time whatever appears to have been lost after his arrival at En-dor. 3. He was overcome by the heavy tidings which he heard: and which, for a time, appear to have deprived him of all power. 4. The woman kills a calf; dresses a part; makes and bakes bread; and Saul and his servants eat. And, 5. They rose and went away that night, ver. 25. The next day, in all probability, the battle happened, in which Israel was defeated, and Saul and his sons lost their lives.

THERE is a considerable diversity of opinion, both among learned and pious men, relative to the subject mentioned in this chapter, that of raising Samuel from the dead. Some deny the possibility of the thing, and say that it was the devil that personified Samuel: and others, that the whole was the imposition of this cunning woman; and that there was no supernatural agency in the business. This is not a proper place to argue the point. I have given my opinion in the notes. I may sum up in a few particulars.

1. I believe there is a supernatural and spiritual world, in which HUMAN SPIRITS, both good and bad, live in a state of consciousness.

2. I believe there is an invisible world, in which various orders of spirits, not human, live and act.

3. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.

4. I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits, not human; and to employ in a certain limited way, their power and influence.

5. I believe that the woman of En-dor had no power over Samuel; nor that any incantation can avail over

any departed saint of God; nor indeed over any human spirit.

6. I believe Samuel did actually appear to Saul, and that he was sent, by the especial mercy of God, to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker.

7. I believe that the woman found, from appearances, that her real or pretended charms had no effect; and that, what now took place, came from a totally different disposition of things from those with which she was conversant.

8. I believe that direct, circumstantial, and unequivocal oracles were now delivered, concerning which neither human nor diabolical wisdom could foresee or penetrate; that the defeat of the Israelites, and the death of Saul and his three sons on the following day, were matters which, from their nature, could only be known to God himself; and that no demon or bad spirit could be employed in such a transaction.

NOTES ON CHAPTER XXIX.

Verse 1. *To Aphek]* This was a place in the valley of Jezreel, between mount Tabor and Gilboa.

Pitched by a fountain] To be near a fountain, or copious spring of water, was a point of great importance to an army in countries such as these, where water was so very scarce. It was supposed that it was at this same fountain that William of Tyre says, Saladin pitched his camp, while Baldwin, king of Jerusalem, pitched his by another fountain, between Nazareth and Sepphoris; each being anxious to secure that without which it was impossible for their armies to subsist.

Verse 2. *By hundreds, and by thousands]* They were probably divided, as the Jewish armies, by fifties, hundreds, and thousands; each having its proper officer or captain.

Verse 3. *These days, or these years]* I suppose these words to mark no definite time; and may be understood thus: "Is not this David, who has been with me for a considerable time?"

Verse 4. *The princes of the Philistines were wroth]* It is strange that they had not yet heard of David's destruction of a village of the Geshurites, Gezrites, and Amalekites, chap. xxvii. Had they heard of this, they would have seen much more cause for suspicion.

Verse 6. *Thou hast been upright]* So he thought; for, as yet, he had not heard of the above transaction; David having given him to understand that he had been fighting against Israel.

Verse 8. *David said—what have I done?* Dr. Chandler, and others may say what they will to make David act a consistent part in this business; but it is most evident, whatever his intentions might be as to the part he was to

9 And Achish answered and said to David, I know that thou art good in my sight, * as an angel of God: notwithstanding, † the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee; † and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. † And the Philistines went up to Jezreel.

CHAPTER XXX.

While David is absent with the army of Achish, the Amalekites invade Ziklag, and burn it with fire, and carry away captive David's wives, and those of his men. 1. David and his men return; and, finding the desolate state of their city, are greatly afflicted. 2-5. The men murmur, and threaten to stone David, who encourages himself in the Lord. 6. David opposes of the Lord, and is directed to pursue the Amalekites; with the promise that he shall recover all. 7, 8. He and his men begin the pursuit; but they *hinder*, through fatigue, are obliged to stay behind at the brook Besor. 9, 10. They find a sick Egyptian, who directs them in their pursuit. 11-13. David finds the Amalekites scarce, having on the spoils they had taken; he attacks and destroys the whole host, except *four hundred*, who escape on camels. 16, 17. The Israelites recover their wives, their families, and all their goods. 18-20. They come to the *two hundred* who were so faint as not to be able to pursue the enemy, with whom they divide the spoils; and this becomes a dispute in Israel. 21-25. David sends the part of the spoil which he had taken to different Jewish cities, which had suffered by the incursion of the Amalekites; and where David and his men had been accustomed to resort, 26-31.

Am. Exod. lxx. 435. Anno ante I Olymp. 250.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the * Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the * women captives that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's † two wives were taken cap-

* 2 Sam. 11. 17, 21. & 19. 27.—Ver. 1.—Gen. 11. 3.—y 2 Sam. 1. 4.—w See Ch. 18. 7. & 27. *—x Ver. 5, 6.—y Ch. 25. 42, 43. 2 Sam. 2. 2.—z Exod. 17. 4.—a Heb. Bizer. Job. 18. 25. Ch. 1. 10. 2 Sam. 17. 8. 2 Kings 1. 27.

tives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; * for the people spake of stoning him, because the soul of all the people was † grieved, every man for his sons and for his daughters: † but David encouraged himself in the LORD his God.

7 † And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 † And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.

9 ¶ So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: * for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and † when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom *belongeth* thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me here, because three days ago I fell sick.

14 We made an invasion upon the south of the Cherethites, and upon the coast which *belongeth* to Judah, and upon the south of † Caleb; and we burnt Ziklag with fire.

b Ps. 42. 5. & 56. 3, 4, 11. Hab. 3. 17, 18.—c Ch. 23. 6, 9.—d Ch. 23. 2, 4.—e Ver. 21.—f So Judg. 15. 19. Ch. 11. 27.—g Ver. 16. 2 Sam. 3. 13. 1 Kings 1. 28. 4. Ezek. 23. 16. Zeph. 2. 5.—h Josh. 11. 13. & 15. 13.

take in the approaching battle, he did intend to persuade Achish that he would fight against Israel; and affects to feel his reputation injured by not being permitted, on this occasion, to show his fidelity to the king of Gath.

It was in the order of God's gracious providence that the Philistine lords refused to let David go with them to this battle. Had he gone, he had his choice of two sins: First, if he had fought for the Philistines, he would have fought against God, and his country. Secondly, if he had in the battle gone over to the Israelites, he would have deceived, and become a traitor to the hospitable Achish. God, therefore, so ordered it, in his mercy, that he was not permitted to go to a battle in which he was sure to be disgraced, whatever side he took, or with what success soever he might be crowned.

Verse 9. As an angel of God] There is some reason to think that Achish had actually embraced, or was favourably disposed toward, the Jewish religion. He speaks here of the angels of God, as a Jew might be expected to speak; and, in ver. 6. he appeals to, and swears by, Jehovah: which, perhaps, no Philistine ever did. It is possible that he might have learned many important truths from David, during the time he sojourned with him.

Verse 10. With thy master's servants] Who were these? has been very properly asked; and, to this question, there can be but two answers:

1. The six hundred Israelites which were with him; and who might still be considered the subjects of Saul, though now residing in a foreign land.

2. The servants of Achish; i. e. David's men thus considered; because, on his coming to Gath, he had, in effect, given up himself and his men to Achish. But Saul may be the master to whom Achish refers, and the words convey a delicate information to David that he is no vassal, but still at liberty.

NOTES ON CHAPTER XXX.

Verse 1. On the third day] This was the third day after he had left the Philistine army at Aphek. Calmet supposes that Aphek was distant from Ziklag more than thirty leagues.

The Amalekites had invaded] These were, doubtless, a travelling predatory horde; who, availing themselves

of the war between the Philistines and Israelites, plundered several unprotected towns, and among them Ziklag. It is likely they had not heard of what David did to some of their tribes, else they would have avenged themselves by slaying all they found in Ziklag.

Verse 4. Wept, until they had no more power to weep.] This marks great distress; they wept, as says the Vulgate, till their tears failed them.

Verse 6. The people spake of stoning him] David had done much to civilize those men; but we find, by this, of what an unruly and ferocious spirit they were: and yet they strongly felt the ties of natural affection; they grieved every man for his sons and for his daughters.

David encouraged himself in the LORD] He found he could place very little confidence in his men; and, as he was conscious that this evil had not happened either through his neglect or folly, he saw he might the more confidently expect succour from his Maker.

Verse 7. Bring me hither the ephod.] It seems as if David had put on the ephod, and inquired of the Lord for himself: but it is more likely that he caused Abiathar to do it.

Verse 9. The brook Besor] This had its source in the mountain of Idumea, and fell into the Mediterranean sea beyond Gaza. Some suppose it to have been the same with the river of the wilderness, or the river of Egypt. The sense of this, and the following verse, is, that when they came to the brook Besor, there were found two hundred out of his six hundred men so spent with fatigue, that they could proceed no farther. The baggage, or stuff, was left there, (ver. 24.) and they were appointed to guard it.

Verse 12. A piece of a cake of figs] See on chap. xxv. 18.

Verse 13. My master left me, because three days ago I fell sick] This was very inhuman; though they had booty enough, and no doubt asses plenty to carry the invalids, yet they left this poor man to perish: and God visited it upon them; as he made this very person the means of their destruction, by the information which he was enabled to give to David and his men.

Verse 14. Upon the south of the Cherethites] Cal-

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of ^{the} next day; and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: ¹ David recovered all.

20 And David took all the flocks and the herds, *which they drave* before those *other* cattle, and said, *This is David's spoil.*

21 And David came to the ^{two} hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he ² saluted them.

22 ¶ Then answered all the wicked men, and *men* ^o of Belial, of ^p those that went with David, and said, Because they went not with us, we

¹ 1 Thes. 5. 3.—^k Heb. *their morrow*.—^l Verse 8.—^m Verse 10.—ⁿ Or, *asked them how they did*. Judg. 18. 15.—^o Deut. 13. 13. Judg. 19. 23.—^p Heb. *men*. q See Numb. 31. 27. Josh. 22. 8. 2 Mac. 8. 25.

met and others maintain that the כרתי *cerethi*, which, without the points, might be read *Creti*, were not only at this time *Philistines*, but that they were aborigines of *Crete*, from which they had their name *Cerethites*, or *Cretans*; and are the same of whom Zephaniah speaks, chap. ii. 5. *Wo to the inhabitants of the seacoasts, the nation of the Cherethites.* And by *Ezekiel*, chap. xxv. 16. *Behold, I will stretch out mine hand upon the Philistines, and will cut off the Cherethim.* In 2 Sam. xv. 18. we find that the *Cherethites* formed a part of David's guards.

South of Caleb] Somewhere about *Kirjath-arba*, or *Hebron*, and *Kirjath-sepher*; these being in the possession of Caleb and his descendants.

Verse 15. *Swear unto me*] At the conclusion of this verse, the *Vulgate*, *Syriac*, and *Arabic*, add, that *David swore to him*. This is not expressed in the *Hebrew*, but is necessarily implied.

Verse 16. *Out of the land of the Philistines*] That these *Amalekites* were enemies to the *Philistines* is evident; but it certainly does not follow from this that those whom David destroyed were enemies also. This, I think, has been too hastily assumed by Dr. Chandler, and others, in order to vindicate, the better, the character of David.

Verse 17. *There escaped not a man of them*] It is well known to every careful reader of the Bible, that the *Amalekites* were a proscribed people, even by God himself; and that, in extirpating them, it has been supposed David fulfilled the express will of God. But all this depends on whether he had an express commission to do so, received from God himself, as Saul had.

Verse 20. *And David took all the flocks*] He and his men not only recovered all their own property, but they recovered all the spoil which these *Amalekites* had taken from the south of Judah, the *Cherethites*, and the south of *Caleb*. When this was separated from the rest, it was given to David, and called *David's spoil*.

Verse 22. *Men of Belial*] This is a common expression, to denote the *sour*, the *rugged*, the *severe*, the *idle*, and the *profane*.

Verse 23. *That which the Lord hath given us*] He very properly attributes this victory to God; the numbers of the *Amalekites* being so much greater than his own. Indeed, as many fled away on camels as were in the whole host of David.

Verse 25. *He made it a statute and an ordinance for Israel*] Nothing could be more just and proper than this law: he who stays at home to defend house and property, has an equal right to the booty taken by those who go out

will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but ^a as his part ^{is} that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was so from that day ^r forward, that he made it a statute and an ordinance for Israel unto this day,

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a ^s present for you of the spoil of the enemies of the Lord;

27 To *them* which *were* in Beth-el, and to *them* which *were* in ^t south Ramoth, and to *them* which *were* in ^u Jattir.

28 And to *them* which *were* in ^v Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in ^w Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of ^x the Jerahmeelites, and to *them* which *were* in the cities of the ^y Kenites,

30 And to *them* which *were* in ^z Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in ^a Hebron, and to all the places where David himself and his men were wont to haunt.

^r Heb. *and forward*.—^s Heb. *besting*. Genesis 33. 11. Ch. 25. 27.—^t Josh. 15. 9. u Josh. 15. 48.—^v Josh. 13. 16.—^w Josh. 15. 50.—^x Chap. 27. 10.—^y Judges 1. 31. z Judges 1. 17.—^a Josh. 14. 13. 2 Sam. 2. 1.

to the war. There was a *practice* of this kind among the Israelites long before this time; see Numb. xxxi. 27. and Josh. xxii. 8. and the note on this latter verse.

Unto this day] This is another indication that this book was composed long after the facts it commemorates. See hypothesis in the *preface*.

Verse 26. *Unto the elders of Judah*] These were the persons among whom he sojourned during his exile; and who had given him shelter and protection. Gratitude required these presents.

Verse 27. *To them which were in Beth-el*] This was in the tribe of Ephraim.

South Ramoth] So called to distinguish it from *Ramoth-gilead*, beyond Jordan. This *Ramoth* belonged to the tribe of *Simcon*, Josh. xix. 8.

In Jattir] Supposed by Calmet to be the same as *Ether*, Josh. xv. 42; but more probably *Jattir*, ver. 48. It was situated in the mountains, and belonged to *Judah*.

Verse 28. *In Aroer*] Situated beyond Jordan, on the banks of the river Arnon, in the tribe of *Gad*.

Siphmoth] Supposed to be the same with *Shepham*, Numb. xxiv. 10. on the eastern border of the promised land.

Eshtemoa] Another city in the tribe of *Judah*. See Josh. xv. 50.

Verse 29. *Them which were in Rachal*] We know not where this place was; it is mentioned nowhere else in the Bible. Calmet conjectures that *Iachilah* (chap. xxiii. 19.) may be the same place: here we know David did conceal himself for some time, till the *Ziphites* endeavoured to betray him to Saul.

The cities of the Jerahmeelites] See before, chap. xxvi. 10.

And—the cities of the Kenites] A very small tract on the southern coast of the *Dead sea*.

Verse 30. *Hormah*] The general name of those cities which belonged to *Arad*, king of Canaan; and were devoted to destruction by the Hebrews; and thence called *Hormah*. See Numb. xxi. 1—3.

In Chorashan] Probably the same as *Ashan* in the tribe of *Judah*. See Josh. xv. 42. It was afterward ceded to *Simcon*, Josh. xix. 7.

To them which were in Athach] Probably the same as *Ether*, Josh. xix. 7.

Verse 31. *To them which were in Hebron*] This was a place strongly attached to David, and David to it; and the place where he was proclaimed king; and where he reigned more than seven years, previously to the death of *Ishboeth*, Saul's son, who was, for that time, his competitor in the kingdom.

CHAPTER XXXI.

A battle in mount Gilboa, between Israel and the Philistines: in which the former are defeated, and Saul's three sons slain, 1, 2. Saul, being mortally wounded, and afraid to fall alive into the hands of the Philistines, desires his armour-bearer to despatch him; which the refusing, Saul falls on his sword, and his armour-bearer does the same, 3-4. The Israelites on the other side of the valley, forsake their cities, and the Philistines come and dwell in them, 7. The Philistines, finding Saul and his three sons among the slain, strip them of their armour, which they put in the house of Ashtaroth, cut off their heads, and the news to all the house of their slain, and learn the bodies of Saul and his three sons to the walls of Beth-shan, 8-10. Valiant men of Jabesh-gilead go by night, and take away the bodies; burn them at Jabesh; bury their bones under a tree; and fast seven days, 11-13.

AN Exod. ix. 435. **Now** the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his

armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwell in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 ¶ And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

b 1 Chron. 10. 1-12.—c Or, wounded.—d Ch. 28. 4.—e Ch. 14. 49. f 1 Chron. 8. 33. f See 2 Sam. 1. 6.—g Heb. slanders, men with bows.—h Heb. found him.—i So Job. 9. 51.—k Ch. 11. 6. & 17. 25.—l Or, took me.—m 2 Sam. 1. 14.—n 2 Sam. 1. 10.

o 2 Sam. 1. 20.—p Ch. 21. 9.—q Job. 2. 13.—r 2 Sam. 21. 12.—s Josh. 17. 11. Judg. 1. 77. t Ch. 11. 39. 11.—u Or, concerning him.—v See Ch. 11. 1-11. 2 Sam. 2. 4. 7.—w 2 Chron. 16. 14. Jer. 34. 5. Amos. 6. 10.—x 2 Sam. 2. 4, 5. & 21. 13, 14.—y Gen. 50. 10. Job. 2. 13.

David's having sent presents to all these places, not only shows his sense of gratitude, but that the booty which he took from the Amalekites must have been exceedingly great. And we learn from this also, that David sojourned in many places which are not mentioned in the preceding history; for these are all said to be places where David and his men were wont to haunt.

We are not to suppose that the transactions mentioned here, and in the preceding chapter, took place after Saul's interview with the woman of Endor; they were considerably antecedent to this, but how long we do not know. What is recorded in the following chapter must have taken place the next day after Saul left Endor.

NOTES ON CHAPTER XXXI.

Verse 1. *Now the Philistines fought*] This is the continuation of the account given in ch. xxviii.

The men of Israel fled] It seems as if they were thrown into confusion at the first onset, and turned their backs upon their enemies.

Verse 2. *Followed hard upon Saul and upon his sons*] They, seeing the discomfiture of their troops, were determined to sell their lives as dear as possible; and, therefore, maintained the battle till the three brothers were slain.

Verse 3. *He was sore wounded of the archers*] It is likely that Saul's sons were slain by the archers; and that Saul was now mortally wounded by the same. Houbigant translates, *The archers rushed upon him, from whom he received a grievous wound*. He farther remarks that, had not Saul been grievously wounded, and beyond hope of recovery, he would not have wished his armour-bearer to despatch him; as he might have continued still to fight, or have made his escape from this most disastrous battle. Some of the versions render it, *He feared the archers greatly*; but this is by no means likely.

Verse 4. *Draw thy sword, and thrust me through*] Dr. Delaney has some good observations on this part of the subject; "Saul and his armour-bearer died by the same sword. That his armour-bearer died by his own sword is out of all doubt, the text expressly tells us so; and that Saul perished by the same sword is sufficiently evident. *Draw thy sword*, says he to him, and *thrust me through*; which, when he refused, *Saul*, says the text, *took the sword* אֶת הַחֶרֶב אֲתָה אֲחֶרֶב, *(the very sword)*, and fell upon it. What sword? Not his own, for then the text would have said so; but, in the plain, natural, grammatical construction, the sword before mentioned must be the sword now referred to, that is, his armour-bearer's, 1 Chron. x. 4, 5. Now, it is the established tradition of all the Jewish nation, that this armour-bearer was Doeg; and I see no reason why it should be discredited; and, if so, then Saul and his executioner both fell by that weapon with which they had before massacred the priests of God. So Brutus and Cassius killed themselves with the same swords with which they stabbed Caesar; and Ca-

lippus was stabbed with the same sword with which he stabbed Dio."

Verse 6. *And all his men*] Probably meaning those of his troops which were his *life* or *body guards*: as to the bulk of the army, it fled at the commencement of the battle, ver. 1.

Verse 7. *The men of Israel that were on the other side of the valley*] They appear to have been panic-struck, and therefore fled as far as they could out of the reach of the Philistines. As the Philistines possessed Beth-shan, situated near to Jordan, the people on the other side of that river, fearing for their safety, fled also.

Verse 8. *On the morrow*] It is very likely that the battle and pursuit continued till the night, so that there was no time till the next day to strip and plunder the slain.

Verse 9. *And they cut off his head*] It is possible that they cut off the heads of his three sons likewise: for, although only his head is said to be cut off, and his body only to be fastened to the walls of Beth-shan, yet we find that the men of Jabesh-gilead found both his body, and the bodies of his three sons, fastened to the walls, ver. 12. Perhaps they only took off Saul's head, which they sent about to their temples, as a trophy of their victory when they sent the news of the defeat of the Israelites through all their coasts; and at last placed it in the temple of Dagon, 1 Chron. x. 20.

Verse 10. *They put his armour in the house of Ashtaroth*] As David had done, in placing the sword of Goliath in the tabernacle. We have already seen, that it was common for the conquerors to consecrate armour and spoils, taken in war, to those who were the objects of religious worship.

They fastened his body to the wall] Probably by means of iron hooks: but it is said, (2 Sam. xxi. 12.) that these bodies were fastened in the street of Beth-shan. This may mean, that the place where they were fastened to the wall, was the main street or entrance into the city.

Verse 11. *When the inhabitants of Jabesh-gilead heard*] This act of the men of Jabesh-gilead was an act of gratitude due to Saul, who at the very commencement of his reign, rescued them from Nahash, king of the Ammonites; (see ch. xi. 1, &c.) and, by his timely succours, he saved them from the deepest degradation, and the most oppressive tyranny. This heroic act, with the seven days' fast, showed that they retained a due sense of their obligation to this unfortunate monarch.

Verse 12. *And burnt them there*] It has been denied that the Hebrews burnt the bodies of the dead; but that they buried them in the earth, or embalmed them; and often burnt spices around them, &c. These, no doubt, were the common forms of sepulture; but neither of these could be conveniently practised in the present case. They could not have buried them about Beth-shan, without being discovered; and as to embalming, that was most

likely out of all question; as, doubtless, the bodies were now too *putrid* to bear it. They, therefore, *burnt* them, because there was no other way of disposing of them at that time, so as to do them honour: and the *bones* and *ashes* they collected, and *buried under a tree*, or in a *grove at Jabesh*.

Verse 13. *And fasted seven days*] To testify their sincere regret for his unfortunate death; and the public calamity that had fallen upon the land.

Thus ends the troublesome, and I had almost said, the useless reign of Saul. A king was chosen in opposition to the will of the Most High; and the government of God, in effect, rejected, to make way for this king.

Saul was, at first, a very humble young man, and conducted himself with great propriety; but his elevation made him proud, and he soon became tyrannical in his private conduct, and in his political measures. His natural temper was not good: he was peevish, fretful, and often outrageous; and these bad dispositions, unchecked by proper application to the grace of God, became every day more headstrong and dangerous. Through their violence, he seems at times to have been wholly carried away, and deranged; and this derangement appears to have been occasionally greatly exacerbated by diabolical influence. This led him to take his friends for his foes, so that, in his paroxysms, he strove to imbrue his hand in their blood; and more than once to attempt to assassinate his own son! and most causelessly and inhumanly ordered the innocent priests of the Lord at Nob to be murdered. This was the worst act in his whole life.

Saul was but ill qualified for a proper discharge of the *regal* functions. The reader will remember that he was chosen rather as *general of the armies*, than as *civil governor*. The administration of the affairs of the *state* was left chiefly to Samuel; and Saul led forth the armies to battle.

As a *general*, he gave proof of considerable capacity; he was courageous, prompt, decisive, and persevering; and, except in the last unfortunate battle, in which he lost his life, generally led his troops to *victory*.

Saul was a weak man, and very capricious: this is amply proved by his unreasonable jealousy against David, and his continual suspicion that all were leagued against

him. It is also evident, in his foolish adjuration relative to the matter of the honey, (see chap. xiv.) in which, to save his rash and nonsensical oath, he would have sacrificed Jonathan his son!

The question, "Was Saul a good king?" has already, in effect, been answered. He was, on the whole, a good man, as far as we know, in private life; but he was a *bad king*; for he endeavoured to reign independently of the Jewish constitution: he, in effect, assumed the sacerdotal office and functions, and thus even changed what was essential to that constitution. He not only offered sacrifices which belonged to the priests alone; but, in the most positive manner, went opposite to the orders of that God whose *vicegerent* he was.

Of his conduct, in visiting the woman at *En-dor*, I have already given my opinion; and to this I must refer. His desperate circumstances imposed on the weakness of his mind; and he did, in that instance, an act which, in his jurisprudential capacity, he had disapproved by the edict which banished all witches, &c. from Israel. Yet, in this act, he only wished to avail himself of the counsel and advice of his *friend* Samuel.

To the question, "Was not Saul a *self-murderer*?" I scruple not to answer, "No." He was, to all appearance, mortally wounded, when he begged his armour-bearer to extinguish the remaining spark of life; and he was afraid that the Philistines might *abuse* his body, if they found him alive; and we can scarcely say how much of *indignity* is implied in this *word*; and his falling on his sword was a fit of desperation, which, doubtless, was the issue of a mind greatly agitated, and full of distraction. A few minutes longer, and his life would, in all probability, have ebbed out: but, though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before: and did it on the conviction that he could not survive.

Taking Saul's state and circumstances together, I believe there is not a *coroner's inquest* in this nation that would not have brought in a verdict of *derangement*; while the pious and the humane would every where have consoled themselves with the hope, that God had extended mercy to his soul.

Millbrook, June 11, 1818.

INTRODUCTION
TO THE
SECOND BOOK OF SAMUEL,
OTHERWISE CALLED
THE SECOND BOOK OF THE KINGS.

AS this is a continuation of the preceding history, without any interruption, it can be scarcely called *another* book. Originally, this and the preceding made but one book; and they have been separated without reason or necessity. For a general account of both, see the *Preface* to the *First Book of Samuel*.

It is generally allowed that this book comprehends a period of forty years, from about A. M. 2949 to 2989. See the prefixed chronological account.

It has been divided into *three* parts: in the *first*, we have an account of the happy commencement of David's reign; chap. i—x. In the *second*, David's unhappy fall, and its miserable consequences, chap. xi—xviii. In the *third*, his restoration to the divine favour, the re-establishment of his kingdom, and the events which signalized the latter part of his reign, chap. xix—xxiv.

THE SECOND BOOK
OF
S A M U E L.

Year from the Creation, 2949.—Year before the Incarnation, 1055.—Year before the first Olympiad, 279.—Year before the building of Rome, 302.—Year of the Julian Period, 2659.—Year of the Dionysian Period, 467.—Cycle of the Sun, 19.—Cycle of the Moon, 11.

CHAPTER I.

An Amalekite comes to David, and informs him that the Philistines had routed the Israelites; and that Saul and his sons were slain, 1—4. And pretends that he himself had despatched Saul, finding him ready to fall alive into the hands of the Philistines, and had brought his crown and bracelets to David, 5—10. David and his men mourn for Saul and his sons, 11, 12. He orders the Amalekite to be slain, who confessed that he had killed Saul, 13—16. David's funeral song for Saul and Jonathan, 17—27.

A. M. 2949.
B. C. 1055.
An. Exol. Isr. 436.
Anno ante Olymp. 279.
1. Olymp. 279.
NOW it came to pass, after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me; and I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon his life, and slew him, because

I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and rent them; and likewise all the men that were with him:

12 And they mourned, and wept, and fasted until even for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 (* Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book * of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 * Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil.

a 1 Sam. 20. 17. 26.—b Ch. 4. 10.—c 1 Sam. 4. 12.—d Heb. what was, &c. 1 Sam. 4. 16.—e 1 Sam. 31. 1.—f See 1 Sam. 31. 2, 3, 4.—g Heb. Behold me—b'oh, my coat of mail, or, my embroidered coat hind'reth me, that my, &c.—i July 9. 54.—k Ch. 3. 31.—l 13. 31.—m Numb. 12. 8.—n 1 Sam. 31. 4.—o 1 Sam. 24. 6. & 26. 9. Psa. 103. 15.

o Ch. 4. 10, 12.—p 1 Sam. 26. 9. 1 Kings 2. 22, 33, 37.—q Ver. 10. Luke 19. 22.—r 1 Sam. 31. 3.—s Job. 10. 23.—t Or, of the upright.—u Ver. 27. 1 Mac. 9. 21.—v 1 Sam. 31. 2. Mic. 1. 10. See Judg. 16. 23.—x See Exod. 15. 20. July. 11. 34. 1 Sam. 14. 6.—y 1 Sam. 31. 4.—z 1 Sam. 31. 1.—a So Judg. 5. 23. Job 3. 3, 4. Jer. 30. 14.—b 1 Sam. 10. 1.

NOTES ON CHAPTER I.

Verse 2. *A man came out of the camp*] The whole account which this young man gives is a fabrication: in many of the particulars it is grossly self-contradictory. There is no fact in the case but the bringing of the crown or diadem, and bracelets of Saul; which, as he appears to have been a plunderer of the slain, he found on the field of battle: and he brought them to David, and told the lie of having despatched Saul, merely to ingratiate himself with David.

Verse 8. *I am an Amalekite.*] Dr. Delaney remarks, that an Amalekite took that crown from off the head of Saul, which he had forfeited by his disobedience in the case of Amalek.

Verse 10. *The crown—and the bracelet*] The crown was probably no more than a royal fillet, or diadem, both being the ensigns of royalty. It is sometimes customary, in the East, for a sovereign prince to give a crown and bracelets, when investing others with dominion or authority over certain provinces. Had Saul these in token of his being God's vicegerent? and that he held the kingdom from him alone?

Verse 16. *Thy blood be upon thy head*] If he killed Saul, as he said he did, then he deserved death: at that time it was not known to the contrary; and this man was executed on his own confession.

Verse 17. *David lamented*] See this lamentation, and the notes on it, at the end of this chapter.

Verse 18. *The use of the bow*] The use of is not in the Hebrew; it is simply *the bow*, that is, a song thus entitled. See observations at the end.

Verse 21. *As though he had not been*] Instead of *בלי* *beli*, NOT, I read *כלי* *keley*, INSTRUMENTS. Anointed with oil.] See the observations at the end.

Chap. i. ver. 18, &c.—*He bade them teach the children of Judah the use of the bow, כשחשתי* *kasheth*.

The word *kasheth* is to be understood of the title of the song which immediately follows, and not of the use of the bow, as our translation intimates.

Many of David's psalms have titles prefixed to them: some are termed *Shosannim*, some *Maschil*, *Nehiloth*, *Neginoth*, &c. and this one here *Kasheth*, or *The Bow*, because it was occasioned by the Philistine archers. 1 Sam. xxxi. 1—3. "And the archers hit him."

on one of the young men, and take thee his * armour. But Asahel would not turn aside from following him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner, with the hinder end of his spear, smote him ^b under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* between Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless ^c thou hadst spoken, surely then ^d in the morning the people had ^e gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants fifteen hundred men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER III.

Account of the children born to David in Hebron, 1-5. Abner being accused by Ish-bosheth of familiarities with Rizpah, Saul's concubine, he is enraged; offers his services to David; goes to Hebron, and makes a league with him, 6-22. Joab, through enmity to Abner, pretends to David that he came as a spy, and should not be permitted to return, 21-25. He follows Abner, and treacherously slays him, 26, 27. David, hearing of it, is greatly incensed against Joab, and pronounces a curse upon him, and upon his family, 24, 29. He commends a general mourning for Abner, and himself follows the bier weeping, 30-32. David's lamentation over Abner, 33, 34. The people about David to take meat; but he forbids the whole day; and complains to them of the violence and intrigues of Joab and his brethren; the people are pleased with his conduct, 35-39.

¶ **Now** there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

¶ **And Joab said]** The meaning of this verse appears to be this: If Abner had not provoked the battle, (see ver. 14.) Joab would not have attacked the Israelites that day; as his orders were probably to act on the defensive. Therefore the blame fell upon Israel.

¶ **Verse 29. They came to Mahanaim.]** So they returned to the place whence they set out. See ver. 12. This was the commencement of the civil wars between Israel and Judah: and properly the commencement of the division of the two kingdoms; through which both nations were deluged with blood.

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2 ¶ And ^funto David were sons born ^g in Hebron: and his first-born was Amnon, ^h of Ahinoam the Jezreelitess;

3 And his second, ⁱ Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai king of ^k Geshur;

4 And the fourth, ^l Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital; 5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou ^m gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I ⁿ a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 ^p So do God to Abner, and more also, except, ^q as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, ^r from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose ^s is the land? saying, also, Make thy league with me, and, behold, my hand ^t shall be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, ^u that is, ^v Thou shalt not see my face, except thou first bring ^w Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver me my wife Michal, which I espoused to me ^x for a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, even from ^y Phaltiel the son of Laish.

16 And her husband went with her ^z along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David ^{aa} in times past to be king over you:

18 Now then do it: ^{ab} for the LORD hath spoken of David, saying, By the hand of my servant

NOTES ON CHAPTER III.

Verse 1. *There was long war]* Frequent battles and skirmishes took place between the followers of David and the followers of Ish-bosheth, after the two years mentioned above, to the end of the fifth year, in which Ish-bosheth was slain by Rechab and Baanah.

Verse 6. *Abner made himself strong]* This strengthening of himself, and going in to the late king's concubine, were most evident proofs that he wished to seize upon the government. See 1 Kings ii. 21, 22. xii. 8. xvi. 21.

Verse 8. *Am I a dog's head]* Dost thou treat a man with indignity who has been the only prop of thy tottering kingdom, and the only person who could make head against the house of David?

Verse 9. *Except, as the Lord hath sworn to David]* And why did he not do this before, when he knew that God had given the kingdom to David? Was he not now, according to his own concession, fighting against God?

Verse 11. *He could not answer Abner a word]* Miser-

David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner, and the men that were with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away: and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

28 ¶ And afterward, when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner:

29 I let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And King David himself followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David aWare, saying, So do God to me, and more also, if I taste bread, or aught else, till the sun be down.

36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak, though anointed king; and these men, the sons of Zeruiah, be too hard for me: the LORD shall reward the doer of evil according to his wickedness.

b 1 Chron. 12. 29.—c Ver. 10. 12.—d 1 Kings 11. 37.—e 1 Sam. 29. 6. Im. 37. 28. 1 Kings 2. 5. No. Ch. 20. 19.—f Ch. generally.—g Ch. 1. 6.—h Ch. 2. 27.—i Heb. Moab.—j 1 Kings 2. 32, 33.—m Heb. be cut off.—n Lev. 15. 2.—o Ch. 2. 23.—p Josh. 7. 6. Ch. 1. 2. 11.

q Gen. 37. 31.—r Heb. bed.—s Ch. 13. 12, 13.—t Heb. children of iniquity.—u Ch. 12. 17. Jer. 16. 7.—v Ruth 1. 17.—w Ch. 1. 12.—x Heb. was good to their eyes.—y Heb. tender.—z Ch. 19. 7.—aa See Ch. 19. 13. 1 Kings 2. 5, 6, 33, 34. Ps. 26. 4 & 52. 2 Tim. 4. 14.

able is the lot of a king, who is governed by the general of his army; who may strip him of his power and dignity whenever he pleases! Witness the fate of poor Charles I. of England, and Lewis XVI. of France. Military men, above all others, should never be intrusted with any civil power; and should be great only in the field.

Verse 13. *Except thou first bring Michal*] David had already six wives at Hebron; and none of them could have such pretensions to legitimacy as Michal, who had been taken away from him, and married to Phaltiel. However distressing it was, to take her from a husband who loved her most tenderly, (see verse 16.) yet prudence and policy required that he should strengthen his own interest in the kingdom as much as possible; and that he should not leave a princess in the possession of a man, who might, in her right, have made pretensions to the throne. Besides, she was his own lawful wife; and he had a right to demand her when he pleased.

Verse 14. *Deliver me my wife*] It is supposed that he meant to screen Abner; and to prevent that violence which he might have used in carrying off Michal.

Verse 16. *Weeping behind her*] If genuine affection did not still subsist between David and Michal, it was a pity to have taken her from Phaltiel; who had her to wife from the conjoint authority of her father and her king. Nevertheless David had a legal right to her, as she had never been divorced: for she was taken from him by the hand of violence.

Verse 18. *The Lord hath spoken of David*] Where is this spoken? Such a promise is not extant. Perhaps it means no more than, "Thus, it may be presumed, God hath determined."

Verse 21. *He went in peace.*] David dismissed him in good faith, having no sinister design in reference to him.

Verse 27. *And smote him there*] Joab feared that, after having rendered such essential services to David, Abner would be made captain of the host: he, therefore, determined to prevent it, by murdering the man, under pretence of avenging the death of his brother Asahel.

The murder, however, was one of the most unprovoked and wicked: and such was the power and influence of this nefarious general, that the king dared not to bring him to justice for his crime. In the same way he murdered Amasa, a little time afterward. See ch. xx. ver. 10. Joab was a cool-blooded, finished murderer. "Treason and murder ever keep together like two yoke-devils."

Verse 29. *Let it rest on the head*] All these verbs may be rendered in the future tense: it will rest on the head of Joab, &c. This was a prophetic declaration, which sufficiently showed the displeasure of God against this execrable man.

Verse 31. *David said to Joab*] He commanded him to take on him the part of a principal mourner.

Verse 33. *The king lamented over Abner*] This lamentation, though short, is very pathetic. It is a high strain of poetry; but the measure cannot be easily ascertained. Our own translation may be measured thus:

David Abner as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters.
As a man falleth before the wicked,
So hast thou fallen!

Or thus,

Shall Abner die
A death like to a villain's?
Thy hands not bound,
Nor were the fetters to thy feet applied,
Like as one falls before the sons of guilt,
So hast thou fallen!

He was not taken away by the hand of justice, nor in battle, nor by accident: he died the death of a culprit, by falling into the hands of a villain.

This song was a heavy reproof to Joab: and must have galled him extremely, being sung by all the people.

Verse 36. *The people took notice*] They saw that the king's grief was sincere, and that he had no part nor device in the murder of Abner: see ver. 37.

Verse 39. *I am this day weak*] Had Abner lived, all the tribes of Israel would have been brought under my government.

Though anointed king] I have little else than the title:

CHAPTER IV.

Some account of Rechab and Baanah, two of Ish-bosheth's captains; and of Mephibosheth, the son of Jonathan, 1—4. Rechab and Baanah murder Ish-bosheth, and bring his head to David, 5—8. David is greatly irritated, and commands them to be slain, 9—12.

1 Am. Exod. 14. 43. Anno ante 1. Olymp. 272. AND when Saul's son heard that Abner was dead in Hebron, ^bhis hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that were* captains of bands: the name of the one was Baanah, and the name of the ^dother Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin; (for ^eBeeroth also was reckoned to Benjamin;

3 And the Beerothites fled to ^fGittaim, and were sojourners there until this day.)

4 And ^gJonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan ^hout of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* ⁱMephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat: and they smote him ^kunder the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

¶ Para. 1. 4. Jaul. 13. 7.—Matt. 2. 2.—1 Heb. second.—Josh. 18. 25.—Neh. 11. 33.—Ez. Ch. 9. 3.—h 1 Sam. 29. 1, 11.—i Or, Meribboad, 1 Chron. 8. 34. & 9. 40.—k Ch. 2. 23.—1 Sam. 19. 2, 10, 11. & 23. 15. & 25. 23.

first, having only one tribe under my government; and, *secondly*, the sons of Zeruiah, Joab and his brethren, having usurped all the power, and reduced me to the shadow of royalty.

The Lord shall reward the doer of evil] That is, Joab, whom he appears afraid to name.

We talk much of ancient manners, their *simplicity and ingenuousness*; and say, that *the former days were better than these*. But who says this who is a judge of the times? In those days of celebrated *simplicity*, &c. there were not so many crimes as at present, I grant: but what they wanted in number, they made up in *degree*; *deceit, cruelty, rapine, murder, and wrong* of almost every kind, then flourished. We are *refined* in our vices; they were *gross, and barbarous* in theirs; they had neither so many *ways*, nor so many *means*, of sinning; but the sum of their moral turpitude was greater than ours. We have a sort of *decency and good breeding*, which lay a certain restraint on our passions; they were boorish and bestial, and their bad passions ever in full play. Civilization prevents barbarity and atrocity; mental cultivation induces decency of manners: those primitive times were generally without these. Who that knows them would wish such ages to return?

NOTES ON CHAPTER IV.

Verse 1. *All the Israelites were troubled.*] Abner was their great support; and on him they depended; for, it appears that Ish-bosheth was a feeble prince, and had few of those qualities requisite for a sovereign.

Verse 2. *Captains of bands*] *Principes latronum*, captains of banditti, says the *Vulgate*: the *Syriac* is the same. Whether Ish-bosheth kept bands of *marauders*, whose business it was to make sudden incursions into the country places, and carry off grain, provisions, cattle, &c. we know not; but such persons would be well qualified for the bloody work in which those two men were afterwards employed.

Verse 3. *The Beerothites fled to Gittaim*] Probably the same as *Gath*; as *Ramahaim* is the same as *Rama*.

Verse 4. *He fell, and became lame.*] Dislocated his *ankle, knee, or thigh*; which was never after reduced: and thus he became lame. Lovely Jonathan! unfortunate in thy life, and in thy progeny.

Verse 5. *Lay on a bed at noon*] It is a custom in all hot countries, to travel or work very early, and very late; and rest at *noon-day*, in which the *heat* chiefly prevails.

Verse 6. *As though they would have fetched wheat*] The king's stores were probably near his own dwelling; and

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth, the son of Saul, thine enemy, ^lwhich sought thy life; and the ^mLord hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the Lord liveth,* ⁿwho hath redeemed my soul out of all adversity,

10 When ^oone told me, saying, Behold, Saul is dead, ^pthinking to have brought good tidings, I took hold of him, and slew him in Ziklag, ^qwho thought that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ^rrequire his blood of your hand, and take you away from the earth?

12 And David ^scommanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the ^tsepulchre of Abner in Hebron.

CHAPTER V.

The elders of all the tribes of Israel came and anointed David king over all Israel, 1—5. He goes against the Jebonites, and takes the strong hold of Zion, and afterward the city itself, which is called the city of David, 6—9. David's property, and friendship with Hiram, king of Tyre, 10—12. He takes more concubines, and begets several sons and daughters, 13—16. The Philistines gather together against him in the valley of Rephaim; he defeats them; they slay on their side, and David and his men burn them, 17—21. They assemble once more in the valley of Rephaim, and David smites them from Gela to Gazer, 22—25.

1 Am. Exod. 14. 43. Anno ante 1. Olymp. 272. THEN ^acame all the tribes of Israel to David unto Hebron, and spake, saying, Behold, ^bwe are thy bone and thy flesh.

m Gen. 49. 16. 1 Kings 1. 39. Psa. 31. 7.—n Ch. 1. 2, 4, 15.—o Heb. he was in his own eyes as a bringer, &c.—p Or, which was the reward I gave him for his tidings. q Gen. 9. 5, 6.—r Ch. 1. 15.—s Ch. 3. 32.—t 1 Chron. 11. 1. & 12. 23.—u Gen. 29. 14.

these men were accustomed to go thither for provisions for themselves, their cattle, and their men. This supposition, which is natural, renders unnecessary all the emendations of *Houbigant* and others.

As these men were accustomed to bring wheat from these stores, from which it appears there was an easy passage to the king's chamber, especially if we consider this a *summer-house*, as it most probably was; no man would suspect their present errand, as they were in the habit of going frequently to that place.

Verse 8. *They brought the head—unto David*] They thought, as did the poor, lying Amalekite, to ingratiate themselves with David, by this abominable act.

Verse 9. *Who hath redeemed my soul out of all adversity*] This was, in David's case, a very proper view of the goodness and watchful providence of God toward him. His life was frequently in danger: murderers had often laid wait for it; but God, the *living* God, had always *redeemed that life from all adversity*; and called on him now to punish such evil-minded and blood-thirsty men.

Verse 10. *A reward for his tidings*] *ἡ δόξα μὲ δόξαι εὐαγγέλιον, Septuagint.* Here is a proof that *εὐαγγέλιον, evangelium, or Gospel*, signifies the *reward* which the bringer of good tidings is entitled to receive. See my *preface* to St. Matthew's Gospel.

Verse 11. *How much more*] Here are several things which aggravated the guilt of those wicked men. **1.** Ish-bosheth was an *innocent man*, and therefore none could have any ground of quarrel against him. **2.** He was in *his own house*, which was his sanctuary, and none but the worst of men would disturb him there. **3.** He was *upon his bed*, resting in the heat of the day, and so free from suspicion that he was not even attended by his guards; nor had he his doors secured. To take away the life of such a man, in such circumstances, whom also they professed to hold as their sovereign, was the most abandoned treachery.

Verse 12. *And they slew them*] None ever more richly deserved death: and, by this act of justice, David showed to all Israel that he was a decided enemy to the destruction of Saul's family; and that none could lift up their hands against any of them without meeting with condign punishment. In all these cases I know not that it was possible for David to show more sincerity, or a stricter regard for justice.

NOTES ON CHAPTER V.

Verse 1. *Then came all the tribes of Israel*] Ish-bosheth the king, and Abner the general, being dead, they had no hope of maintaining a separate kingdom, and

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and King David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless, David took the strong-hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

c 1 Sam. 18. 13.—1 Sam. 16. 1, 12. Psa. 78. 71. See Ch. 7. 7.—e 1 Chron. 11. 3. f 2 Kings 11. 17.—g Judg. 11. 11. 1 Sam. 23. 18.—h 1 Chron. 26. 31. & 29. 27.—i Ch. 2. 11. 1 Chron. 3. 4.—k Judg. 1. 21.—l Josh. 15. 63. Judg. 1. 8. & 19. 11. 12.—m Or, saying David shall not, &c.—n Ver. 9. 1 Kings 2. 10. & 3. 1.—o 1 Chron. 11. 6. 9. p Or, because they had said, even the blind and the lame, He shall not come into

therefore thought it better to submit to David's authority. And they founded their resolution on three good arguments.—1. David was their own countryman; we are thy bone, and thy flesh. 2. Even in Saul's time David had been their general; and had always led them to victory: Thou wast he that leddest out and broughtest in Israel. 3. God had appointed him to the kingdom, to govern and protect the people.—The Lord said to thee, Thou shalt feed my people, and be a captain over Israel.

Verse 3. They anointed David king] This was the third time that David was anointed, having now taken possession of the whole kingdom.

Verse 6. The king and his men went to Jerusalem] This city was now in the hands of the Jebusites: but how they got possession of it is not known; probably they took it during the wars between Ish-bosheth and David. After Joshua's death, what is called the lower city was taken by the Israelites: and it is evident that the whole city was in their possession in the time of Saul; for David brought the head of Goliath thither, 1 Sam. xvii. 54. It appears to have been a very strong fortress; and, from what follows, deemed impregnable by the Jebusites. It was right that the Israelites should repossess it: and David very properly began his reign over the whole country by the siege of this city.

Except thou take away the blind and the lame] Scarcely a passage in the Sacred Oracles has puzzled commentators more than this. For my own part I do not think that it is worth the labour spent upon it; nor shall I encumber these pages with the discordant opinions of learned men. From the general face of the text, it appears that the Jebusites, vainly confiding in the strength of their fortress, placed lame and blind men upon the walls, and thus endeavoured to turn into ridicule David's attempt to take the place. Thou shalt not come in hither, except thou take away the blind and the lame; nothing could be more cutting to a warrior.

Dr. Kennicott has taken great pains to correct this passage; as may be seen in his First Dissertation on the Hebrew Text, pag. 27 to 47. I shall insert our present version with his amended text, line for line; his translation being distinguished by italics: and, for farther information, refer to Dr. K.'s work.

Verse 6. And the king and his men went to Jerusalem, K.—And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; who K. unto the Jebusites, the inhabitants of the land; who spake unto David, saying, Except thou take away the K. spake unto David, saying: Thou shalt not come in blind and the lame, thou shalt not come in hither; K. hither; for the blind and the lame shall drive thee away

9 So David dwelt in the fort, and called it the city of David. And David built round about from Milo and inward.

10 And David went on, and grew great, and the Lord God of hosts was with him.

11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these be the names of those that were born unto him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon.

15 Ibhbar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David inquired of the Lord, saying,

the house.—r Ver. 7.—s Heb. went going and growing.—t 1 Kings 5. 2. 1 Chron. 14. 1.—u Heb. hevers of the stone of the wall.—v Dent. 17. 17. 1 Chron. 3. 9. & 11. 3. w 1 Chron. 3. 8. & 14. 4.—x Or, Shimea, 1 Chron. 3. 8.—y Or, Eit-anas, 1 Chron. 3. 8.—z Or, Besiada, 1 Chron. 14. 7.—a 1 Chron. 11. 16. & 14. 8.—b Chap. 23. 16. c Josh. 15. 8. Issi. 17. 5.—d Chap. 2. 1. 1 Sam. 22. 4. & 30. 8.

thinking, David cannot come in hither. Ver. 8. K. by saying, "David shall not come in hither." Ver. 8.

And David said—Whosoever getteth up to the gutter, K. And David said—Whosoever smiteth the Jebusites, and smiteth the Jebusites, and the lame and the blind, K. and, through the subterraneous passage, reacheth the

that are hated of David's soul, wherefore they said, K. lame and the blind, who hate the life of David, (be-

The blind and the lame shall not come into the K. cause the blind and the lame said, "He shall not

house. * * * * * K. come into the house,") shall be chief and captain.

* * * * * K. So Joab, the son of Zeruiah, went up first, and

* * * * * K. was chief.

Verse 11. Hiram king of Tyre] He was a very friendly man; and no doubt, a believer in the true God. He was not only the friend of David, but also of his son Solomon; to whom, in building the temple, he afforded the most important assistance.

Verse 13. David took him more concubines] He had, in all conscience, enough before: he had, in the whole, eight wives, and ten concubines. That dispensation permitted polygamy; but from the beginning it was not so: and as, upon an average, there are about fourteen males born to thirteen females, polygamy is unnatural, and could never have entered into the original design of God.

Verse 14. These be the names] Eleven children are here enumerated in the Hebrew text; but the Septuagint has no less than twenty-four. I shall insert their names; and the reader, if he please, may collate them with the text—Sammus, Sobab, Nathan, Solomon, Ebear, Elisue, Naphek, Jephies, Elisama, Eliada, Eliphelai, Samak, Jessibath, Nathan, Galimaan, Jebraar, Theesus, Eliphalat, Naged, Naphek, Jonathan, Leasamus, Beatemath, and Eliphath. There is, no doubt, some corruption in these names: there are two of the name of Nathan, two of Eliphelath, and two of Naphek; and probably Sammus and Samak are the same.

Verse 17. The Philistines came up to seek David] Ever since the defeat of the Israelites, and the fall of Saul and his sons, the Philistines seem to have been in undisturbed possession of the principal places in the land of Israel; now, finding that David was chosen king by the whole nation, they thought best to attack him before his army got too numerous, and the affairs of the kingdom properly settled.

Verse 19. David inquired of the Lord] He considered himself only the captain of the Lord's host; and, therefore

Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, the LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David inquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

1 Sam. 28 21 -f That is, The plain of breaches-g Deut. 7. 5, 25. 1 Chron. 14. 12.-h Or, took them away.-i 1 Chron. 14. 13.-k Verse 19.-l So 2 Kings 7. 6.-m Judg. 4. 11.-n 1 Chron. 14. 16. Gibeon.-o Josh. 16. 10.-p 1 Chron. 13. 5, 6.-q Or,

fore, would not strike a stroke without the command of his superior.

Verse 20. The LORD hath broken forth] He very properly attributes the victory to Jehovah; without whose strength and counsel he could have done nothing.

Baal-perazim] The plain, or chief of breaches, because of the breach which God made in the Philistine army; and thus he commemorated the interference of the Lord.

Verse 21. They left their images] It was the custom of most nations to carry their gods with them to battle; in imitation of this custom the Israelites once took the ark, and lost it in the field. See 1 Sam. iv.

Verse 23. Fetch a compass behind them] When they may be had, God will not work without using human means. By this he taught David caution, prudence, and dependence on the divine strength.

Verse 24. When thou hearest the sound of a going] If there had not been an evident supernatural interference, David might have thought that the sleight, or ruse de guerre, which he had used, was the cause of his victory-By the going in the tops of the mulberry trees, probably only a rustling among the leaves is intended. The Targum says, a noise; the Arabic has it, the noise of horses' hoofs.

Verse 25. And David did so] He punctually obeyed the directions of the Lord, and then every thing succeeded to his wish.

How is it that such supernatural directions and assistances are not communicated now? Because they are not asked for; and they are not asked for, because they are not expected; and they are not expected, because men have not faith; and they have not faith, because they are under a refined spirit of Atheism; and have no spiritual intercourse with their Maker. Who believes that God sees all things, and is every where? Who supposes that he concerns himself with the affairs of his creatures? Who acknowledges him in all his ways? Who puts not his own wisdom, prudence, and strength, in the place of God Almighty? Reader, hast thou faith in God? Then exercise it, cultivate it, and thou mayest remove mountains.

It is worthy of remark, that David was, by the appointment of God, to feed the people: as he had formerly the care of a flock of sheep, which he was to watch over, defend, lead in and out, and for which he was to find pasture; now he is to watch over, defend, lead in and out, feed, and protect the Israelites. He is to be the shepherd of the people; not the tyrant or oppressor.

In ancient times, among the Greeks, kings were denominated ποιμενες λαου, shepherds of the people; and all good kings were really such: but, in process of time, this pleasing title was changed for βασιλευς and τυραννος, sovereign and tyrant; in neither of which names does any thing of the original title exist. And, such are the different political constitutions of the kingdoms of the earth, that it is impossible that in any of them, the British excepted, the king can be the shepherd and father of his people. All the other regal constitutions under the sun, permit the sovereign to be despotic; and, consequently, oppressive and tyrant-

CHAPTER VI.

David goes, with thirty thousand men, to bring the ark from Kirjath-jearim to Jerusalem, 1-5. The oven smelting, Uzzah, who drove the cart on which the ark was placed, put forth his hand to save it from falling; the Lord was displeas'd, and smote him so, that he diel, 6, 7. David, being alarm'd, carries the ark to the house of Obed-edom, 8-10. Here it remained three months; and God prosper'd Obed-edom, in whose house it was depos'd, 11. David, hearing of this, brings the ark, with sacrifices and solemn rejoicings, to Jerusalem, 12-15. Michol, seeing David dance before the ark, despis'd him, 16. He offers burnt-offerings and peace-offerings, and deals among all the people, men and women, a cake of bread, a good piece of flesh, and a flagon of wine each, 17-19. Michol, coming to meet him, and seeing him dance extravagantly before the ark, reproaches him for his conduct: he vindicates himself, reproves her, and she dies childless, 20-23.

A GAIN David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts, that dwelleth between the cherubim.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God; and Ahio went before the ark.

5 And David, and all the house of Israel,

Baalab, that is, Kirjath-jearim, Josh. 15. 9, 60.-f Or, at which the name, even the name of the LORD of hosts was called upon -g 1 Sam. 4. 4. Pa. 60. 1.-h Heb. made to ride.-i See Num. 7. 9. 1 Sam. 6. 7.-v Or, the hill.-w 1 Sam. 7. 1.-x Heb. with,

anical, if he please. The British alone gives no power of this kind to the prince; by the constitution he is a patriotic king; and, by the influence of those maxims of state which are continually presented to his view, and according to which all acts of government are formed, he becomes habitually the father of his people; and in this light alone do the British people behold the British king.

David, by his own authority, without any form of law, could slay the Amalekite who said he had killed Saul; and could cut off the heads of Rechab and Baanah, who murdered Ish-bosheth: but, in the government of Britain, the culprit is to be heard in his vindication, witnesses are to be examined, the facts viewed by an upright judge in the light of the law; and then the alleged criminality is left to the decision of twelve honest men, the equals of the accused, who are bound, by a solemn oath, to decide according to the evidence brought before them. The Israelitish constitution was radically good; but the British constitution is much better. In the former, while the king ruled according to the spirit of the constitution, he could do no wrong, because he was only the vicergerent of the Almighty; in the latter, the king can do no wrong, because he is bound, both by the spirit and letter of the law, to do nothing but what is according to the rules of eternal justice and equity, laid down in that law: nothing is left to mere regal power or authority; and nothing trusted to human fickleness or caprice. In all his acts he is directed by his nobles and commons; who, being the representatives of all classes of the people, are always supposed to speak their mind. Well may it be said, Blessed are the people who are in such a case!

NOTES ON CHAPTER VI.

Verse 1. Thirty thousand.] This is supposed to have been a new levy; and thus he augmented his army by 30,000 fresh troops. The Septuagint has 70,000.

Verse 2. From Baale of Judah.] This is supposed to be the same city which, in Josh. xv. 60. is called Kirjath-baal, or Kirjath-jearim: see 1 Chron. xiii. 6.; or Baalah, Josh. xv. 9.

Whose name is called by the name of the LORD] That is, the ark is called the ark of the Lord of hosts. But this is not a literal version: the word shem, NAME, occurs twice together; probably one of them should be read sham, THERE. There the name of the Lord of hosts was invoked, &c.

Verse 3. A new cart] Every thing used in the worship of God was hallowed, or set apart for that purpose: a new cart was used through respect, as that had never been applied to any profane or common purpose. But this was not sufficient, for the ark should have been carried on the shoulders of the priests; and the neglect of this ceremony was the cause of the death of Uzzah.

Verse 5. On all manner of instruments made of fir-wood] This place should be corrected from the parallel place, 1 Chron. xiii. 8.-"All Israel played before God, with all their might, and with singing, and with harps, and with psalteries, &c. Instead of כלי נגיף בכל העsey, "with all woods," or "trees;" the parallel place is כל הכל

played before the LORD on all manner of *instruments* made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's thrashing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah; and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told King David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

15 ¶ So David and all the house of Israel

brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart.

17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child unto the day of her death.

1 Chron. 13. 9. he is called *Chidun*—a See Numb. 4. 15.—a Or, *stumbled*. b 1 Sam. 6. 19.—Or, *rashness*—Hie broken.—That is, *The breach of Uzzah*.—f Psa. 119. 120. See Luke 5. 9. g 1 Chron. 13. 13.—h 1 Chron. 13. 14. 1 Gen. 30. 27. & 31. 5.—i 1 Chron. 15. 25.—j Numb. 4. 15. Josh. 3. 3. 1 Chron. 15. 2. 15.—m See 1 Kings 8. 5. 1 Chron. 15. 28.—n See Exod. 15. 20. Psa. 30. 11.

o 1 Sam. 2. 18. 1 Chron. 15. 27.—p 1 Chron. 15. 28.—q 1 Chron. 15. 19.—r 1 Chron. 16. 1.—s 1 Chron. 15. 1. Psa. 132. 8.—t Heb. *struck*.—u 1 Kings 8. 5. 82. 53. v 1 Kings 8. 55. 1 Chron. 16. 2.—w 1 Chron. 16. 3.—x Psa. 30. title.—y Ver. 14. 16. 1 Sam. 19. 24.—z Judg. 9. 4.—a Or, *openly*.—b 1 Sam. 13. 11. & 15. 22.—c Or, *of the handmaids of my servants*.—d See 1 Sam. 16. 35. Lev. 22. 14. Marc. 1. 25.

becol az, "with all their strength;" this makes a good sense, the first makes none. The *Septuagint*, in this place, has the same reading: *εὐ τρυφῆ, with might*.

Verse 6. *Uzzah put forth his hand*] In Numb. iv. 15—20, the Levites are forbidden to touch the ark, on pain of death; this penalty was inflicted upon Uzzah, for the first time.

Verse 7. *Smote him there for his error*] Uzzah sinned through ignorance and precipitancy: he had not time to reflect; the oxen suddenly stumbled; and, fearing lest the ark should fall, he suddenly stretched out his hand to prevent it. Had he touched the ark with impunity, the populace might have lost their respect for it, and its sacred service; the example of Uzzah must have filled them with fear and sacred reverence: and, as to Uzzah, no man can doubt of his eternal safety. He committed a sin unto death; but, doubtless, the mercy of God was extended to his soul.

Verse 10. *But David carried it aside*] The house of Obed-edom appears to have been very near the city: they were about to enter it, but were prevented by this accident, and lodged the ark with the nearest friend.

Verse 11. *The LORD blessed Obed-edom*] And why? Because he had the ark of the Lord in his house. Whoever entertains God's messengers, or consecrates his house to the service of God, will infallibly receive God's blessing.

Verse 12. *So David—brought up the ark*] The Vulgate adds to this verse: *And David had seven choirs, and a calf, for a sacrifice. The Septuagint* make a greater addition: "And he had seven choirs carrying the ark, a sacrifice, a calf, and lambs. And David played on harmonious organs before the Lord; and David was clothed with a costly tunic; and David, and all the house of Israel, brought the ark of the Lord with rejoicing, and the sound of a trumpet." Nothing of this is found in any MS.; nor in the *Chaldee*, the *Syriac*, nor the *Arabic*; nor in the parallel place, 1 Chron. xv. 25.

Verse 16. *She despised him in her heart*] She did not blame him outwardly; she thought he had disgraced himself, but she kept her mind to herself.

Verse 18. *He blessed the people in the name of the LORD*] David acted here as priest, for it was the general prerogative of the priests to bless the people: but it ap-

pears, by both David and Solomon, that it was the prerogative of the kings also.

Verse 19. *A cake of bread*] Such as those which are baked without leaven, and are made very thin.

A good piece of flesh, and a flagon of wine.] The words of *flesh*, and of *wine*, we add; they are not in the Hebrew. The *Chaldee* translates *one part*, and *one portion*; but all the other versions understand the Hebrew as we do.

Verse 20. *To bless his household*] This was according to the custom of the *patriarchs*, who were priests in their own families. It is worthy of remark, that David is called *patriarch* by Stephen, Acts ii. 29.; though living upwards of four hundred years after the termination of the patriarchal age.

How glorious was the king of Israel] This is a strong irony. From what Michal says, it is probable that David used some violent gesticulations, by means of which some parts of his body became uncovered. But it is very probable that we cannot guess all that was implied in this reproach.

Verse 21. *It was before the LORD, which chose me*] David felt the reproach, and was strongly irritated; and seems to have spoken to Michal with sufficient asperity.

Verse 22. *I will yet be more vile*] The plain meaning of these words appears to be this: I am not ashamed of humbling myself before that God who rejected thy father because of his obstinacy and pride, and chose me in his stead to rule his people: and even those maid-servants, when they come to know the motive of my conduct, shall acknowledge its propriety, and treat me with additional respect; and as for thee, thou shalt find that thy conduct is as little pleasing to God as it is to me. Then it is said, *Michal had no child till the day of her death*: probably David never more took her to his bed; or God, in his providence, might have subjected her to *barrenness*, which in Palestine was considered both a misfortune and a reproach. Michal formed her judgment without reason; and meddled with that which she did not understand. We should be careful how we attribute actions, the reasons of which we cannot comprehend, to motives which may appear to us unjustifiable or absurd. Rash judgments are

CHAPTER VII.

David consults the prophet Nathan about building a temple for the Lord, and is encouraged by him to do it, 1-3. That night Nathan receives a revelation from God, stating that Solomon, not David should build the temple, 4-16. Nathan delivers the divine message, and David magnifies God for his mercies, and makes prayer and supplication, 17-29.

An. Exod. Isr. 449.

And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee.

4 And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day: but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great

name, like unto the name of the great men that are in the earth.

10 Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went King David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight,

1 Chron. 17. 1. &c.—(Ch. 5. 11.—See Acts 7. 46.—Exod. 25. 1. & 40. 21. 1 Kings 8. 17, 18. 1 Chron. 22. 7. & 28. 2.—k Heb. to my servant, to David. 1 See 1 Kings 5. 3. & 8. 19. 1 Chron. 22. 8. & 28. 3.—m 1 Kings 8. 16.—n Exod. 40. 18, 19, 34.—o Lev. 23. 11, 12. Deut. 23. 14.—p 1 Chron. 17. 6, any of the judges. q Ch. 5. 2. Ps. 78. 71. Matt. 2. 6. Act. 20. 28.—r 1 Sam. 16. 11, 12. Ps. 78. 70.—s Heb. from after.—t 1 Sam. 18. 14. Ch. 5. 10. & 8. 6, 14.—u 1 Sam. 31. 6. Ps. 89. 28.

v Hebr. from thy face.—w Gen. 12. 2.—x Ps. 44. 2. & 89. 8. Jer. 24. & Amos 9. 15.—y Ps. 89. 22.—z July 2. 11, 15, 16. 1 Sam. 12. 9, 11. Ps. 105. 42. a Ver. 1.—b Exod. 1. 21. Ver. 27. 1 Kings 11. 36.—c 1 Kings 2. 1.—d Deut. 31. 16. 1 Kings 1. 21. Act. 13. 36.—e 1 Kings 3. 30. Ps. 132. 11.—f 1 Kings 5. 5. & 6. 12. & 13. 1 Chron. 22. 10. & 28. 6.—g Ver. 16. Ps. 89. 4. 29. 35. 37.—h Ps. 89. 28, 27. Heb. 1. 5.—i Ps. 89. 31, 32, 33.—j 1 Sam. 15. 23, 26. & 16. 14. 1 Kings 11. 13, 34.—l Ver. 13. Ps. 89. 36, 37. John 12. 34.—m Gen. 32. 10.

doubly pernicious; they hurt those who form them, and those of whom they are formed.

NOTES ON CHAPTER VII.

Verse 1. When the king sat in his house] That is, when he became resident in the palace which Hiram, king of Tyre, had built for him.

And the Lord had given him rest] This was after he had defeated the Philistines, and cast them out of all the strong places in Israel which they had possessed after the overthrow of Saul; but before he had carried his arms beyond the land of Israel, against the Moabites, Syrians, and Idumeans. See chap. viii.

Verse 2. I dwell in a house of cedar] That is, a house whose principal beams, ceiling, and wainscot, were cedar.

Dwelleth within curtains] Having no other residence but the tabernacle, which was a place covered with the skins of beasts, Exod. xxvi.

Verse 3. Nathan said to the king] In this case he gave his judgment, as a pious and prudent man, not as a prophet; for the prophets were not always under a divine afflatus: it was only at select times they were thus honoured.

For the Lord is with thee] Thou hast his blessing in all that thou dost; and this pious design of thine will most certainly meet with his approbation.

Verse 6. Shalt thou build me a house?] That is, Thou shalt not: this is the force of the interrogative in such a case.

Verse 7. With any of the tribes] "Spake I a word to any of the judges," is the reading in the parallel place, 1 Chron. xvii. 6.; and this is probably the true reading. Indeed, there is but one letter of difference between them; and letters which might easily be mistaken for each other: ~~any~~ shibley, tribes, is almost the same in appearance with ~~any~~ shophley, judges; the ~~o~~ beth, and the ~~o~~ phe, being the same letter, the apex under the upper stroke of the ~~o~~ phe excepted. If this were but a little effaced in a MS. it would be mistaken for the other, and then we should have tribes instead of judges. This reading seems confirmed by ver. 11.

Verse 10. I will appoint a place] I have appointed a place; and have planted them. See the observations at the end.

Verse 11. The Lord—will make thee a house.] Thou

hast in thy heart to make me a house; I have it in my heart to make thee a house: thy family shall be built up, and shall prosper in the throne of Israel; and thy spiritual posterity shall remain for ever. God is the author of all our holy purposes, as well as of our good works. He first excites them; and, if we be workers together with him, he will crown and reward them as though they were our own, though he is their sole author.

Verse 13. He shall build] That is, Solomon shall build my temple, not thou; because thou hast shed blood abundantly, and hast made great wars. See 1 Chron. xxii. 8.; and see the observations at the end.

The throne of his kingdom for ever.] This is a reference to the government of the spiritual kingdom; the kingdom of the Messiah, agreeably to the predictions of the prophet long after, and by which this passage is illustrated; "Of the increase of his government and peace, there shall be no end; upon the throne of David and upon his kingdom to order it and establish it with judgment and justice, from henceforth, even for ever." Isa. ix. 7.

Verse 14. If he (Solomon) commit iniquity] Depart from the holy commandment delivered to him; I will chasten him with the rod of men: he shall have affliction, but his government shall not be utterly subverted. But this has a higher meaning. See the observations at the end.

Verse 15. But my mercy shall not depart away from him as I took it from Saul] His house shall be a lasting house, and he shall die in the throne of Israel, his children succeeding him; and the spiritual seed, Christ, possessing and ruling in that throne to the end of time.

The family of Saul became totally extinct; the family of David remained till the incarnation. Joseph and Mary were both of that family; Jesus was the only heir to the kingdom of Israel: he did not choose to sit on the secular throne, he ascended the spiritual throne; and now he is exalted to the right hand of God, a Prince and a Saviour, to give repentance and remission of sins. See the observations at the end of the chapter.

Many have applied these verses and their parallels to support the doctrine of unconditional final perseverance; but with it the text has nothing to do; and were we to press it, because of the antitype, Solomon, the doctrine would most evidently be ruined; because there is neither proof nor evidence of Solomon's salvation.

O LORD God, * but thou hast spoken also of thy servant's house for a great while to come. * And *is* this the ^p manner of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, ^q knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore ^r thou art great, O LORD God: for ^s *there* is none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And ^t what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before ^u thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For ^v thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: ^w and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast ^x revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and ^y thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now ^z let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed ^a for ever.

^u Ver. 12, 13.—^v Gen. 55. 8.—^w Heb. law.—^x Gen. 18. 19. Psa. 139. 1.—^y 1 Chron. 16. 25. 2 Chron. 2. 5. Psa. 48. 1. & 96. 10. & 96. 4. & 135. 5. & 145. 3. Jer. 10. 6. & Deut. 3. 24. & 4. 35. & 32. 39. 1 Sam. 2. 2. Psa. 86. 8. & 99. 6, 8. Lam. 45. 5, 18, 22.

^t Deut. 4. 7, 32, 34. & 33. 29. Psa. 147. 20.—^u Deut. 9. 26. Neh. 1. 10.—^v Deut. 32. 18.—^w Psa. 46. 14.—^x Heb. opened the ear. Ruth 4. 1 Sam. 9. 15.—^y John 17. 17. ^z Heb. be thou pleased and bless.—^a Ch. 22. 51.

Verse 19. *And is this the manner of man*] Literally; *And this, O Lord God, is the law of Adam*. Does he refer to the promise made to Adam, *The seed of the woman shall bruise the head of the serpent*? From my line shall the Messiah spring, and be the spiritual and triumphant king, for ever and ever? See the additions at the end.

Verse 20. *What can David say more?*] How can I express my endless obligations to thee.

Verse 21. *For thy word's sake*] See the parallel place, 1 Chron. xvii. 19.

Verse 25. *And as thou hast said*] David well knew that all the promises made to himself and family were *conditional*; and therefore he prays that they may be fulfilled. His posterity did not walk with God; and, therefore, they were driven from the throne. It was taken from *them* by the neighbouring nations; and it is now in the hands of the Mohammedans: all the promises have failed to David and his *natural posterity*; and to Christ and his spiritual seed alone are they fulfilled. Had David's posterity been faithful, they would, according to these promises of God, have been sitting on the Israelitish throne at this day.

It is worthy of remark, how seldom God employs a soldier in any spiritual work; just for the same reason as that given to David; and yet there have been several eminently pious men in the army, who have laboured for the conversion of sinners. I knew a remarkable instance of this: I was acquainted with Mr. John Haime, a well-known preacher among the people called *Methodists*. He was a soldier in the queen's eighth regiment of dragoons, in Flanders, in the years 1739—46. He had his horse shot under him at the battle of *Fontenoy*, May 11, 1745; and was in the hottest fire of the enemy for above seven hours: he preached among his fellow-soldiers frequently, and under the immediate patronage of his royal highness the *duke of Cumberland*, commander-in-chief; and was the means of reforming and converting many hundreds of the soldiers. He was a man of amazing courage and resolution, and of inflexible loyalty. One having expressed a wonder "how he could reconcile *killing men with preaching the Gospel of the grace and peace of Christ*?" He answered—"I never killed a man."—"How can you tell that? Were you not in several battles?"—"Yes; but I am confident I never killed nor wounded a man."—"How was this? Did you not do your *duty*?"—"Yes, with all my might; but, when in battle, either my horse jumped aside, or was wounded, or was killed; or my carbine misad fire, and I could never draw the blood of the enemy."—"And would you have done it if you could?"—"Yes, I would have slain the whole French army, had it been in my power: I fought in a good cause, for a good king, and for my country: and, though I struck in order to cut, and hack, and hew, on every side, I could kill no man.—This is the substance of his answers to the above questions; and we see from it a remarkable interfering providence: God had appointed this man to *build a spiritual house* in the British army, in Flanders; and would not permit him to shed the blood of his fellow-creatures.

"This chapter is one of the most important in the Old Testament; and yet some of its most interesting verses are very improperly rendered in our translation: it therefore demands our most careful consideration. And as, in the

course of these *remarks*, I propose to consider, and hope to explain, some of the prophecies descriptive of THE MESSIAH, which were fulfilled in JESUS CHRIST; among which prophecies, that contained in this chapter is worthy of particular attention, I shall introduce it, with a general state of this great argument.

"It having pleased God that, between the time of a *Messiah* being promised, and the time of his coming, there should be delivered by the prophets a variety of *marks*, by which the *Messiah* was to be known, and distinguished from every other man, it was impossible for any one to prove himself the *Messiah*, whose character did not answer to these *marks*; and, of course, it was necessary, that all these *criteria*, thus divinely foretold, should be fulfilled in the character of *Jesus Christ*. That these prophetic descriptions of the *Messiah* were numerous, appears from Christ and his apostles, (Luke xxiv. 27. 44.; Acts xvii. 2. 3.; xxviii. 23, &c.) who referred the Jews to the Old Testament, as containing abundant evidence of his being THE MESSIAH, because he fulfilled all the prophecies descriptive of that singular character. The chief of these prophecies related to his being miraculously born of a virgin; the time and place of his birth; the tribe and family from which he was to descend; the miracles he was to perform; the manner of his preaching; his humility, and mean appearance; the perfect innocence of his life; the greatness of his sufferings; the treachery of his betrayer; the circumstances of his trial; the nature of his death and burial; and to his miraculous resurrection. Now among all the circumstances which form this chain of prophecy, the first reference, made in the New Testament, relates to his descent; for the New Testament begins with asserting that JESUS CHRIST was the son of David, the son of Abraham. As to the descent of Christ from ABRAHAM; every one knows that Christ was born a Jew; and, consequently descended from Jacob, the grandson of Abraham. And we all know, that the promise given to Abraham concerning the *Messiah* is recorded in the history of Abraham's life, in Gen. xxiii. 18: Christ being also to descend from DAVID, there can be no doubt that this promise, as made to David, was recorded likewise in the history of David. It is remarkable, that David's life is given more at large than that of any other person in the Old Testament;—and can it be supposed that the historian omitted to record that promise, which was more honourable to David than any other circumstance? The record of this promise, if written at all, must have been written in this chapter; in the message from God by Nathan to David, which is here inserted. Here (I am fully persuaded) the promise was, and still is, recorded: and the chief reason why our divines have so frequently misused it, or been so much perplexed about it, is owing to our very improper translation of the 10th and 14th verses.

"This wrong translation, in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon splendidly, by the Deistical author of *The Grounds and Reasons of the Christian Religion*; who pretends to demonstrate, that the promise of a *Messiah* could not be here recorded: His reasons (hitherto I believe unanswered) are three:—1. Because, in ver. 10. the prophet speaks of the future prosperity of the Jews, as to be afterward fixed, and no more afflicted; which circumstances

are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ. 2. Because the Son, here promised, was (ver. 13.) to *build a house*; which house, it is pretended, must mean the *temple of Solomon*; and of course *Solomon* must be the son here promised: and, 3. Because, ver. 14. supposes, that this son *might commit iniquity*; which could not be supposed of *The Messiah*. The first of these objections is founded on our wrong translation of ver. 10. where the words should be expressed as relating to the time *past or present*. For the prophet is there declaring what great things God had *already done* for David and his people; that he had raised David from the sheepfold to the throne; and that he had planted the Israelites in a place of safety, at rest from all those enemies who had so often before afflicted them. That the verbs *vesami*, and *unatani* may be rendered in the time *past or present*, is allowed by our own translators; who here (ver. 11.) render *vehanichti and hate caused thee to rest*, and also render *vehiggid and telleth*: which construction, made necessary here by the context, might be confirmed by other proofs almost innumerable. The translation, therefore, should run thus: *I took thee from the sheeppole; and have made thee a great name; and I HAVE APPOINTED a place for my people Israel; and HAVE PLANTED them, that they may dwell in a place of their own, and more no more. Neither do the children of wickedness afflict them any more; as beforetime, and as since the time that I commanded judges to be over Israel: and I HAVE CAUSED thee to rest from all thine enemies.*

“Objection the second is founded on a mistake in the sense. David indeed had proposed to build a house to God, which God did not admit. Yet, approving the piety of David’s intention, God was pleased to reward it by promising that *he would make a house for David*; which house, to be thus erected by God, was certainly *not material*, or made of stones; but a *spiritual house*, or *family*, to be raised up for the honour of God, and the salvation of mankind. And this house, which God would make, was to be built by *David’s seed*; and this seed was to be raised up *after David slept with his fathers*: which words clearly exclude *Solomon*, who was set up, and placed upon the throne, *before David was dead*. This building, promised by God, was to be erected by one of David’s descendants, who was also to be an *everlasting king*: and indeed the *house*, and the *kingdom*, were both of them to be *established for ever*. Now that this house, or spiritual building, was to be set up, which with a *kingdom*, by the *Messiah*, is clear from *Zachariah*; who very emphatically says, (ch. vi. 12, 13.) *Behold the man whose name is the Branch; he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, &c.* Observe, also, the language of the *New Testament*. In *1 Corinth.* iii. 9—17. *St. Paul* says, *Ye are God’s building—Know ye not that ye are the temple of God?—the temple of God is holy, which temple ye are.* And the author of the *Epistle to the Hebrews* seems to have his eye upon this very promise in *Samuel*, concerning a *Son to David*, and of the *house* which he should build: when he says, (iii. 6.) *CHRIST, AS A SON, OVER HIS OWN HOUSE; WHOSE HOUSE ARE WE.*

“As to the third and greatest difficulty, that also may be removed, by a more just translation of ver. 14.; for the Hebrew words do not properly signify what they are now made to speak. It is certain that the principal word *behaadoto*, is not the active infinitive of *kaf*, which would be *בעטו*; but *ממן* from *מנן* is in *Niphal*, as *מלוח* from *לח*. It is also certain that a verb, which in the active voice signifies to *commit iniquity*, may in the passive signify to *suffer for iniquity*: and hence it is, that nouns from such verbs sometimes signify *iniquity*, sometimes *punishment*. See *Lowth’s Isa.* page 187. with many other authorities, which shall be produced hereafter. The way being thus made clear, we are now prepared for abolishing our translation, *if he commit iniquity*; and also for adopting the true one—*even in his suffering for iniquity*. The *Messiah*, who is thus the person possibly here spoken of, will be made still more manifest from the whole verse thus translated. *I will be his father, and he shall be my son: EVEN IN HIS SUFFERING FOR INIQUITY, I shall chasten him with the rod of men, (with the rod due to men,) and with the stripes (due to) the children of ADAM. And this construction is well supported by Isai. liii. 4, 5. He hath carried our sorrows, (i. e. the sorrows due to us, and which we must otherwise have suffered,) he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. See note page 479. in Hallet, on Heb.-xi. 26. Thus, then,*

God declares himself the Father of the Son here meant; (See also *Heb. i. 5.*) and promises that, even amidst the sufferings of this Son, (as they would be for the sins of others, not for his own,) his mercy should still attend him; nor should his favour be ever removed from *this king*, as it had been from *Saul*. And thus (as it follows) *thine house (O David,) and thy kingdom shall (in Messiah) be established for ever, before ME, (before God:) thy throne shall be established for ever.* Thus the angel, delivering his message to the virgin-mother, *Luke i. 32, 33.* speaks, as if he was quoting from this very prophecy—*The Lord God shall give unto him the throne of his father DAVID: and he shall reign over the house of Jacob FOR EVER: and of his kingdom there shall be no end.* In ver. 16. *לפניו lipaneyca*, is here rendered as *לפני lipeni*, on the authority of *three Hebrew MSS.*, with the *Greek and Syriac versions*; and, indeed, nothing could be established *for ever*, in the presence of *David*, but in the presence of *God only*.

“Having thus shown that the words fairly admit here the promise made to David, that *from his seed* should arise *Messiah, the everlasting king*; it may be necessary to add that, if the *Messiah* be the person here meant, as suffering innocently for the sins of others, *Solomon* cannot be; nor can this be a prophecy admitting such double sense, or be applied properly to two such opposite characters. *Of whom speaketh the prophet this?* of *HIMSELF, or of SOME OTHER man?* This was a question properly put by the *Æthiopian treasurer*, (*Acts viii. 34.*) who never dreamt that such a description as he was reading could relate to different persons: and *Philip* shows him that the person was *Jesus only*. So here it may be asked, *Of whom speaketh the prophet this?* of *Solomon*, or of *Christ?* it must be answered, of *Christ*: one reason is, because the description does not agree to *Solomon*; and therefore *Solomon*, being necessarily excluded in a single sense, must also be excluded in a double. Lastly, if it would be universally held absurd to consider the promise of *Messiah* made to *ABRAHAM* as relating to *any other person besides Messiah*; why is there not an equal absurdity in giving a *double* sense to the promise of *Messiah* thus made to *DAVID*?

“Next to our present very improper translation, the cause of the common confusion here has been—not distinguishing the promise here made, as to *Messiah* alone, from another made as to *Solomon* alone: the *first* brought by *Nathan*, the *second* by *Gad*; the *first* near the beginning of *David’s* reign, the *second* near the end of it; the *first*, relating to *Messiah’s* spiritual kingdom, *everlasting without conditions*; the *second*, relating to the *temporal* kingdom of *Solomon*, and his heirs, depending entirely on their *obedience or rebellion*. *1 Chron. xxii. 8—13. xxviii. 7.* Let the first message be compared with this second, in *1 Chron. xxii. 8—13.* which the *Syriac version* (at ver. 8.) tells us, was delivered by a *prophet*, and the *Arabian* says, by the *prophet GAD*. This second message was after *David’s* many wars, when he had shed much blood; and it was this second message that, out of all *David’s* sons, appointed *Solomon* to be his successor. At the time of the *first* message *Solomon* was *not born*; it being delivered soon after *David* became king at *Jerusalem*: but *Solomon* was *born* at the time of this second message. For though our translation very wrongly says, (*1 Chron. xxii. 9.*) *a son shall be born to thee—and his name shall be Solomon*; yet the *Hebrew text* expressly speaks of him as *then born*—*Behold, a son (נולד) natus est* is *born to thee*: and, therefore, the words following must be rendered, *Solomon is his name, and I will give peace in his days: he shall build a house for my name, &c.*

“From *David’s* address to *God*, after receiving the message by *Nathan*, it is plain that *David* understood the *Son* promised to be *THE MESSIAH*; in whom *his house* was to be *established for ever*. But the words, which seem most expressive of this, are in this verse now rendered very unintelligibly: *And is this the manner of man?* Whereas the words *וזהו דבר אדם* *vezeoth doroth* has *Adam*, literally signify, and this is (or must be) *the law of the man, or of the Adam*, i. e. this promise must relate to the *law*, or ordinance, made by *God* to *Adam*, concerning the *Seed of the woman*; the *man*, or the *second ADAM*; as the *Messiah* is expressly called by *St. Paul*, *1 Cor. xv. 45, 47.* This meaning will be yet more evident from the parallel place, *1 Chron. xvii. 17.* where the words of *David* are now miserably rendered thus: *and thou hast regarded me according to the estate of a man of high degree*; whereas, the words *וראיתני כעבד אדם* *ureitani ketor ha Adam* *hammalah*, literally signify, and thou hast regarded me, according to the order of the *ADAM THAT IS FUTURE, OR THE MAN THAT IS FROM ABOVE* (for the word

Joram * brought with him vessels of silver, and vessels of gold, and vessels of brass :

11 Which also King David † did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued :

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David *gat him* a name when he returned from † smiting of the Syrians in † the valley of Salt, † being † eighteen thousand men.

14 ¶ And he put garrisons in Edom, throughout all Edom put he garrisons, and † all they of Edom became David's servants. * And the Lord preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 † And Joab the son of Zeruiah *was* over the host: and † Jehoshaphat, the son of Ahilud, *was* † recorder;

17 And † Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the † scribe;

18 † And Benaiah, the son of Jehoiada, *was* over both the † Cherethites and the Pelethites; and David's sons *were* † chief rulers.

CHAPTER IX.

David inquires after the family of Jonathan, and is informed of Mephibosheth his son, 1-4. He search for him, and gives him all the land of Saul, 5-8. And appoints Ziba the servant of Saul, and his family, to till the ground for Mephibosheth, 9-13.

An. Exord. 1r. 251.
Anno ante
I. Olymp. 264.

AND David said, Is there yet any that is left of the house of Saul, that I may † show him kindness for Jonathan's sake ?

2 And *there was* of the house of Saul a servant whose name *was* † Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is* he.

x Heb. in his hand were.—y 1 Kings 7. 51. 1 Chron. 18. 11. & 26. 26.—x Heb. he smiting.—x 2 Kings 14. 7.—6 See 1 Chron. 18. 12. Pa. 50. title.—Or, slaying. d Gen. 27. 29, 37, 28. Num. 24. 18.—Ver. 6.—f Ch. 19. 13. & 20. 23. 1 Chron. 11. 6. & 18. 15.—1 Kings 4. 3.—h Or, remembrancer, or, writer of chronicles. l 1 Chron. 24. 3.

Verse 13. *David gat him a name*] Became a very celebrated and eminent man. The Targum has it, *David collected troops*; namely, to recruit his army, when he returned from smiting the Syrians. His many battles had, no doubt, greatly thinned his army.

The valley of Salt] Supposed to be a large plain, abounding in this mineral, about a league from the city of *Palmyra*, or *Tadmor* in the wilderness.

Verse 14. *He put garrisons in Edom*] He repaired the strong cities which he had taken, and put garrisons in them, to keep the country in awe.

Verse 16. *Joab—was over the host*] General and commander in chief over all the army.

Ahilud—recorder] מִזְכָּרֵי mazzkir, remembrancer; one who kept a strict journal of all the proceedings of the king, and operations of his army; a chronicler.

Verse 17. *Seraiah—the scribe*] Most likely the king's private secretary.

Verse 19. *Benaiah*] The chief of the second class of David's worthies. We shall meet with him again.

The Cherethites, and the Pelthites] The former supposed to be those who accompanied David when he fled from Saul; the latter those who came to him at Ziklag. But the Targum translates these two names thus: *the archers, and the slingers*; and this is by far the most likely. It is not at all probable that David was without a company both of *archers* and *slingers*. *The bow* is celebrated in the funeral lamentation over Saul and Jonathan; and the *sling* was renowned as the weapon of the Israelites: and how expert David was in the use of it, we learn from the death of Goliath. I take for granted that the Chaldee paraphrast is correct. No weapons, then known, were equally powerful with these: the spears, swords, and javelins of other nations were as stubble before them. The bow was the grand weapon of our English ancestors: and, even after the invention of fire-arms, they were with difficulty persuaded to prefer them.

NOTES ON CHAPTER IX.

Verse 1. *Is there yet any that is left*] David, recollecting the covenant made with his friend Jonathan, now inquires after his family. It is supposed that *political* con-

3 And the king said, *Is* there not yet any of the house of Saul, that I may show † the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* † lame on his feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of † Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then King David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when † Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: † for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such † a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, † I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou, therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son † shall eat bread always at my table. Now Ziba had † fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

k Or, secretary.—l 1 Chron. 18. 17.—m 1 Sam. 30. 14.—n Or, prince. Ch. 20. 26.—o 1 Sam. 18. 3. & 20. 14, 15, 16, 17, 42. Prov. 27. 10.—p Ch. 16. 1. & 19. 17, 28.—q 1 Sam. 20. 14.—r Ch. 4. 4.—s Ch. 17. 27.—t Called, *Mephibosheth*. 1 Chron. 8. 31.—u Ver. 1, 3.—v 1 Sam. 24. 14. Ch. 16. 9.—w See Ch. 16. 4. & 19. 28. x Ver. 7, 11, 13. Ch. 19. 28.—y Ch. 19. 17.

siderations prevented him from doing this sooner. *Reasons of state* often destroy all the charities of life.

Verse 3. *That I may show the kindness of God unto him*] That is, the utmost, the highest degrees of kindness; as the *hail of God* is very great hail; the *mountains of God* exceeding high mountains; besides, this kindness was according to the *covenant of God* made between him and the family of Jonathan.

Verse 4. *Lo-debar*.] Supposed to have been situated beyond Jordan: but there is nothing certain known concerning it.

Verse 7. *Will restore thee all the land*] I believe this means the *mere family estate* of the house of Kish, which David, as king, might have retained; but which, most certainly, belonged, according to the Israelitish law, to the descendants of the family.

And thou shalt eat bread at my table] This was *kindness*; the giving up the land was *justice*; and it was the highest honour that any subject could enjoy, as we may see from the reference made to it by our Lord, Luke xxii. 10. *That ye may eat and drink at my table in my kingdom*. For such a person David could do no more. His lameness rendered him unfit for any public employment.

Verse 9. *I have given unto thy master's son*] Unless Ziba had been servant of Jonathan, this seems to refer to Micah, son of Mephibosheth; and so some understand it: but it is more likely that Mephibosheth is meant, who is called *son of Saul*, instead of *grandson*. Yet it is evident enough that the produce of the land went to the support of Micah, see ver. 10; for the father was provided for at the table of David: but all the patrimony belonged to Mephibosheth.

Verse 10. *Thou therefore, and thy sons—shall till the land*] It seems that Ziba and his family had the care of the whole estate, and cultivated it at their own expence, yielding the half of the produce to the family of Mephibosheth. Ziba was properly the *hind*, whose duty and interest it was to take proper care of the ground; for the better it was cultivated, the more it produced; and his *half would*, consequently, be the greater.

Verse 11. *So shall thy servant do.*] The promises of

12 And Mephibosheth had a young son, whose name was Micah. And all that dwell in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAPTER X.

The king of Ammon being dead, David sends ambassadors to comfort his son Hanun, 1-2. Hanun, misled by his courtiers, treats the messengers of David with great indignity, 3-5. The Ammonites, justly deprecating David's resentment, send, and hire the Syrians to make war upon him, 6. Joab and Abishai meet them at the city of Mesebim, and defeat them, 7-14. The Syrians collect another army, but are defeated by David with great slaughter, and made with him a separate peace, 15-19.

A. M. 2967.
B. C. 1037.
An. Exod. lxx. 454.
Anno ante I. Olymp. 261.

AND it came to pass after this, that Hanun the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun thy lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it.

4 Wherefore Hanun took David's servants, and shaved off the one-half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of King Maacah a thousand men, and of Ish-tob twelve thousand men.

1 Chron. 8. 34.—a Ver. 7, 10.—b Ver. 3.—c 1 Chron. 19. 1, &c.—d Heb. In thine eyes doth David.—e 1 Sam. 20. 4. & 47. 2.—f Gen. 34. 30. Exod. 5. 21. 1 Sam. 18. 4.—g Ch. 8. 3, 5.

Ziba were fair and specious; but he was a traitor in his heart, as we shall see in the rebellion of Absalom; and David's indulgence to this man, is a blot in his character; at this time, however, he suspected no evil; circumstances alone can develop the human character. The internal villain can be known only when circumstances occur which can call his propensities into action: till then he may be reputed an honest man.

Verse 13. *Did eat continually at the king's table*] He was fit for no public office, but was treated by the king with the utmost respect and affection.

NOTES ON CHAPTER X.

Verse 2. *I will show kindness unto Hanun the son of Nahash*] We do not know exactly the nature or extent of the obligation which David was under to the king of the Ammonites; but it is likely that the Nahash here mentioned was the same who had attacked Jabesh Gilead, and whom Saul defeated: as David had taken refuge with the Moabites, 1 Sam. xxii. 3. and this was contiguous to the king of the Ammonites, his hatred to Saul might induce him to show particular kindness to David.

Verse 3. *Thinkest thou that David doth honour thy father*] It has been a matter of just complaint through all the history of mankind, that there is little sincerity in courts: courtiers, especially, are suspicious of each other; and often mislead their sovereigns.

Verse 4. *Shaved off the one-half of their beards*] The beard is held in high respect in the East: the possessor considers it his greatest ornament; and often swears by it; and, in matters of great importance, pledges it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life. The beard was never cut off but in mourning, or as a sign of slavery. Cutting off half of the beard and the clothes, rendered the men ridiculous, and made them look like slaves: what was done to these men was an accumulation of insult.

Verse 5. *Tarry at Jericho*] This city had not been rebuilt since the time of Joshua: but there were, no doubt, many cottages still remaining, and larger dwellings also; but the walls had not been repaired. As it must have been comparatively a private place, it was proper for these

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 ¶ Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river; and they came to Helam; and Shobach, the captain of the host of Hadarezer, went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

b Or, the men of Tob; See Judges 11. 3, 5.—c Ch. 23. 8.—d Ver. 5.—e Dent. 31. 6.—f 1 Sam. 4. 9.—g 1 Cor. 16. 12.—h 1 Sam. 3. 18.—i That is, Euphrates. p Or, Shobach. 1 Chron. 19. 16.

men to tarry in, as they would not be exposed to public notice.

Verse 6. *The children of Ammon saw that they stank*] That is, that their conduct rendered them abominable. This is the Hebrew mode of expressing such a feeling. See Gen. xxxiv. 30.

The Syrians of Beth-rehob] This place was situated at the extremity of the valley between Libanus and Anti-libanus. The Syrians of Zoba were subject to Hadarezer. Maacah was in the vicinity of mount Hermon, beyond Jordan, in the Trachonitis.

Ish-tob] This was probably the same with Tob, to which Jephthah fled from the cruelty of his brethren. It was situated in the land of Gilead.

Verse 7. *All the host of the mighty*] All his worthies, and the flower of his army.

Verse 8. *At the entering in of the gate*] This was the city of Medeba, as we learn from 1 Chron. xix. 7.

Verse 9. *Before and behind*] It is probable that one of the armies was in the field, and the other in the city, when Joab arrived. When he fronted this army, the other appears to have issued from the city, and to have taken him in the rear: he was, therefore, obliged to divide his army as here mentioned; one part to face the Syrians, commanded by himself; and the other to face the Ammonites, commanded by his brother Abishai.

Verse 12. *Be of good courage*] This is a very fine military address; and is equal to any thing in ancient or modern times. Ye fight pro aris et focis; for every good, sacred and civil; for God, for your families, and for your country.

Verse 14. *The Syrians were fled*] They betook themselves to their own confines, while the Ammonites escaped into their own city.

Verse 16. *The Syrians that were beyond the river*] That is, the Euphrates.

Hadarezer] This is the same that was overthrown by David, chap. viii. and there called Hadadazer; which is the reading here of about thirty of Kennicott's and De Rossi's MSS. But the *v rch*, and *v dath*, are easily interchanged.

Verse 17. *David—gathered all Israel together*] He thought that such a war required his own presence.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there.

19 And when all the kings that were servants to Hadazer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAPTER XI.

David sends Joab against the Ammonites, who besiege the city of Rabbah, 1. He sees Bath-sheba, the wife of Uriah, bathing; he is enamoured of her; sends for, and takes her to his bed, 2-4. She conceives, and informs David, 5. David sends to Joab, and orders him to send to him Uriah, 6. He arrives; and David, having ascertained the state of the army, dismissed him, desiring him to go to his own home, 7, 8. Uriah sleeps at the door of the king's house, 9. The next day, the king urges him to go to his house; but he refuses to do so, and gives the most pious and loyal reasons for his refusal, 10, 11. David, after two days, sends him back to the army, with a letter to Joab, desiring him to place Uriah in the front of the battle, that he might be slain, 12-15. He does so; and Uriah falls, 16. Joab communicates this news in an artful manner to David, 17-25. David sends for Bath-sheba, and takes her to wife; and she bears him a son, 26, 27.

AND it came to pass after the year kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here today also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

q 1 Chron. 19. 18. footmen.—v. 15.—Ch. 8. 6.—t Hebr. at the return of the year. 1 Kings 20. 22, 26. 2 Chron. 36. 10.—1 Chron. 20. 1.—v. Deut. 22. 8.—w Gen. 24. 2. Job 31. 1. Matt. 5. 28.—x Or, Bath-sheba, 1 Chron. 2. 6.—y Or, Ammiel.

z Ch. 23. 30.—a Ps. 51, title. James 1. 14.—b Or, and when she had purified herself. See she returned.—c Lev. 15. 19, 28. & 18. 19.—d Heb. of the peace of, &c. e Gen. 18. 4. & 19. 2.—f Heb. went out after him.—g Ch. 7. 2, 6.—h Ch. 20. 6.

Verse 18. SEVEN HUNDRED chariots—and forty thousand horsemen] In the parallel place, 1 Chron. xix. 18. it is said, David slew of the Syrians SEVEN THOUSAND men, which fought in chariots.

And forty thousand horsemen] It is difficult to ascertain the right number in this and similar places. It is very probable that, in former times, the Jews expressed, as they often do now, their numbers not by words at full length, but by numeral letters: and, as many of the letters bear a great similarity to each other, mistakes might easily creep in, when the numeral letters came to be expressed by words at full length. This alone will account for the many mistakes which we find in the numbers in these books; and renders a mistake here very probable. The letter i zain, with a dot above, stands for seven thousand; and the letter i nun, for seven hundred: the great similarity of these letters might easily cause the one to be mistaken for the other, and so produce an error in this place.

Verse 19. Made peace with Israel] They made this peace separately; and were obliged to pay tribute to the Israelites. Some copies of the Vulgate add here, after the word Israel, Expaecerunt et fugerunt quinquaginta et octo millia coram Israel; and they were panic-struck, and fled fifty-eight thousand of them before Israel. This reading is nowhere else to be found. "Thus," observes Dr. Delaney, "the arms of David were blessed; and God accomplished the promises which he had made to Abraham, (Gen. xv. 18.) and renewed to Joshua, i. 2, 4. And thus, in the space of nineteen or twenty years, David had the good fortune to finish gloriously eight wars; all righteously undertaken, and all honourably terminated, viz. 1. The civil war with Ish-bosheth—2. The war against the Jebusites—3. The war against the Philistines and their allies—4. The war against the Philistines alone—5. The war against the Moabites—6. The war against Hadazer—7. The war against the Idumeans—8. The war against the Ammonites and Syrians. This last victory was soon followed by the complete conquest of the kingdom of the Ammonites, abandoned by their allies. What glory to the monarch of Israel, had not the splendour of this illustrious epoch been obscured by a complication of crimes, of which one could never have even suspected him capable!"

We have now done with the first part of this Book, in which we find David great, glorious, and pious; we come to the second part, in which we shall have the pain to observe him fallen from God, and his horn defiled in the dust, by crimes of the most flagitious nature. Let him that most assuredly standeth, take heed lest he fall.

NOTES ON CHAPTER XI.

Verse 1. When kings go forth] This was about a year after the war with the Syrians, spoken of before; and about the spring of the year, as the most proper season for military operations. Calmet thinks they made two campaigns, one in autumn and the other in spring; the winter being, in many respects, inconvenient; and the summer too hot.

Verse 2. In an evening-tide—David arose] He had been reposing on the roof of his house, to enjoy the breeze, as the noon-day was too hot for the performance of business. This is a constant custom on the flat-roofed houses in the East.

He saw a woman washing herself] How could any woman of delicacy expose herself where she could be so fully and openly viewed! Did she not know that she was at least in view of the king's terrace? Was there no design in all this? Et fugit ad salices, et se cupit ante videri.

Verse 4, shows us that this washing was at the termination of a particular period.

Verse 3. The daughter of Eliam] Called 1 Chron. iii. 5. Ammiel; a word of the same meaning, The people of my God, the God of my people. The name expressed the covenant—I will be your God: We will be thy people.

Verse 4. And she came in unto him] We hear nothing of her reluctance; and there is no evidence that she was taken per force.

Verse 5. And the woman conceived] A proof of the observation on verse 2; as that is the time in which women are most apt to conceive.

Verse 8. Go down to thy house and wash thy feet] Uriah had come off a journey, and needed this refreshment; but David's design was, that he should go and lie with his wife, that the child now conceived should pass for his, the honour of Bath-sheba be screened, and his own crime concealed. At this time he had no design of the murder of Uriah, nor of taking Bath-sheba to wife.

A mess of meat from the king.] All this was artfully conceived.

Verse 9. Slept at the door] That is, in one of the apartments, or niches, in the court of the king's house.

Verse 10. Camest thou not from thy journey] It is not thy duty to keep watch or guard; thou art come from a journey, and needest rest and refreshment.

Verse 11. The ark, and Israel—abide in tents] It appears, therefore, that they had taken the ark with them to battle.

This was the answer of a brave, generous, and disinter-

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of Je-

rubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

1 Gen. 19. 33, 35.—k Ver. 7.—l 1 Kings 8. 9.—m Heb. strong.—n Heb. from after him.—o Ch. 12. 9.—p Judg. 9. 53.

q Judg. 6. 32, Jerubbaal.—r Heb. he evil in thine eyes.—s Heb. so and such.—t Ch. 12. 9.—u Heb. was evil in the eyes of.

ested man. I will not indulge myself while all my fellow-soldiers are exposed to hardships; and even the ark of the Lord in danger.

Verse 13. *He made him drunk*] Supposing that, in this state, he would have been off his guard, and hastened down to his house.

Verse 14. *David wrote a letter*] This was the sum of treachery and villany. He made this most noble man the carrier of letters which prescribed the mode in which he was to be murdered. This case some have likened to that of Bellerophon, son of Glaucus, king of Ephyræ; who, being in the court of Prætus, king of the Argives, his queen *Antia*, or as others *Sthenobrea*, fell violently in love with him: but he, refusing to gratify her criminal passion, was, in revenge, accused by her to Prætus her husband, as having attempted to corrupt her. Prætus, not willing to violate the laws of hospitality, by slaying him in his own house, wrote letters to Jobates, king of Lycia, the father of Sthenobrea; and sent them by the hand of Bellerophon, stating his crime, and desiring Jobates to put him to death. To meet the wishes of his son-in-law, and keep his own hands innocent of blood, he sent him with a small force against a very warlike people called the *Solyms*; but, contrary to all expectation, he not only escaped with his life, but gained a complete victory over them. He was afterward sent upon several equally dangerous and hopeless expeditions, but still came off with success; and, to reward him, Jobates gave him one of his daughters to wife, and a part of his kingdom. Sthenobrea, hearing this, through rage and despair, killed herself.

I have given this history at large, because many have thought it not only to be parallel to that of Uriah, but to be a fabulous formation from the Scripture fact: for my own part, I scarcely see in them any correspondence, but in the simple circumstance that both carried those letters which contained their own condemnation. From the fable of Bellerophon, came the proverb, *Bellerophonis litteras portare*, "to carry one's own condemnation."

Verse 17. *Uriah the Hittite died also*] He was led to the attack of a place defended by valiant men; and, in the heat of the assault, Joab and his men retired from this brave soldier, who cheerfully gave up his life for his king and his country!

Verse 20. *If—the king's wrath arise*] It is likely that Joab had, by some indiscretion, suffered loss about this time; and he contrived to get rid of the odium by connecting the transaction with the death of Uriah, which he knew would be so pleasing to the king.

Verse 25. *The sword devoureth one as well as another*] What abominable hypocrisy was here! He well knew that Uriah's death was no chance-medley; he was, by his own order, thrust on the edge of the sword.

Verse 26. *She mourned for her husband*] The whole of her conduct indicates that she observed the form, without feeling the power, of sorrow. She lost a captain,

and got a king for her spouse: this must have been deep affliction indeed; and, therefore—

—*Lacrymas non sponte cadentes*

Efudit; gemtusque expressit pectore loto.

"She shed reluctant tears; and forced out groans from a joyful heart!"

Verse 27. *When the mourning was past*] Probably it lasted only seven days.

She became his wife] This hurried marriage was, no doubt, intended on both sides, to cover the pregnancy.

But the thing that David had done displeased the Lord] It was necessary to add this; lest the splendour of David's former virtues should induce any to suppose his crimes were passed over, or looked on with an indulgent eye, by the God of purity and justice. Sorely he sinned, and sorely did he suffer for it: he sowed one grain of *succet*, and reaped a long harvest of calamity and woe.

On a review of the whole, I hesitate not to say that the preceding chapter is an illustrious proof of the truth of the Sacred Writings. Who, that intended to deceive by trumping up a religion which he designed to farther on the purity of God, would have inserted such an account of one of its most zealous advocates, and once its brightest ornament? God alone, whose character is impartiality, has done it to show that his religion, *librata ponderibus suis*, will ever stand independently of the conduct of its professors.

Drs. Delaney, Chandler, and others, have taken great pains to excuse and varnish this conduct of David; and, while I admire their ingenuity, I abhor the tendency of their doctrine; being fully convinced that he who writes on this subject, should write like the inspired penman, who tells the TRUTH, the whole TRUTH, and nothing but the TRUTH.

David may be *pitted*, because he had fallen from great eminence—but who can help deploring the fate of the brave, the faithful, the incorruptible Uriah! Bath-sheba was probably first in the transgression, by a too public display of her charms; by which, accidentally, the heart of David was affected, wounded, and blinded. He committed one crime, which led him to use many shifts to conceal: these all failing, he is led from step to step to the highest degree of guilt. Not only does he feel that his and her honour, but even their lives, are at stake; for death, by the law of Moses, was the punishment of adultery. He thought, therefore, that either Uriah must die, or he and Bath-sheba perish for their iniquity: for that law had made no provision to save the life of even a king, who transgressed its precepts. He must not embroil his own hands in the blood of this brave man; but he employs him on a service from which his bravery would not permit him to shrink; and in which, from the nature of his circumstances, he must inevitably perish! The awful trial is made, and it succeeds! The criminal king, and his criminal paramour, are, for a moment, concealed; and one of the bravest of men falls an affectionate victim for the safety

CHAPTER XII.

The Lord sends Nathan the prophet to reprove David; which he does, by means of a curious parable, 1-4. David is led, unknowingly, to pronounce his own condemnation, 5, 6. Nathan charges the guilt home on his conscience; and predicts a long train of calamities which should fall on him and his family, 7-12. David confesses his sin; and Nathan gives him hope of God's mercy, and foretells the death of the child born in adultery, 13, 14. The child is taken ill; David fasts and prays for its restoration, 15-17. On the seventh day the child dies, and David is comforted, 18-21. Solomon is born of Bath-sheba, 22, 23. Joab begets Bathsheba of the Ammonites, takes the city of waters, and sends for David to take Harishah, 27, 28. He comes, takes it, gets much spoil, and puts the inhabitants to hard labour, 29-31.

A. M. 2970.
B. C. 1034.
An. Exod. lxx.
457.
Anno ante
I. Olymp. 228.

AND THE LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds;

3 But the poor man had nothing save one little ewe-lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

6 And he shall restore the lamb fourfold,

a Psal. 51, title.—b See Ch. 14. 5, &c. 1 Kings 20. 35-41. Iml. 6. 3.—c Hier. xxxv. 1.—d Or, he would to die, or, is a son of death. 1 Sam. 26. 16.—e Exod. 22. 1. Luke 19. 8.—f 1 Sam. 16. 13—g See 1 Sam. 15. 19—h Num. 13. 31.

because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9 ¶ Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly; but I will do this thing before all Israel, and before the sun.

13 ¶ And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

1 Ch. 11. 15, 16, 17, 27.—k Amos 7. 9.—l Deut. 28. 30. Ch. 16. 22.—m Ch. 16. 22. n See 1 Sam. 15. 21.—o Ch. 21. 10. Job 7. 30. Psal. 32. 5. & 51. 4. Prov. 28. 13. p Eccles. 47. 11.—r Ch. 21. 10. Psal. 32. 1. Job 7. 21. Mic. 7. 18. Zech. 3. 4.

and support of him, by whom his spotless blood is shed! But what shall we say of Joab, the wicked executor of the base commands of his fallen master? He was a ruffian, not a soldier: base and barbarous beyond example, in his calling: a pander to the vices of his monarch, while he was aware that he was outraging every law of religion, piety, honour, and arms! It is difficult to state the characters, sum up, and apportion the quantity of vice chargeable on each.

Let David, once the pious, noble, generous, and benevolent hero, who, when almost perishing with thirst, would not taste the water which his brave men had acquired at the hazard of their lives; let this David, I say, be considered an awful example of apostasy from religion, justice, and virtue; of Bath-sheba, of lightness and conjugal infidelity; Joab, of base, unmanly, and cold-blooded cruelty; Uriah, of untarnished heroism, inflexible fidelity, and unspotted virtue; and then justice will be done to each character. For my own part, I must say I pity David; I venerate Uriah; I detest Joab; and think meanly of Bath-sheba. Similar crimes have been repeatedly committed in similar circumstances. I shall take my leave of the whole with—

Hi romane vulum; semel insanivimus omnes;

Aut sumus, aut fatimus, aut possumus, omne quod hic est.

God of purity and mercy, save the reader from the (κατασκευαστων αμαρτιων) well-circumstanced sin; and let him learn—

"Where many mighty have been slain;
By thee unaverted—the falls."

NOTES ON CHAPTER XII.

Verse 1. There were two men in one city] See a discourse on fables, at the end of Judges, chap. ix.; and a discourse on parabolic writing, at the end of the xiith chapter of Matthew. There is nothing in this parable that requires illustration: its bent is evident; and it was wisely constructed to make David, unwittingly, pass sentence on himself. It was in David's hand, what his own letters were in the hands of the brave but unfortunate Uriah.

Verse 3. And lay in his bosom] This can only mean that this lamb was what we call a pet, or favourite, in the family, else the circumstance would be very unnatural, and most likely would have prevented David from making the application which he did; as otherwise, it would have appeared absurd. It is the only part of this parable which is at variance with nature and fact.

Verse 5. The man—shall surely die] Literally, כתיב בן מוֹת, "he is a son of death," a very bad man, and one who deserves to die. But the law did not sentence a sheep-stealer to death: let us hear it: If a man steal an ox or a sheep, he shall restore five oxen for an ox, and four sheep for a sheep, Exod. xxii. 1.; and hence David immediately says, He shall restore the lamb fourfold.

Verse 7. Thou art the man.] What a terrible word! and by it David appears to have been transfixed; and brought into the dust before the messenger of God.

THOU ART THIS SON OF DEATH; and thou shalt restore this lamb fourfold. Is it indulging fancy too much to say David was called, in the course of a just providence, to pay this fourfold debt: to lose four sons by untimely deaths, viz. this son of Bath-sheba, on whom David had set his heart, was slain by the Lord: Amnon, murdered by his brother Absalom: Absalom, slain in the oak by Joab; and Adonijah, slain by the order of his brother Solomon, even at the altar of the Lord. The sword and calamity did not depart from his house, from the murder of wretched Amnon by his brother, to the slaughter of the sons of Zedekiah, before their father's eyes, by the king of Babylon. His daughter was dishonored by her own brother; and his wives contaminated, publicly, by his own son! How dreadfully, then, was David punished for his sin! Who would repeat his transgression to share in its penalty! Can his conduct ever be an inducement to, or an encouragement in sin? Surely, No. It must ever fill the reader and the hearer with horror: behold the goodness and severity of God! Reader, lay all these solemn things to heart.

Verse 8. Thy master's wives into thy bosom] Perhaps this means no more than that he had given him absolute power over every thing possessed by Saul; and as it was the custom for the new king to succeed even to the wives and concubines, the whole haram of the deceased king, so it was in this case; and the possession of the wives was a sure proof that he had got all regal rights. But could David, as the son-in-law of Saul, take the wives of his father-in-law? However, we find delicacy was seldom consulted in these cases! and Absalom lay with his own father's wives, in the most public manner, to show that he had seized on the kingdom, because the wives of the preceding belonged to the succeeding king, and to none other.

Verse 9. Thou hast killed Uriah] Thou art the MURDERER, as having planned his death: the sword of the Ammonites was thy instrument only.

Verse 11. I will take thy wives] That is, in the course of my providence, I will permit all this to be done. Had David been faithful, God, by his providence, would have turned all this aside; but now, by his sin, he has made that providence his enemy, which before was his friend.

Verse 13. The Lord—hath put away thy sin] Many have supposed that David's sin was now actually pardoned, but this is perfectly erroneous; David, as an adulterer, was condemned to death by the law of God; and he had, according to that law, passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence or dispense with its execution; therefore, Na-

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the

LORD, and worshipped; then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

1 Sam. 32. 5. Ezek. 26. 20, 23. Rom. 2. 21.—4. Heb. *spiced a fast*—4. Ch. 13. 31. v. Heb. *do hurt*— Ruth 3. 3.—2 Job 1. 30.—7 See Isa. 58. 1, 5. Jonah 3. 6.

1 Job 7. 8, 10.—a Matt. 1. 6.—b 1 Chron. 23. 3.—c That is, *Beloved of the Lord* d 1 Chron. 20. 1.—e Deut. 3. 11.

than, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a temporal death for it: the Lord hath put away thy sin; thou shalt not die—this is all that is contained in the assurance given by Nathan; thou shalt not die that temporal death; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the 51st Psalm, as is generally supposed, were written on this occasion, then it is evident (as the psalm must have been written after this interview) that David had not received pardon for his sin from God, at the time he composed it; for, in it, he confesses the crime in order to find mercy.

There is something very remarkable in the words of Nathan, *The LORD also hath put away thy sin; thou shalt not die*: גַּם יְהוָה חָטְאֵתָהּ לָא תָמוּת gam Yehovah heebir chatatecha, lo tamuth, *Also Jehovah hath caused thy sin to pass over, or transferred thy sin; thou shalt not die*. God has transferred the legal punishment of this sin to the child: HE shall die, THOU shalt not die; and this is the very point on which the prophet gives him the most direct information—*The child that is born unto thee shall surely die*; מוֹת יָמֹת moth yamuth, *dying he shall die*; he shall be in a dying state seven days, and then he shall die. So God immediately struck the child, and it was very sick.

Verse 16. *David—besought God for the child*] How could he do so, after the solemn assurance that he had from God that the child should die? The justice of God absolutely required that the penalty of the law should be exacted; either the father or the son shall die. This could not be reversed.

Verse 22. *Who can tell*] David, and indeed all others, under the Mosaic dispensation, were so satisfied that all God's threatenings and promises were conditional, that even in the most positive assertions relative to judgments, &c. they sought for a change of purpose. And notwithstanding the positive declaration of Nathan, relative to the death of the child, David sought for its life, not knowing but that might depend on some unexpressed condition; such as earnest prayer, fasting, humiliation, &c. and in these he continued while there was hope. When the child died, he ceased to grieve, as he now saw that this must be fruitless. This appears to be the sole reason of David's impurity.

Verse 23. *I shall go to him, but he shall not return to me.*] It is not clear whether David, by this, expressed his faith in the immortality of the soul: going to him may only mean, *I also shall die, and be gathered to my fathers, as he is*. But whether David expressed this or not, we know that the thing is true: and it is one of the most solid grounds of consolation to surviving friends, that they shall by and by be joined to them in a state of conscious existence. This doctrine has a very powerful tendency to alleviate the miseries of human life, and to reconcile us to the death of most beloved friends. And were we to admit the contrary, grief in many cases would

wear out its subject, before it wore out itself. Even the heathens derived consolation from the reflection, that they should meet their friends in a state of conscious existence. And a saying in Cicero *De Senectute*, which he puts in the mouth of Cato of Utica, has been often quoted, and is universally admired:

O præclarum diem, cum ad illud divinum animorum concilium catumque proficiscar, cumque ex hæc turbâ et colluvione discedam! proficiscar enim non ad eos solùm viros de quibus ante dixi; sed etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate præstantior: cujus ad me corpus crematum est; quod contra decuit ab illo meum. Animus verò non me deserens, sed respectans, in ea profectò loca discessit, quo mihi ipsi cernebat esse vitendum: quem ego meum casum fortitè ferre visus sum: non quod æquo animo ferrem; sed meipse consolabatur, existimans, non longinquum inter nos digressum et discessum fore.

CATO MAJOR, *De Senectute*, in fin.
“O happy day! (says he) when I shall quit this impure and corrupt multitude, and join myself to that divine company and council of souls who have quitted the earth before me. There I shall find, not only those illustrious personages of whom I have spoken: but also my Cato, who, I can say, was one of the best men ever born, and whom none ever excelled in virtue and piety. I have placed his body on that funeral pile, whereon he ought to have laid mine. But his soul has not left me; and, without losing sight of me, he has only gone before into a country where he saw I should soon rejoin him. This, my lot, I seem to bear courageously; not indeed that I do bear it with resignation; but I shall comfort myself with the persuasion that the interval between his departure and mine will not be long.”

And we well know who has taught us *not to sorrow as those without hope*, for departed friends.

Verse 24. *David comforted Bath-sheba*] His extraordinary attachment to this beautiful woman was the cause of all his misfortunes.

He called his name Solomon] This name seems to have been given prophetically; for שְׁלֹמֹה sholemah, signifies peaceable; and there was almost uninterrupted peace during his reign.

Verse 25. *Called—Jedidiah*] Literally, the beloved of the Lord, יְדִידִי. This is the first instance I remember of a minister of God being employed to give a name to the child of one of his servants. But it is strange, that the name given by the father was that alone which prevailed.

Verse 25. *And took the royal city.*] How can this be, when Joab sent to David to come to take the city; in consequence of which David did come and take that city? The explanation seems to be this:—Rabbah was composed of a city and citadel: the former, in which was the king's residence, Joab had taken, and supposed he could soon render himself master of the latter; and, therefore, sends to David to come and take it, lest, he taking the whole, the city should be called after his name.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones; and it was set on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned to Jerusalem.

CHAPTER XIII.

Amnon falls in love with his half-sister Tamar, and feigns himself sick, and requests her to attend him, 1-6. David sends her to him, and he violates her, 7-11. He then hates, and expels her from his house, 15-17. She renals her garments, puts ashes on her head, and goes forth weeping, 18, 19. She is met by Absalom, who, understanding her case, determines the death of Amnon, 20-22. Two years after, he invited all his brothers to a sheep-shearing, when he orders his servants to murder Amnon, 23-25. Things came to David, that Absalom had slain all the king's sons, which fill him with the bitterest distress, 30, 31. The fest soon arrive, and he finds that Amnon only is killed, 32-36. Absalom flies to Talmai, king of Geshur, where he remains three years, 37, 38. David loughs after Absalom, having got reconciled to the death of Amnon, 39.

1 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very subtle man.

4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt

thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick, and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

¶ Heb. my name be called upon it.—1 Chron. 20. 5.—1 Heb. very great.—1 Ch. 3. 9.—1 Heb. it was marvellous, or, hidden in the eyes of Amnon.—See 1 Sam. 16. 2.—a Heb. thin.—b Heb. morning by morning.

p Gen. 13. 6.—q Or, paste.—r Gen. 45. 1.—s Gen. 39. 12.—t Heb. Aumbia me. Gen. 34. 2.—u Lev. 19. 11. & 20. 17.—v Hebr. it ought not so to be done. w Gen. 34. 7. Judg. 19. 23 & 20. 6.—x See Lev. 18. 9, 11.

Verse 27. And have taken the city of waters.] The city where the tank or reservoir was, that supplied the city and suburbs with water. Some think that the original *labaddi* is *ir hammayim*, should be translated, I have intercepted, or cut off, the waters of the city: and Houbigant translates the place *et aquas ab urbe jam derivavi*; "And I have already drawn off the waters from the city." This perfectly agrees with the account in Josephus, who says, *τὸν τε πόδαρον αὐτοῦ ἀνεργαστομένους, having cut off their waters.* Antiq. lib. vii. cap. 7. This was the reason why David should come speedily, as the citadel, deprived of water, could not hold out long.

Verse 30. The weight whereof was a talent of gold] If this talent was only seven pounds, as Whiston says, David might have carried it on his head with little difficulty: but this weight, according to common computation, would amount to more than one hundred pounds!

If, however, *מִשְׁקָלָהּ* *mishekalah*, he taken for the value, not the weight, then all is plain; as the worth of the crown will be about 5076*l.* 15*s.* 7*d.* sterling. Now this seems to be the true sense; because of the added words, *with the precious stones*; i. e. the gold of the crown, and the jewels with which it was adorned, were equal in value to a talent of gold.

Verse 31. He brought forth the people] And put them under saws. From this representation, a great cry has been raised against "David's unparalleled, if not diabolic, cruelty." I believe this interpretation was chiefly taken from the parallel place, 1 Chron. xx. 3. where it is said, *he cut them with saws, and with axes, &c.* Instead of *וַיַּצַּע* *vayyaser*, he saved, we have here (in Samuel) *וַיַּצַּע* *vayyasem*, he put them; and these two words differ from each other only in a part of a single letter, *resh*, for *mem*. And it is worthy of remark, that instead of *וַיַּצַּע* *vayyaser*, he saved, in 1 Chron. xx. 3. six or seven MSS., collated by Dr. Kennicott, have *וַיַּצַּע* *vayyasem*, he put them; nor is there found any various reading in all the MSS. yet collated for the text in this chapter, that favours the common reading in Chronicles. The meaning, therefore, is, he made the people slaves; and employed them in sawing; making iron harrows, or mining, for the word means both; and in heaping of wood, and making of brick. Sawing asunder, hacking, chopping, and

hewing human beings, have no place in this text, no more than they had in David's conduct towards the Ammonites.

It is surprising, and a thing to be deplored, that, in this and similar cases, our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the Sacred Writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better.

NOTES ON CHAPTER XIII.

Verse 1. Whose name was Tamar] Tamar was the daughter of David and Maacah, daughter of the king of Geshur, and the uterine sister of Absalom. Amnon was David's eldest son, by Ahinoam. She was, therefore, sister to Amnon only by the father's side, i. e. half-sister; but whole sister to Absalom.

Verse 2. Amnon was so vexed—for she was a virgin] It has been well remarked, that "the passion of love is nowhere so wasting and vexatious, as where it is unlawful. A quick sense of guilt, especially where it is enormous, as in the present instance, strikes the soul with horror: and the impossibility of an innocent gratification loads that horror with desperation. A conflict too cruel and too dreadful for human bearing." Delaney.

Verse 3. Jonadab was a very subtle man.] And most diabolic advice did he give to his cousin. We talk of the simplicity and excellence of primitive times! "Say not thou what is the cause that the former days were better than these." Take them altogether, we may thank God that they art past; and pray him that they may never return.

Verse 12. Nay, my brother] There is something exceedingly tender and persuasive in this speech of Tamar: but Amnon was a mere brute, and it was all lost on him.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is no cause:* this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her; for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 But when King David heard of all these things he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: I have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead; for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

y Deut. 22. 45. See Ch. 12. 11.—z Heb. with great hatred greatly.—a Gen. 37. 3. Judg. 5. 30. Psal. 45. 14.—b Josh. 7. 6. Ch. 1. 2. Job. 2. 12.—c Jer. 2. 37.—d Heb. A lioness.—e Heb. set not his heart.—f Heb. and desolate.—g Gen. 21. 50. & 31. 24. h Lev. 19. 17. 18.—i See Gen. 31. 12, 13. 1 Sam. 25. 4, 36.—k Judg. 19. 6, 9, 22. Ruth 3. 7. 1 Sam. 25. 36. Eccl. 1. 10. Psal. 104. 15.

A. M. 2974—
B. C. 1030—
1027.
An. Ex. 3. 1st.
961—964.

1 Or, will you not, since I have commanded you? Josh. 1. 9.—m Heb. sons of colour.—n Heb. side.—o Ch. 1. 11.—p Ch. 12. 16.—q Ver. 3.—r Heb. mouth.—s Or, enticed.—t Ch. 19. 19.—u Ver. 38.—v Heb. according to the word of thy servant.—w Heb. with a great weeping greatly.—x Ch. 3. 3.—y Or, Ammihud.—z Ch. 14. 28, 32. & 15. 8.—a Or, was consumed.—b Psal. 54. 2.—c Gen. 38. 12.

Verse 13. *Speak unto the king*] So, it appears, that she thought that the king, her father, would give her to him as wife. This is another strong mark of indelicacy in those simple but barbarous times. There might have been some excuse for such connexions under the patriarchal age, but there was none now. But, perhaps, she said this only to divert him from his iniquitous purpose, that she might get out of his hands.

Verse 15. *Hated her exceedingly*] Amnon's conduct to his sister was not only brutal, but inexplicable. It would be easy to form conjectures concerning the cause, but we can arrive at no certainty.

Verse 18. *A garment of divers colours*] See the note on Gen. xxxvii. 3. where the same words occur.

Verse 21. *But when King David heard*] To this verse the Septuagint add the following words: και ουκ ελυσθη το πνικμα Αμνων του βιου αυτου, οτι ηγαπα αυτον, οτι πρωτοτοκος αυτου ην. "But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born." The same addition is found in the Vulgate, and in Josephus; and it is possible that this once made a part of the Hebrew text.

Verse 23. *Absalom had sheep-shearers*] These were times in which feasts were made, to which the neighbours and relatives of the family were invited.

Verse 26. *Let my brother Amnon go*] He urged this with the more plausibility, because Amnon was the first-born, and presumptive heir to the kingdom; and he had disguised his resentment so well before, that he was not suspected.

Verse 30. *Absalom hath slain all the king's sons*] Fame

never lessens, but always magnifies, a fact. *Report*, contrary to the nature of all other things, gains strength by going.

Virgil has given, in his best manner, a fine personification of fame, or evil report. Æn. iv. 173.

Extremis Libys magnus in Fama per urbes;
Fama volans qua non aliud vaporis alium,
Mollitate viget, viresque acquirit eundo, &c.
Now Fame, tremendous fiend without decay,
Through Libyan cities took her rapid way;
Fame, the swift plague, that every mortal grieves,
And gains new strength and vigour as she goes, &c.

Verse 32. *And Jonadab said—Amnon only is dead*] This was a very bad man; and here speaks coolly of a most bloody tragedy, which himself had contrived.

Verse 37. *Absalom fled*] As he had committed wilful murder, he could not avail himself of a city of refuge; and was therefore obliged to leave the land of Israel, and take refuge with Talmai, king of Geshur, his grandfather, by his mother's side. See Ch. iii. ver. 3.

Verse 39. *David longed to go forth unto Absalom*] We find that he had a very strong paternal affection for this young man; who appears to have had little to commend him, but the beauty of his person. David wished either to go to him, or to bring him back; for the hand of time had now wiped off his tears for the death of his son Amnon. Joab had marked this disposition, and took care to work on it, in order to procure the return of Absalom. It would have been well for all parties, had Absalom ended his days at Geshur. His return brought increasing wretchedness to his unfortunate father. And it may be generally observed, that those undue, unreasonable paternal attachments are thus rewarded.

CHAPTER XIV.

A woman of Tekoah, by the advice of Joab, comes to the king; and, by a fictitious story, persuades him to recall Absalom, 1—30. Joab is permitted to go to Geshur, and bring Absalom from thence, 21—23. Absalom comes to Jerusalem, to his own house, but is forbidden to see the king's face, 24. An account of Absalom's beauty, and the extravagant weight of his hair, 25, 26. His children, 27. He strives to regain the king's favour, and employs Joab as an intercessor, 28—32. David is reconciled to him, 33.

An. Exod. lxx. 464.

Anno ante

1. Olymp. 251.

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew;

e Chap. 13. 39—d 3 Chron. 11. 6—e See Ruth 3. 3—f Ver. 19. Exod. 4. 15. 1 Sam. 20. 41. Ch. 1. 2—g Heb. Sure—h See 2 Kings 6. 25, 28—i See Ch. 12. 1. **F**ict., no desire between them—m Num. 35. 19. Dent. 19. 12—n Heb. upon the face of the earth—o Gen. 27. 13. 1 Sam. 25. 24. Matt. 27. 25.

NOTES ON CHAPTER XIV.

Verse 2. *Joab sent to Tekoah*] Tekoah, according to St. Jerom, was a little city in the tribe of Judah, about twelve miles from Jerusalem.

There are several circumstances relative to this woman, and her case, which deserve to be noticed.

1. She was a *widow*; and, therefore, her condition of life was the better calculated to excite compassion.

2. She lived at some *distance* from Jerusalem, which rendered the case difficult to be readily inquired into; and, consequently, there was the less danger of detection.

3. She was *advanced in years*, as Josephus says, that her application might have the more weight.

4. She put on *mourning*, to heighten the idea of distress.

5. She framed a *case similar to that in which David stood*, in order to convince him of the reasonableness of sparing Absalom.

6. She did not make the similitude *too plain and risible*, lest the king should see her intention, before she had obtained a grant of pardon. Thus, her circumstances, her mournful tale, her widow's weeds, her aged person, and her impressive manner, all combined to make one united impression on the king's heart. We need not wonder at her success. See Bishop Patrick.

Verse 5. *I am indeed a widow woman*] It is very possible that the principal facts mentioned here were real; and that Joab found out a person whose circumstances bore a near resemblance to that which he wished to represent.

Verse 7. *The whole family is risen*] They took on them the part of the *avenger of blood*; the nearest akin to the murdered person having a right to slay the murderer.

They shall quench my coal which is left] A man and his descendants, or successors, are often termed in Scripture, a *lamp*, or *light*. So chap. xxi. 17. : so the men of David said, when they aware that he should no more go out with them to battle, *That thou quench not the light of Israel*. See also Isa. cxxiii. 17. And to *raise up a lamp* to a person, signifies his having a posterity, to continue his name and family upon the earth: thus, *quench my coal that is left*, means destroying all hope of posterity; and extinguishing the family from among the people. The heathens made use of the same similitude. The few persons who survived the deluge of Deucalion are termed *σώματα, living coals*; because, by them, the *vital flame* of the human race was to be *rekindled* on the earth.

Verse 8. *I will give charge concerning thee*] This would not do; it was too distant: and she could not, by it, bring her business to a conclusion; so she proceeds—

and we will destroy the heir also; and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the **LORD** thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the **LORD** liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person; yet doth he devise means that his banished be not expelled from him.

p Ch. 3. 28, 29. 1 Kings 2. 23—q Heb. that the revenger of blood do not multiply to destroy—r Num. 35. 19—s 1 Sam. 14. 45. Acts 27. 31—t Julg. 20. 2—u Ch. 13. 31, 32—v Job 31. 15. Heb. 9. 27—w Or, because God hath not taken away his life, he hath also devised means. See x Num. 35. 15, 25, 28.

Verse 9. *The iniquity be on me*] She intimates that, if the king should suppose that the not bringing the offender to the assigned punishment, might reflect on the administration of justice in the land, she was willing that all blame should attach to her and her family, and the king and his throne be guiltless.

Verse 10. *Whosoever saith ought unto thee*] Neither did this bring the matter to such a bearing that she could come to her conclusion; which was to get the king pledged by a *solemn promise* that all proceedings relative to the case should be stopped.

Verse 11. *Let the king remember the LORD thy God*] Consider that when God is earnestly requested to show mercy, he does it in the promptest manner; he does not wait till the case is hopeless: the danger to which my son is exposed is imminent; if the king do not decide the business instantly, it may be too late.

And he said, As the LORD liveth] Thus he binds himself, by a most solemn promise and oath; and this is what the woman wished to extort.

Verse 13. *Wherefore then hast thou thought such a thing*] The woman having now got the king's promise confirmed by an oath, that her son should not suffer for the murder of his brother, comes immediately to her conclusion. Is not the king to blame? Does he now act a consistent part? He is willing to pardon the meanest of his subjects, the murderer of a brother, at the instance of a poor widow; and he is not willing to pardon his son Absalom, whose restoration to favour is the desire of the whole nation. Is that clemency to be refused to the king's son, the hope of the nation and heir to the throne, which is showed to a private individual, whose death or life can only be of consequence to one family? Why, therefore, dost thou not bring back thy banished child?

Verse 14. *For we must needs die*] Whatever is done must be done quickly; all must die: God has not exempted any person from this common lot. Though Amnon be dead, yet the death of Absalom cannot bring him to life, nor repair this loss. Besides, for his crime, he justly deserved to die; and thou, in this case, dost not administer justice. Horrible as this fratricide is, it is a pardonable case: the crime of Amnon was the most flagitious; and the offence to Absalom, the ruin of his beloved sister, indescribably great. Seeing, then, that the thing is so, and that Amnon can be no more recalled to life than water spilt upon the ground can be gathered up again; and that God, whose vicegerent thou art, and whose example of clemency as well as justice thou art called to imitate, devises means that those who were banished from him by sin and transgression, may not be finally expelled from his

15 Now therefore that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men that would destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king, to discern good and bad: therefore the Lord thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go, therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose, and went to Geshur, and brought Absalom to Jerusalem.

* Heb. for rest—y Ver. 20. Chap. 19. 27.—† Heb. to hear.—‡ Ver. 3.—b Verse 17. Chap. 19. 27.—c Heb. blessed.—d Or, thy.—e Chap. 13. 37.—f Gen. 42. 3. Chap. 2. 13.

mercy and his kingdom; restore thy son to favour, and pardon his crime, as thou hast promised to restore my son; and the Lord thy God will be with thee. This is the sum and sense of the woman's argument.

The argument contained in this 14th verse is very elegant, and powerfully persuasive: but one clause of it has been variously understood, Neither doth God respect any person: the Hebrew is, וְשׁוֹמֵר פְּנֵי אִישׁ וְיִשְׁרָאֵל יִשְׁמַר אֱלֹהִים אֵלֶיךָ וְשׁוֹמֵר פְּנֵי אִישׁ וְיִשְׁרָאֵל יִשְׁמַר אֱלֹהִים אֵלֶיךָ, and God will receive the soul." The Septuagint has it, Καὶ ἀληθεῖς ὁ Θεὸς τῆν ψυχῆν, and God will receive the soul. This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient Jews, at least three hundred years before the incarnation; about which time this translation was made. The Vulgate has, Nec vult Deus perire animam, "Nor does God will the destruction of the soul." God is not the author of death; neither hath he pleasure in the destruction of the living; imitate him; pardon and recall thy son.

Verse 21. And the king said unto Joab] It appears that Joab was present at the time the woman was in conference with the king; and, no doubt, others of David's courtiers or officers were there also.

Verse 24. Let him not see my face] He would not at once restore him to favour, though he had now remitted his crime; so that he should not die for it. It was highly proper to show this detestation of the crime, and respect for justice.

Verse 25. None to be so much praised as Absalom] It was probably his personal beauty that caused the people to interest themselves so much in his behalf; for the great mass of the public is ever caught and led by outward appearances.

There was no blemish in him] He was perfect and regular in all his features, and in all his proportions.

Verse 26. When he polled his head] Not at any particular period, but when the hair became too heavy for him. For this account of the extraordinary weight of Absalom's hair, see the observations at the end of this chapter.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 ¶ And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king; and the king kissed Absalom.

g Hebr. And as Absalom there was not a beautiful man in all Israel to praise greatly.—h Isai. l. 6.—i Jer. Ch. 19. 18.—k Ver. 21.—l Heb. near my place.—m Gen. 32. 4. & 45. 13. Luke 15. 20.

Verse 27. Unto Absalom there were born] These children did not survive him: see chap. xviii. 18.

Tamar] The Septuagint adds, And she became the wife of Roboam, the son of Solomon, and bare to him Abia: see Matt. i. 7. Josephus says the same. This addition is not found in the other versions.

Verse 30. Go and set it on fire] This was strange conduct; but it had the desired effect. He had not used his influence to get Absalom to court; now he uses it, and succeeds.

Additional observations on ver. 26. "And at every year's end, he (Absalom) polled his head; and he weighed the hair at two hundred shekels."

The very learned Bochart has written a dissertation on this subject, (vide Bocharti Opera, vol. iii. col. 853. edit. Lugd. 1692.) in a letter to his friend M. Faulkell. I shall give the substance in what follows.

There is nothing more likely than that corruptions in the Scripture numerals have taken place. Budcus de Assa, lib. ii. p. 49 and 51; also lib. iii. p. 67, &c. complains loudly of this.

This might easily have happened, as, in former times, the numbers in the Sacred Writings appear to have been expressed by single letters. The letter resh, stands for two hundred; and might, in this place, be easily mistaken for resheth, which signifies four; but this may be thought to be too little, as it would not amount to more than a quarter of a pound; yet, if the two hundred shekels be taken in, the amount will be utterly incredible; for Josephus says, Antiq. lib. vii. chap. 8. Σικλοῦς διακοσίου ὄντου ἑ καὶ πεντε μνῆ—i. e. "two hundred shekels make five minæ;" and in lib. xiv. cap. 12. he says, Ἡ δὲ μνα παρ' ἡμῶν τετραλίτρος β' καὶ ἡμισυ—"And a mina with us, (i. e. the Jews,) weighs two pounds and a half." This calculation makes Absalom's hair weigh twelve pounds and a half! Credit Judæus Appala!

Indeed, the same person tells us, that the hair of Absalom was so thick, &c. ὡς μόλις αὐτῆν ἡμέρας εἰκοσιεπτα ἡμέρας "that eight days were scarcely sufficient to cut it off in!" This is rabbinian with a witness.

CHAPTER XV.

Absalom conspires against his father: and uses various methods to seduce the people from their allegiance to their king, 1-6. Under pretence of paying a vow at Hebron, he obtains leave from David to go thither: and, by emissaries sent through the land, prepares the people for revolt, 7-11. He gains over Amithai, David's counsellor, 12. David is informed of the general defection of the people: on which he, and his lieutenant Isiah, leave the city, and go toward the wilderness, 13-15. The stratagem of Ittai, the Gittite, 16-22. David's affecting departure from the city, 23. He sends Ziba and Abshai with the ark back to Jerusalem, 24-29. He goes up into the Olivet, prays that the counsel of Abithophel may be turned into foolishness, 30, 31. He desires Hushai to return to Jerusalem, and to speak words of all that occur, 32-37.

A. M. 2960. B. C. 1024. An. Exod. lxx. 467. Anno ante l. Olymp. 219.

AND * it came to pass after this, that Absalom ^b prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy ^c came to the king for judgment, then Absalom called unto

a Ch. 12. 11-b 1 Kings 1. 5.-d Heb. to com: -d Or, none will hear thee from the king downward.

Epiphanius, in his treatise *De Ponderibus et Mensuris*, casts much more light on this place, where he says, Σικλος δ λεγεται και κοδωντης τεταρον με εσι της ουγκιαις, ημισον δε του στατηριου, δυο δραχμας εχων-i. e. "A shekel, which is called also the fourth part of an ounce, half a stater; which is about two drachms." This computation seems very just, as the half-shekel, Exod. xxx. 13. which the Lord commanded the children of Israel to give as an offering for their souls, is expressly called in Matt. xvii. 24. τα δυδραχμα, "two drachma;" and our Lord wrought a miracle to pay this, which the Romans then exacted by way of tribute: and Peter took out of the fish's mouth a stater, which contained exactly two drachms, or one shekel, the tribute-money for our Lord and himself.

The king's shekel was about the fourth part of an ounce, according to what Epiphanius says above; and Hesychius says the same, δυατατα δεδ σικλος δυο δραχμας Αττικου-"A shekel is equal to, or worth, two Attic drachma." The whole amount, therefore, of the two hundred shekels is about fifty ounces, which make four pounds two ounces, Troy weight, or three pounds ten ounces Avoirdupois. This need not, says my learned author, be accounted incredible, especially as abundance of oil and ointments were used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the Sacred Writings. See Psa. xxiii. 5. Eccles. ix. 8. Matt. vi. 17.

Josephus also informs us that the Jews not only used ointments, but that they put gold dust in their hair, that it might flame in the sun: and thus they might do in considerable quantities, as gold was so plentiful among them. I must own I have known an instance that makes much for Bochart's argument; an officer, who had upwards of two pounds of powder and ointments put on his head daily, whose hair did not weigh a fourth part of that weight. And Absalom, being exceedingly vain, might be supposed to make a very extensive use of these things. There are some, however, who endeavour to solve the difficulty by understanding ששakal, to mean rather the value than the weight.

Bochart concludes this elaborate Dissertation, (in which he appears to have ransacked all the Hebrew, Greek, and Roman authors, for proofs of his opinion,) by exhorting his friend in these well-known lines of Horace-

Si quid novis rectius istis, Candidus imperti; si non, his utere mecum.

To me, the above is quite unsatisfactory; and, with due deference to so great a character, I think I have found out something better.

I believe the text is not here in its original form; and that a mistake has crept into the numeral letters. I imagine that ^b lamed, THIRTY, was first written; which, in process of time, became changed for ^c resh, two HUNDRED; which might easily have happened from the similarity of the letters. But, if this be supposed to be too little, (which I think it is not,) being only seven ounces and a half in the course of a year; let it be observed that the sacred text does not limit it to that quantity of time, for קק ימים ימים mikets yamim layamim, signifies, literally, "From the end of days to days;" which Jonathan properly renders, ליתן מעות מיום ליום niz'man iddan leiddan, "at proper or convenient times," viz. when it grew too long or weighty, which it might be several times in the year. Besides, this was not all his hair; for his head was not shaved, but polled, i. e. the redundancy cut off.

But how was it probable that these two numerals should be interchanged? Thus: if the upper stroke of the ^b lamed were but a little impaired, as it frequently is, both in MSS.

him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but ^d there is no man deputed of the king to hear thee.

4 Absalom said moreover, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: ^e so Absalom stole the hearts of the men of Israel.

7 ¶ And it came to pass ^f after forty years, that Absalom said unto the king, I pray thee, let

e Judges 9. 20.-f Rom. 16. 13.-g 1 Sam. 16. 1.

and printed books, it might be very easily taken for resh; and the remains of the upper part of the lamed might be mistaken for the stroke over the resh which makes it the character of two hundred.

But how could מתיים mathayim, two hundred in the text, be put in the place of שלשים sheloahim, thirty? Very easily, when the numbers became expressed by words at length instead of numeral letters.

The common reading of the text appears to me irreconcilable with truth; and I humbly hope that what I have offered above solves every difficulty, and fully accounts for all that the sacred historian speaks of this vain-comely lad.

Verse 27.-"Absalom had a daughter, whose name was Tamar."

NOTES ON CHAPTER XV.

Verse 1. Absalom prepared him chariots and horses] After all that has been said to prove that horses here mean horsemen, I think it most likely that the writer would have us to understand chariots drawn by horses; not mules, or such like cattle.

Fifty men to run before him.] Affecting, in every respect, the regal state by this establishment. Of this man Calmet collects the following character: "He was a bold, violent, revengeful, haughty, enterprising, magnificent, eloquent, and popular prince; he was also rich, ambitious, and vain of his personal accomplishments: after the death of Amnon, and his reconciliation to his father, he saw no hindrance in his way to the throne. He despised Solomon, because of the meanness of his birth, and his tender years. He was himself of the blood royal, not only by his father David, but also by his mother Maacah, daughter to Talmai, king of Geshur; and, doubtless, in his own apprehension, of sufficient age, authority, and wisdom, to sustain the weight of government. There was properly now no competitor in his way: Amnon, David's first-born, was dead; of Chiliab, his second son by Abigail, we hear nothing; and Absalom was the third: see chap. iii. 2-5. He, therefore, seemed to stand nearest to the throne; but his sin was, that he sought it during his father's life, and endeavoured to dethrone him in order to sit in his stead.

Verse 6. So Absalom stole the hearts] His manner of doing this is circumstantially related above. He was thoroughly versed in the arts of the demagogue; and the common people, the vile mass, heard him gladly. He used the patriot's arguments; and was every thing of the kind, as far as promise could go. He found fault with men in power; and he only wanted their place, like all other pretended patriots, that he might act as they did, or worse.

Verse 7. After forty years] There is no doubt that this reading is corrupt, though supported by the commonly printed Vulgate, the Septuagint, and the Chaldee. But the Syriac has اربعة سنين arba shanin, four years; the Arabic the same اربعة سنين arba shanin, four years; and Josephus has the same; so also the Sixtine edition of the Vulgate, and several MSS. of the same version. Theodoret also reads four, not forty; and most learned men are of opinion that ארבעים arbayim, forty, is an error for ארבע arba, four; yet this reading is not supported by any Hebrew MS. yet discovered. But two of those collated by Dr. Kennicott, have יום yom, instead of שנה shanah; i. e. forty days, instead of forty years; and this is a reading more likely to be true than that in the commonly received text. We know that Absalom did stay three years with his grandfather at Geshur, chap. xiii. 38.; and this, probably, was a year after his return; the era, therefore, may be the time of his slaying his brother Amnon; and the four years include the time from his flight till the conspiracy mentioned here.

me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant ¹ vowed a vow ² while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* ¹ called; and they went ² in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, ³ David's counsellor, from his city, *even* from ⁴ Giloh, while he offered sacrifices. And the conspiracy was strong; for the people ⁵ increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, ¹ The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us ¹ flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and ² bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall ¹ appoint.

16 And ² the king went forth, and all his household ³ after him. And the king left ⁴ ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; ¹ and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to ¹ Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou art a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day ¹ make thee go up and down with us? seeing I go ² whether I may, return thou, and take back thy brethren: mercy and truth be with thee.

21 And Ittai answered the king, and said, ¹ As the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ¹ Kidron, and all the people passed over, toward the way of the ² wilderness.

24 ¶ And lo, Zadok also, and all the Levites were with him, ¹ bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back

h 1 Sam. 16 2.—i Gen. 23 20, 21.—k Chap. 13 38.—l Sam. 9 13 & 16 3. 5 m Gen. 20 5.—n Isa. 41 9 & 53 12, 13, 14.—o Josh. 13 51.—p Psa. 3 1.—q Ver. 6. 13 9.—r Ch. 19 9. Psa. 3, title.—s Heb. thrust.—t Heb. chose.

v Psa. 3, title.—w Heb. at his feet.—x Ch. 16 21, 22.—y Ch. 8 13.—z Ch. 18 2. a Heb. make thee wander in a ring.—b 1 Sam. 23 13.—c Ruth 1 16 17. 17 12 13 & 18 21.—d Called, John 18 1, Cedron.—e Ch. 16 2.—f Num. 4 15.

Verse 8. *While I abode at Geshur in Syria*] Geshur, the country of Talmaj, was certainly not in Syria, but lay on the south of Canaan in or near Edom, as is evident from Judges i. 10. 1 Sam. xxvii. 8. 2 Sam. xiii. 37. Hence it is probable that אֲרָם Aram, Syria, is a mistake for אֲדָמָה Edom; א דאלת, and ר resh, being easily interchangeable. Edom is the reading both of the Syriac and Arabic.

I will serve the LORD.] Here he pretended to be a strict follower of Jehovah, even while he was in a heathen country; and he now desires liberty to go and perform a vow at Hebron, which he pretends to have made while he was resident at Geshur. And all this was the more perfectly to organize his system of rebellion against his venerable father.

Verse 10. *Absalom sent spies*] These persons were to go into every tribe; and the trumpet was to be blown as a signal for all to arise, and proclaim Absalom in every place. The trumpet was probably used as a kind of telegraph by the spies: trumpet exciting trumpet from place to place; so that, in a few minutes, all Israel would hear the proclamation.

Verse 11. *Went two hundred men*] These were probably soldiers, whom he supposed would be of considerable consequence to him. They had been seduced by his specious conduct; but knew nothing of his present design.

Verse 12. *Sent for Ahithophel*] When Absalom got him, he, in effect, got the prime minister of the kingdom to join him.

Verse 13. *The hearts of the men of Israel are after Absalom*] It is very difficult to account for this general defection of the people. Several reasons are given;—1. David was old, or afflicted, and could not well attend to the administration of justice in the land. 2. It does appear that the king did not attend to the affairs of state; and that there were no properly appointed judges in the land, see ver. 3. 3. Joab's power was overgrown; he was wicked and insolent, oppressive to the people, and David was afraid to execute the laws against him. 4. There were still some partisans of the house of Saul, who thought the crown not fairly obtained by David. 5. David was under the displeasure of the Almighty, for his adultery with Bathsheba, and his murder of Uriah; and God let his enemies loose against him. 6. There are always troublesome and dissatisfied men in every state, and under every government, who can never rest, and are ever hoping for something from a change. 7. Absalom appeared to be the real, and was the undisputed heir, to the throne: David could not, in the course of nature, live very long; and most people are

more disposed to hail the beams of the rising, than exult in those of the setting sun. No doubt some of these causes operated; and perhaps most of them exerted less or more influence in this most scandalous business.

Verse 14. *David said—Arise—let us flee*] This, I believe, was the first time ever David turned his back to his enemies. And why did he now fly? Jerusalem, far from not being in a state to sustain a siege, was so strong that even the blind and the lame were supposed to be sufficient defence for the walls, see chap. v. 6. And he had still with him his faithful Cherethites and Pelethites; besides six hundred faithful Gittites, who were perfectly willing to follow his fortunes. There does not appear any reason why such a person, in such circumstances, should not act on the defensive; at least till he should be fully satisfied of the real complexion of affairs. But he appears to take all as coming from the hand of God; therefore he humbles himself, weeps, goes barefoot, and covers his head! He does not even hasten his departure; for the habit of mourners is not the habit of those who are flying before the face of their enemies. He sees the storm, and he yields to what he conceives to be the tempest of the Almighty.

Verse 17. *And tarried in a place*] He probably waited till he saw all his friends safely out of the city.

Verse 19. *Thou art a stranger, and also an exile.*] Some suppose that Ittai was the son of Achish, king of Gath, who was very much attached to David, and banished from his father's court on that account. He, and his six hundred men, are generally supposed to have been proselytes to the Jewish religion.

Verse 20. *Mercy and truth be with thee.*] May God ever show thee mercy, as thou showest it to me; and his truth ever preserve thee from error and delusion.

Verse 23. *The brook Kidron*] This was an inconsiderable brook; and only furnished with water in winter, and in the rains. See John xviii. 1.

Verse 24. *Bearing the ark*] The priests knew that God had given the kingdom to David; they had no evidence that he had deposed him; they, therefore, chose to accompany him, and take the ark, the object of their charge, with them.

Verse 25. *Carry back the ark*] David shows here great confidence in God, and great humility. The ark was too precious to be exposed to the dangers of his migrations; he knew that God would restore him, if he delighted in him; and he was not willing to carry off from the city of God that without which the public worship could not be carried on. He felt, therefore, more for this public worship,

the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am I*, let him do unto me as seemeth good unto him.

27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him, with his coat rent, and earth upon his head;

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's friend, came into the city, and Absalom came into Jerusalem.

CHAPTER XVI.

Ziba, servant of Mephibosheth, meets David with provisions; and, by false insinuations, obtains the grant of his master's property, 1-4. Shimei abuses and curses David, who restrains Absalom from slaying him, 5-14. Hushai makes a feigned tender of his service to Absalom, 15-19. Absalom calls a council; and Ahithophel advises him to go to his father's concubines, 20-22. Character of Ahithophel as a counsellor, 23.

AND when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred bunches of raisins, and a hundred of summer-fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

¶ Ps. 43. 3-4 Numb. 14. 8. 2 Sam. 22. 49. 1 Kings 10. 9. 2 Chron. 9. 8. Isai. 40. 1. 1 Sam. 3. 13-14. 1 Sam. 9. 9-11. See Chap. 17. 17. — Chap. 17. 16. — Heb. going up, and weeping. — Ch. 19. 4. Esther 6. 12. — p. Isai. 20. 2, 4. — Jer. 14. 3, 4. — Ps. 126. 6.

1 Ps. 3. 1, 2 & 55. 12. &c. — Ch. 16. 23 & 17. 14, 23. — Jer. 16. 2 — Ch. 1. 2. x Ch. 19. 35. — Ch. 16. 19. — Ch. 17. 15. — 1 Ysa. 27. — Ch. 18. 16. 1 Chron. 27. 33. — Ch. 16. 15. — Ch. 15. 30. 32. — Ch. 9. 2. — Ch. 15. 23 & 17. 29. — Ch. 29. 27. — Prov. 19. 13. — Heb. I do obedience.

and the honour of God, than he did for his own personal safety.

Verse 27. Art not thou a seer? return into the city in peace.] That is, As thou art the only organ of the public worship, that worship cannot be carried on without thee; and, as thou art the priest of God, thou hast no cause to fear for thy personal safety: the nation has not abandoned their God, though they have abandoned their king. It appears also, that he wished these priests, by means of their sons, Ahimaaz the son of Zadok, and Jonathan the son of Abiathar, to send him frequent intelligence of the motions and operations of the enemy.

Verse 30. Had his head covered.] This was not only the attitude of a mourner, but even of a culprit; they usually had their heads covered when condemned; see the case of Haman. When the king had pronounced his condemnation, they immediately covered his face, and led him out to punishment. Esth. vii. 8. See also Quintus Curtius, De Philota, cap. 6. *I. Lictor; caput obnubito.*

Verse 31. Turn the counsel of Ahithophel into foolishness.] Ahithophel was a wise man, and well versed in state affairs; and God alone could confound his devices.

Verse 32. Where he worshipped God.] Though in danger of his life, he stops on the top of mount Olivet for prayer! How true is the adage, Prayers and provender never hinder any man's journey. Reader, dost thou do likewise?

Hushai the Archite.] He was the particular friend of David; and was now greatly affected by his calamity.

Verse 33. Then thou shalt be a burden unto me.] It appears that Hushai was not a warrior, but was a wise, prudent, and discreet man, who could well serve David by gaining him intelligence of the success of Absalom's conspiracy; and he directs him to form a strict confederacy with the priests, Zadok and Abiathar; and to make use of their sons as couriers between Jerusalem and David's place of retreat.

Verse 37. Absalom came into Jerusalem.] It is very probable that he and his partisans were not far from the city when David left it; and this was one reason which caused him to hurry his departure.

READER, behold in the case of David a sad vicissitude of human affairs; and a fearful proof of their instability. Behold a king, the greatest that ever lived; a profound politician, an able general, a brave soldier a poet of the

most sublime genius and character, a prophet of the Most High God, and the deliverer of his country, driven from his dominions by his own son, abandoned by his fickle people, and, for a time, even by his God! See in his desolate state that there is none so exalted that God cannot abase; and none so abased that God cannot exalt. He was forsaken for a time, and his enemies triumphed: God returned, and his enemies were confounded. His crime, it is true, was great; and God had declared by Nathan what has now come to pass. God is just, and in numberless instances sees right to show his displeasure, even at those sins which his mercy has forgiven. In all cases, it is a fearful and bitter thing to sin against the Lord.

NOTES ON CHAPTER XVI.

Verse 1. Two hundred loaves of bread.] The word loaf gives us a false idea of the ancient Jewish bread; it was thin cakes, not yeasted and raised like ours.

Bunches of raisins.] See on 1 Sam. xxv. 18.

Summer-fruits.] These were probably pumpions, cucumbers, or watermelons. The two latter are extensively used in those countries to refresh travellers in the burning heat of the summer. Mr. Harmer supposes they are called summer-fruits on this very account.

A bottle of wine.] A goat's skin full of wine: this I have already shown was the general bottle in the Eastern countries, see on 1 Sam. xxv. 18.

Verse 2. The asses be for the king's household.] This is the Eastern method of speaking when any thing is presented to a great man. "This and this is for the slaves of the servants of your majesty;" when at the same time the presents are intended for the sovereign himself, and are so understood. It is a high Eastern compliment. These presents are not worthy of your acceptance; they are only fit for the slaves of your slaves.

Verse 3. To-day shall the house of Israel.] What a base wretch was Ziba! and how unfounded was this accusation against the peaceable, loyal, and innocent Mephibosheth.

Verse 4. Thine are all.] This conduct of David was very rash; he spoiled an honourable man to reward a villain, not giving himself time to look into the circumstances of the case. But David was in heavy afflictions; and these, sometimes, inake even a wise man mad. Nothing should be done rashly: he who is in the habit of obeying the first impulse of his passions or feelings, will seldom do a right action; and never keep a clear conscience.

5 ¶ And when King David came to Bahurim, behold, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of King David: and all the people, and all the mighty men were on his right hand and on his left.

7 And thus said Shimei, when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

8 The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him.

12 It may be that the Lord will look on mine affliction, and that the Lord will require me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men

1 Ch. 18. 16. 1 Kings 2. 8, 44. Or, he still came forth and cursed. — an Heb. man of blood. — an Dent. 12. 13. — Job. 9. 21, 65, 37. 1 Kings 2. 32, 33. — See Ch. 1. 16. & 3. 24, 29. & 4. 11, 12. — an Heb. behold, he is in thy evil. — 1 Sam. 24. 11. Ch. 9. 8. Exod. 22. 21. — Chap. 19. 22. 1 Pet. 2. 23. — See 2 Kings 18. 25. Lament. 2. 38. v. Rom. 9. 20. — w. Ch. 12. 11. — Gen. 15. 4. — y. Or, tears.

Verse 5. David came to Bahurim] This place lay northward of Jerusalem, in the tribe of Benjamin. It is called *Almon*, Josh. xxi. 18; and *Alemeth*, 1 Chron. vi. 60. Bahurim signifies youths, and Alemeth youth; so the names are of the same import.

Cursed still as he came] Used imprecations and execrations.

Verse 10. Because the Lord hath said] The particle *uaki*, should be translated for if, not because. For if the Lord hath said unto him, Curse David, who shall then say, Wherefore hast thou done so?

Verse 11. Let him curse; for the Lord hath bidden him.] No soul of man can suppose that ever God bade one man to curse another; much less that he commanded such a wretch as Shimei to curse such a man as David: but this is a peculiarity of the Hebrew language, which does not always distinguish between permission and commandment. Often the Scripture attributes to God what he only permits to be done; or what, in the course of his providence, he does not hinder. David, however, considers all this as being permitted of God, for his chastisement and humiliation. I cannot withhold from my readers a very elegant poetic paraphrase of this passage, from the pen of the Rev. Charles Wesley, one of the first of Christian poets:—

"Pure from the blood of Saul in vain,
He dares not to the charge reply:
Uria's doth the charge maintain,
Uria's doth against him cry!
Let Shimei curse: the rod he bears
For sins which merry had forgiven;
And in the wrongs of man reverse
The awful righteousness of heaven.
Lord, I adore thy righteous will,
Through every instrument of ill
My Father's goodness see!
Accept the complicated wrong
Of Shimei's hand, and Shimei's tongue,
As kind rebukes from thee."

Verse 15. The men of Israel] These words are wanting in the Chaldee, Septuagint, Syriac, Vulgate, and Arabic; and in two of Kennicott's and de Rossi's MSS.

Verse 18. Whom the Lord and this people—choose] Here is an equivocal: Hushai meant, in his heart, that

of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, who should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God: so was all the counsel of Ahithophel, both with David and with Absalom.

CHAPTER XVII.

Ahithophel counsels Absalom to pursue his father with twelve thousand men, 1-4. Hushai gives a different counsel, and is followed, 5-14. Hushai informs Zada and Abishai; and they send word to David, 15-21. David and his men go beyond Jordan, 22. Ahithophel, finding his counsel slighted, goes home, and is laid in order, and hangs himself, 23. David moves to Mahanaim; and Abishai follows him over Jordan, 24-26. Several friends meet David at Mahanaim, with refreshments and provisions, 27-29.

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him, while he is weary

x Heb. eye. Gen. 29. 32. 1 Sam. 1. 11. Ps. 25. 18. — Rev. 28. 8. — Heb. *dauid* him with dust. — Ch. 15. 37. — 1 Ch. 18. 27. — Heb. Let the king know. — Ch. 18. 25. Prov. 17. 17. — Chap. 15. 24. — Chap. 15. 16. & 20. 3. — Gen. 31. 30. 1 Sam. 13. 4. & Chap. 2. 7. Zech. 8. 13. — 1 Chap. 12. 11, 12. — Heb. sword. — Ch. 15. 12. — See Dent. 25. 18. Ch. 16. 14.

God, and all the people of Israel, had chosen David; but he spake so as to make Absalom believe that he spoke of him: for whatever of insincerity may appear in this, Hushai is alone answerable. What he says afterward may be understood in the same way.

Verse 21. Go in unto thy father's concubines] It may be remembered that David left ten of them behind, to take care of the house, see ch. xv. 16. Ahithophel advised this infernal measure, in order to prevent the possibility of a reconciliation between David and his son: thus was the prophecy of Nathan fulfilled, ch. xii. 11. And this was probably transacted in the very same place that David's eye took the adulterous view of Bath-sheba: see ch. xi. 2.

The wives of the conquered king were always the property of the conqueror; and, in possessing these, he appeared to possess the right to the kingdom. Herodotus informs us that Smerdis, having seized on the Persian throne after the death of Cambysea, espoused all the wives of his predecessor, lib. iii. c. 68. But for a son to take his father's wives, was the sum of abomination, and was death by the law of God, Lev. xx. 11. This was a sin rarely found, even among the Gentiles.

Every part of the conduct of Absalom shows him to have been a most profligate young man: he was proud, vindictive, adulterous, incestuous, a parricide, and, in fine, reprobate to every good word and work. We still, however, recollect that David had grievously sinned; and we should also recollect that he suffered grievously for it; and that his humiliation, repentance, and amendment, were most decisive and exemplary. Reader! God is as just as he is merciful.

NOTES ON CHAPTER XVII.

Verse 1. Let me now choose out twelve thousand men] Had this counsel been followed, David and his little troop would soon have been destroyed: nothing but the miraculous interposition of God could have saved them. Twelve thousand chosen troops coming against him, in his totally unprepared state, would have soon settled the business of the kingdom. Ahithophel well saw that, this advice neglected, all was lost.

and weak-handed, and will make him afraid: and all the people that are with him shall flee: and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that are with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did

Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told King David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra, an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rubbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

p Zech. 13. 7.—q Heb. *went right in the eyes of*. r 1 Sam. 18. 30.—s Heb. *what is in his mouth*.—t Heb. *counselled*.—u Heb. *letter of soul*.
Jude. 18. 25.—v Hos. 13. 8.—w Heb. *fallen*.—x Josh. 2. 11.—y Judg. 20. 1.—z Gen. 22. 17.—a Heb. *that thy face, or presence go*. b Ch. 15. 31. 34.—c Heb. *commanded*.—d Ch. 15. 35.—e Ch. 15. 38.—f Ch. 18. 27, 36.—g Josh. 2. 4, &c.

h Josh. 15. 7. & 18. 16.—i Ch. 18. 5.—k See Josh. 2. 6.—l See Exod. 1. 19. Josh. 2. 4, 5.—m Ver. 15. 16.—n Heb. *done*.—o Ch. 15. 12.—p Heb. *gave charge concerning his house*. q Kings 20. 1.—r Matt. 27. 5.—s Gen. 32. 2. Josh. 13. 26. Chap. 2. 5. Or, *Jether an Ishmitite*.—t 1 Chron. 2. 16, 17.—u Heb. *Abigail*. v Or, *Joab*. See 1 Chron. 2. 15, 16.—w See Ch. 10. & 12. 30.—x Ch. 9. 4.—y Ch. 19. 31, 32. 1 Kings 2. 7.

Verse 3. *The man whom thou seekest is as if all returned*] Only secure David, and all Israel will be on thy side. He is the soul of the whole; destroy him, and all the rest will submit.

Verse 8. *As a bear robbed of her whelps*] All wild beasts are very furious when robbed of their young: but we have some remarkable instances of the maternal affection of the bear in such circumstances; see one at the end of the chapter.

Verse 13. *Shall all Israel bring ropes to that city*] The original word חבלים *chabalim*, which signifies ropes, and from which we have our word cable, may have some peculiarity of meaning here: for it is not likely that any city could be pulled down with ropes. The Chaldee, which should be best judge in this case, translates the original word by משריני *masheryan, towers*; this gives an easy sense.

Verse 17. *En-rogel*] The fullers' well; the place where they were accustomed to tread the clothes with their feet; hence the name עין רוגל *ein, a well, and rogel, the foot*, because of the treading above-mentioned.

And a wench went and told them] The word *wench* occurs nowhere else in the Holy Scriptures; and indeed, has no business here, as the Hebrew word שפחאח *shiphchah*, should have been translated *girl, maid, maid-servant*. The word either comes from the Anglo-Saxon *penche*, a

maid, or the Belgic wench, desire, a thing wished for: multum enim ut plurimum *Puelle*, a *Juvenibus desiderantur, seu appetuntur*. So *Minsheu*. Junius seems more willing to derive it from *wince*, to frisk, to be skittish, &c.; for reasons sufficiently obvious, and which he gives at length. After all, it may as likely come from the Gothic *wens, or weins*, a word frequently used in the Gospels of the Codex Argenteus for *wife*. *Coverdale's Bible*, 1685, has *damsell*. *Beck's Bible*, 1549, has *wenche*. The same in *Cardmarden's Bible*, 1566; but it is *maid* in *Barker's Bible*, 1615. *Wench* is more of a Scotticism than *maid* or *damsel*; and King James probably restored it, as he is said to have done *lad*, in Gen. xxi. 12. and elsewhere. In every other place where the word occurs, our translators render it *handmaid, bondmaid, maiden, woman-servant, maid-servant, and servant*. Such is the latitude with which they translate the same Hebrew term, in almost innumerable instances!

Verse 23. *Put his household in order*] This self-murder could not be called *huncay*, as every step to it was deliberate. He foresaw Absalom's ruin; and he did not choose to witness it, and share in the disgrace. He was a very bad man, and died an unprepared and accursed death.

Verse 26. *Amasa captain of the host*] From the account in this verse, it appears that Joab and Amasa were sisters' children, and both nephews to David.

28 Brought beds, and ⁷ basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse.

29 And honey, and butter, and sheep, and cheese ⁸ of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty ⁹ in the wilderness.

CHAPTER XVIII.

David reviews and arranges the people, and gives the command to Joab, Abishai, and Ittai, 1, 2. On his expressing a desire to accompany them to the battle, they will not permit him, 3. He revives them as they go out of the city, and gives commandment to the captains to save Absalom, 4, 5. They join battle with Absalom and his army, who are dispersed with the loss of twenty thousand men, 6-8. Absalom, fleeing away, is caught by the head of an oak: Joab finds him, and transfires him with three darts, 9-15. The servants of David are recruited, and Absalom is slain, 16-18. Ahimaz and Cushi bring the tidings to David, who is greatly distressed at hearing of the death of Absalom, and makes bitter lamentation for him, 19-33.

AN EXPL. TER. 165. Anno ante I. Olymp. 247. **A**ND David ^b numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, ^c and a third part under the hand of Abishai the son of Zeruiab, Joab's brother, ^d and a third part under the hand

^y Or, cups.—Deut. 32. 14.—Ch. 16. 2.—Psa. 3. 1.—1 Sam. 26. 6.—Jud. 15. 19.—e Ch. 21. 17.

Verse 23. *Brought beds*] These, no doubt, consisted in skins of beasts, mats, carpets, and such like things.

Basins] כעס *saphath*. Probably wooden bowls, such as the Arabs still use to eat out of, and to knead their bread in.

Earthen vessels] כעס *keeley yotser*. Probably clay vessels, baked in the sun. These were perhaps used for lifting water, and boiling those articles which required to be cooked.

Wheat and barley, &c.] There is no direct mention of *flesh meat* here: little was eaten in that country; and it would not keep. Whether the *sheep* mentioned were brought for their *flesh*, or their *milk*, I cannot tell.

According to Mr. Jones, "the Moors of West Barbary use the flour of parched barley, which is the chief provision they make for their *journeys*; and often use it at *home*; and this they carry in a leathern satchel." These are ordinarily made of *goat skins*. One of them now lies before me: it has been drawn off the animal before it was cut up; the places where the fore-legs, the tail, and the anus were, are elegantly closed, and have leathern thongs attached to them, by which it can be slung over the back of man, ass, or camel. The place of the neck is left open, with a running string to draw it up, purse-like, when necessary. The skin itself is tanned; and the upper side is curiously embroidered, with red, black, blue, yellow, and flesh-coloured leather, in very curious and elegant forms and devices. Bags of this kind are used for carrying wine, water, milk, butter, grain, flour, clothes, and different articles of merchandise. This is, as I have before stated, the *Scripture bottle*. Mr. Jones further says, "Travellers use *zumeet*, *tumect*, and *limerecce*. *Zumeet*, is flour, mixed with honey, butter, and spice; *tumect*, is flour, done up with organ oil; and *limerecce*, is flour, mixed with water, for drink. This, says he, quenches thirst much better than water alone; satisfies a hungry appetite; cools and refreshes tired and weary spirits: overcoming those ill effects which a hot sun and fatiguing journey might well occasion."

This flour might be made of grain or pulse of any kind: and probably may be that which we here term *parched corn*, and *parched pulse*; and, in the forms above-mentioned, was well calculated, according to Mr. Jones' account, for the *people hungry, weary, and thirsty, in the wilderness*. This was a timely supply for David and his men; and, no doubt, contributed much to the victory mentioned in the following chapter.

A REMARKABLE account of maternal affection in a she-bear. "In the year 1772, the *Seahorse frigate* and *Caracas* bomb, under the command of the Hon. Captain C. J. Phipps, afterward Lord Mulgrave, were sent on a voyage of discovery to the North seas. In this expedition the late celebrated Admiral Lord Nelson served as midshipman. While the *Caracas* lay locked in the ice, early one morning, the man at the mast-head gave notice, that three bears were making their way very fast over the frozen sea, and were directing their course toward the ship. They had, no doubt, been invited by the scent of some blubber of a seahorse the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a

of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 ^a But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now *thou art* ^b worth ten thousand of us: therefore now *it is* better that thou ^c succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently for my sake with the young man, *even* with Absalom. ^d And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the ^e wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

^f Heb. set their heart on us.—^g Heb. as ten thousand of us.—^h Heb. be so succour.—ⁱ Ver. 12.—^k Josh. 17. 15, 18.

she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the seahorse that remained unconsumed, and ate voraciously. The crew from the ship threw great lumps of flesh of the seahorse, which they had still left upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat, they wounded the dam, but not mortally. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast in the dying moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done the others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while it was piteous to hear her moan. When she found she could not move them, she went off; and, being at some distance, looked back and moaned: this not availing to entice them away, she returned; and smelling round them, began to lick their wounds. She went off a second time, as before; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round one, and round the other, pawing them, and moaning. Finding, at last, that they were cold and lifeless, she raised her head toward the ship, and growled a curse upon the murderers, which they returned with a volley of musket-balls. She fell between her cubs, and died licking their wounds."

Had this animal got among the destroyers of her young, she would have soon shown what was implied in the *chafed mind of a bear, robbed of her whelps*.

NOTES ON CHAPTER XVIII.

Verse 1. *And set captains of thousands*] By this time David's small company was greatly recruited: but what its number was we cannot tell. Josephus says, it amounted only to *four thousand* men. Others have supposed, that they amounted to *ten thousand*; for thus they understand a clause in ver. 3. which they think should be read, *We are now ten thousand strong*.

Verse 3. *But now thou art worth ten thousand of us*] The particle *וְאַתָּה* *ata*, now, is doubtless a mistake for the pronoun *אתָּה* *ata*, thou; and so it appears to have been read by the *Septuagint*, the *Vulgate*, and the *Chaldee*; and by *two of Kennicott's* and *De Rossi's* MSS.

Verse 5. *Deal gently with the young man*] David was the *father* of this worthless young man; and is it to be wondered at that he feels as a *father*? Who, in his circumstances, that had such feelings as every man should have, would have felt or acted otherwise.

Verse 7. *Twenty thousand men*] Whether these were slain on the field of battle, or whether they were reckoned with those slain in the *wood of Ephraim*, we know not.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth: and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against me.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour, compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

1 Heb. multiplied to devour.—m Heb. weigh upon mine hand.—n Ver. 5.—o Heb. Beware whose ear ye be of, &c.—p Heb. before thee.—q Heb. heart.—r Josh. 7. 26.

Verse 8. *The wood devoured more people*] It is generally supposed, that when the army was broken, they betook themselves to the wood, fell into pits, swamps, &c. and being entangled, were hewn down by David's men; but the *Chaldee*, *Syriac*, and *Arabic*, state, that they were devoured by wild beasts in the wood.

Verse 9. *And his head caught hold of the oak*] It has been supposed that Absalom was caught by the hair; but no such thing is intimated in the text. Probably his neck was caught in the fork of a strong bough, and that he was nearly dead when Joab found him: for it is said, ver. 14. *he was yet alive*; an expression which intimates he was nearly dead.

Verse 10. *I saw Absalom hanged in an oak*] He must have hung there a considerable time. This man saw him hanging: how long he had been hanging before he saw him, we cannot tell. He came and informed Joab; this must have taken up a considerable time; Joab went and pierced him through with three darts; this must have taken up still more time. It is therefore natural to conclude, that his life must have been nearly gone, after having been so long suspended; and probably was past recovery, even if Joab had taken him down.

Verse 11. *And a girdle*] The military belt was the chief ornament of a soldier; and was highly prized in all ancient nations: it was also a rich present from one chieftain to another. *Jonathan* gave his to *David*, as the highest pledge of his esteem and perpetual friendship, 1 Sam. xviii. 4. And *Ajax* gave his to *Hector*, as a token of the highest respect. *Hoin*. II. vii. ver. 395.

Verse 13. *Thou thyself wouldst have set thyself against me*] This is a strong appeal to Joab's loyalty, and respect for the orders of David; but he was proof against every fine feeling, and against every generous sentiment.

Verse 14. *I may not tarry thus with thee*] He had nothing to say in vindication of the purpose he had formed.

Thrust them through the heart of Absalom] He was determined to make sure work; and, therefore, he pierced his heart.

Joab should have obeyed the king's commandment; and yet, the safety of the state required the sacrifice of Absalom. But, independently of this, his life was quadruply forfeited to the law: 1. In having murdered his brother Amnon. 2. In having excited an insurrection in the state. 3. In having taken up arms against his own father, Deut. xxi. 18, 21. 4. In having lain with his father's concu-

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's Dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day Absalom's Place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready.

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter,

* Gen. 14. 17.—1 See Ch. 11. 27.—o Heb. judged him from the hand, &c.—p Heb. be a man of tidings.—q Heb. be what way.—r Or, concerned.—y 2 Kings 9. 17.

bines, Lev. xviii. 29. Long ago he should have died by the hand of justice; and now all his crimes are visited on him, in his last act of rebellion. Yet, in the present circumstances, Joab's act was base and disloyal; and a cowardly murder.

Verse 15. *Ten young men—smote Absalom, and slew him*] That is, they all pierced the body; but there could be no life in it after three darts had been thrust through the heart: but they added as much as would have killed him had he been alive.

Verse 16. *Joab blew the trumpet*] He knew that the rebellion was now extinguished by the death of Absalom; and was not willing that any farther slaughter should be made of the deluded people.

Verse 17. *And laid a very great heap of stones*] This was the method of burying heroes, and even traitors; the heap of stones being designed to perpetuate the memory of the event, whether good or bad. The ancient *cairns*, or heaps of stones, in different parts of the world, are of this kind. The various *tumuli* or *barrows*, in England, are the same as the *cairns* in different parts of Ireland and Scotland. In the former, stones were not plenty; hence they heaped up great mounds of earth.

Verse 18. *Reared up for himself a pillar*] There was a marble pillar in the time of Josephus, called *Absalom's pillar*: and there is one shown to the present day, under this name; but it is comparatively a modern structure.

Absalom's place] Literally *Absalom's hand*. See the note on 1 Sam. xv. 12.

Verse 21. *Tell the king what thou hast seen*] At this time the death of Absalom was not publicly known: but Joab had given Cushi private information of it. This Ahimaaz had not, he could not tell the king whether Absalom were dead. To this Joab seems to refer, ver. 22. *Thou hast no tidings ready*.

Verse 24. *David sat between the two gates*] He was probably in the seat of justice. Before the gate of the city, it is supposed, there was an enclosure, which had its gate also: David sat in the space between these two doors. Over the larger gate there appears to have been a turret, on which a sentinel, or watchman, stood continually; and gave information of what he saw in the country.

Verse 25. *If he be alone there is tidings*] That is, good tidings. For, if the battle had been lost, men would have been running in different directions through the country.

and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushie came; and Cushie said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushie, Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

David continues his lamentation for his son, and the people are greatly discouraged, 1-4. Joab reproves and deters him with the general defecton of the people, 5-7. David lays aside his mourning, and shows himself to the people, who are thereby encouraged, 8. The tribes take counsel to bring the king back to Jerusalem, 9-12. He makes Amasa captain of the host in place of Joab, 13. The king returning, is met by Judah at Gethai, 14, 15. Shimeon comes to meet David, and entreats for his life, which David grants, 16-23. Mephiboseth also meets him, and shows how he had been slandered by Ziba, 24-29. David is met by Barzillai, and between them there is an advising interview, 31-40. Contention between the men of Judah and the men of Israel, about bringing back the king, 41-43.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was turned into mourning unto all the people: for the people

h Heb. I see the running.—a Or. Peace be to thee.—b Heb. Peace.—c Heb. shut up.—d Heb. I see thee.—e Heb. Tidings is brought.—f Ch. 19. 4.—g Heb. satisfaction, or, deliverance.

Verse 29. I saw a great tumult! It is very probable that Ahimaaz did not know of the death of Absalom: he had seen the rout of his army, but did not know of his death. Others think he knew all, and told this untruth that he might not be the messenger of bad news to David.

Verse 30. Stand here! He intended to confront the two messengers, and compare their accounts.

Verse 32. Is the young man Absalom safe? This was the utmost of his solicitude; and it well merited the reproach which Joab gave him, ch. xix. 5.

Verse 33. O my son Absalom! It is allowed by the most able critics that this lamentation is exceedingly pathetic. In what order the words were pronounced, for much depends on this, we cannot say. Perhaps it was the following:—

כִּי אֲבִשָׁלוֹם בְּנִי
Beni Absalom, beni
My son Absalom! O my son!
כִּי אֲבִשָׁלוֹם
Beni Absalom!
O my son Absalom!
כִּי יָרַח מִיָּדִי אֶת הַחַיִּית
Mi yitten midai ani tachdicha.
O that I had died in thy stead!
כִּי אֲבִשָׁלוֹם בְּנִי
Absalom, beini beni!
O Absalom, my son! my son!

Is there no hope for the soul of this profligate young man? He died in his iniquity: but is it not possible that he implored the mercy of his Maker while he hung in the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite, to the end that he might have time to deprecate the wrath of divine justice?

This is at least a charitable conjecture, and humanity will delight in such a case, to lay hold even on possibilities. If there be any room for hope in such a death, who that knows the worth of an immortal soul, would not wish to indulge in it?

NOTES ON CHAPTER XIX.

Verse 2. The victory—was turned into mourning! Instead of rejoicing that a most unnatural and ruinous rebel-

heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are my bones

h Ver. 32.—i Ch. 15. 30.—k Ch. 16. 33.—l Heb. By loving, &c.—m Heb. that princes or servants are not to thee.—n Heb. To the heart of thy servants. Gen. 34. 3. o Ch. 15. 14.—p Heb. are ye silent?—q Ch. 5. 1.

lion had been quashed; the people mourned over their own success, because they saw their king so immoderately afflicted for the loss of his worthless son.

Verse 4. The king covered his face! This was the custom of mourners.

O my son Absalom! Calmet has properly remarked, that the frequent repetition of the name of the defunct, is common in the language of lamentation. Thus Virgil, Ecl. v. ver. 51.

— Daphnim que tuum tollebas ad astra;
Daphnim ad astra feremus: amavis nos quoque Daphnim.
With yours, my song I cheerfully shall join,
To raise your Daphnim to the powers divine.
Daphnim I'll raise unto the powers above,
For dear to me was Daphnim's well-tryed love.

See the notes on the preceding chapter.

Verse 5. Thou hast shamed this day! Joab's speech to David on his immoderate grief for the death of his rebellious son, is not only remarkable for the insolence of office, but also for good sense and firmness. Every man, who candidly considers the state of the case, must allow that David acted imprudently, at least; and that Joab's firm reproof was necessary, to arouse him to a sense of his duty to his people. But still, in his manner, Joab had far exceeded the bounds of that reverence which a servant owes to his master, or a subject to his prince. Joab was a good soldier; but, in every respect, a bad man, and a dangerous subject.

Verse 8. The king—sat in the gate! The place where justice was administered to the people.

Verse 11. Speak unto the elders of Judah! David was afraid to fall out with this tribe; they were in possession of Jerusalem, and this was a city of great importance to him. They had joined Absalom in his rebellion: and, doubtless, were now ashamed of their conduct. David appears to take no notice of their infidelity; but rather to place confidence in them, that their confidence in him might be naturally excited: and, to oblige them yet farther, purposes to make Amasa captain of the host in the place of Joab.

and my flesh; wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted, and came down with the men of Judah to meet King David.

17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

28 For all of my father's house were but dead men before my lord the king; yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jor-

¹ Ch. 17. 23.—² Ruth 1. 17.—³ Judg. 20. 1.—⁴ Josh. 5. 9.—⁵ Ch. 16. 5. ⁶ 1 Kings 2. 8.—⁷ Ch. 9. 2. ⁸ 10. ⁹ 16. ¹⁰ 1. ¹¹ 2.—¹² He. *the food in his eye*.—¹³ 1 Sam. 22. 13. ¹⁴ Chap. 16. 5, 6, &c.—¹⁵ Chap. 13. 33.—¹⁶ See Ch. 16. 5.—¹⁷ Exod. 22. 28.—¹⁸ Chap. 16. 10.

Verse 14. *And he bowed the heart of all the men of Judah*] The measures that he pursued were the best calculated that could be, to accomplish this salutary end. Appear to distrust those whom you have some reason to suspect, and you increase their caution and distrust. Put as much confidence in them as you safely can; and this will not fail to excite their confidence toward you.

Verse 16. *Shimei the son of Gera*] It appears that Shimei was a powerful chieftain in the land; for he had here, in his retinue, no less than a thousand men.

Verse 18. *There went over a ferry-boat*] This is the first mention of any thing of the kind. Some think a bridge or raft is what is here intended.

Verse 20. *For thy servant doth know that I have sinned*] This was all he could do; his subsequent conduct alone could prove his sincerity. On such an avowal as this, David could not but grant him his life.

Verse 24. *Neither dressed his feet*] He had given the fullest proof of his sincere attachment to David and his cause; and, by what he had done, amply refuted the calumnies of his servant Ziba.

Verse 27. *The king is as an angel of God*] As if he had said, I state my case plainly, and without guile; thou art too wise not to penetrate the motives from which both myself and servant have acted. I shall make no appeal; with whatsoever thou determinest, I shall rest contented.

Verse 29. *I have said, Thou and Ziba divide the land*] At first, David gave the land of Saul to Mephibosheth; and Ziba, his sons, and his servants, were to work that land; and to Mephibosheth, as the lord, he was to give the half of the produce. Ziba met David in his distress with provisions, and calumniated Mephibosheth; David, too slightly trusting to his misrepresentation; and supposing that Mephibosheth was actually such a traitor as

Ziba represented him, made him, on the spot, a grant of his master's land. Now he finds that he has acted too rashly; and therefore confirms the former grant: i. e. that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. This was merely placing things *in statu quo*, and utterly annulling the gift that he had made to Ziba. But why did he leave this treacherous man any thing? Answer—1. He was one of the domestics of Saul, and David wished to show kindness to that house. 2. He had supplied him with the necessaries of life, when he was in the greatest distress; and he thinks proper to continue him in his old office, by way of remuneration. But it was certainly too great a compensation for his services, however then important, when all the circumstances are considered.

Verse 32. *Barzillai was a very aged man*] This venerable person had given full proof of his attachment to David, by the supplies he had given him when he lay at Mahanaim, where his case was all but desperate: the sincerity of his congratulations now, none can suspect. David's offer to him was at once noble and liberal: he wished to compensate such a man; and he wished to have at hand such a friend.

Verse 35. *Can thy servant taste what I eat*] Here is at once an affecting description of the infirmities of old age; and a correct account of the mode of living at an Eastern court, in ancient times.

Barzillai was fourscore years old; his ear was become dull of hearing, and his *relish* for his food was gone: he, therefore, appears to have been not only an old man, but an *infirm* old man. Besides delicate meals and drinks, we find that vocal music constituted a principal part of court entertainments: male and female singers made a necessary appendage to these banquets, as they do in most

dan with the king; and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again; that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee; and whatsoever thou shalt require of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel. Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

1 Kings 2. 7. Jer. 41. 17.—Heb. *choose*—Gen. 31. 53.—Heb. *Chimham*.
Ver. 13.—Heb. *set us at liberty*—See Judges 8. 1. & 12. 1.—Ch. 19. 43.—1 Kings 12. 16. 2 Chron. 10. 16.—Ch. 15. 16. & 16. 21, 22.

Eastern courts to the present day. As David was a most sublime poet, and emphatically styled the *sweet singer of Israel*, he, no doubt, had his court well supplied with vocal as well as instrumental performers; and, probably, with poets and poetesses; for it is not likely that he was the only poet of his time, though he undoubtedly was the most excellent.

Verse 37. *Thy servant Chimham*] It is generally understood that this was Barzillai's son; and this is probable from 1 Kings ii. 8. where, when David was dying, he said, *Show kindness to the sons of Barzillai*: and it is very probable that this Chimham was one of them. In Jer. xli. 17. mention is made of the *habitation of Chimham*, which was near to Beth-lehem; and it is reasonably conjectured that David had left that portion, which was probably a part of his paternal estate, to this son of Barzillai.

Verse 39. *The king kissed Barzillai, and blessed him*] The *kiss* was the token of *friendship and farewell*; the *blessing* was a *prayer to God* for his prosperity: probably a prophetic benediction.

Verse 42. *Wherefore then be ye angry for this matter*] We have not done this for our own advantage; we have gained nothing by it; we did it through loyal attachment to our king.

Verse 43. *We have ten parts in the king, and—more right*] We are ten tribes to one; or we are ten times so many as you; and, consequently, should have been consulted in this business.

The words of the men of Judah were fiercer than the words of the men of Israel.] They had more weight, for they had more reason on their side.

It is pleasant when every province, canton, district, and country, vie with each other in personal attachment to the prince, and loyal attachment to his government. From such contentions as these, civil wars are never likely to arise. And how blessed it must be for the country where the king merits all this! where the prince is the pastor and father of his people, and in all things the minister of God to them for good.

It is criminal in the prince not to endeavour to deserve the confidence and love of his people; and it is highly criminal in the people not to repay such endeavours with the most loyal and affectionate attachment.

Where the government is not *despotic*, the king acts by

CHAPTER XX.

Sheba raises an insurrection, and gains a party in Israel. 1, 2. David shuts up the Amasa, who were defiled by Absalom. 3. Amasa is sent to Amasa, the men of Judah, 4, 5. And in the mean time Abishai is sent to pursue Sheba, 6, 7. Joab treacherously murders Amasa, 8—12. Joab and the army capture the priest of Sheba, 13, 14. He is hanged in Aiel; and, finally, the counsel of a wise woman, the people of Abelcut off his head, and throw it over the wall to Joab: who blows the trumpet of peace, and his men return to Jerusalem, 15—22. Account of David's civil and military officers, 23—25.

AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women, his concubines, whom he had left to keep the house, and put them in a ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem to pursue after Sheba the son of Bichri.

d Heb. *a house of ward*.—e Heb. *bound*.—f Heb. *in widowhood of 84*.—g Ch. 19. 43.—Heb. *Call*.—h Ch. 11. 11. 1 Kings 1. 33.—h Heb. *deliver Amasa*.—i Heb. *from our eyes*.—l Ch. 8. 18. 1 Kings 1. 35.

the counsels of his ministers: and while he does so, he is not chargeable with miscarriages and misfortunes: they either came through bad counsels, or directly thwarting providences. On this ground is that political maxim in our laws formed, *the king can do no wrong*. Sometimes God will have things otherwise than the best counsels have determined: because he sees that the results will, on the whole, be better for the peace and prosperity of that state. "God is the only Ruler of princes." And as the peace of the world depends much on civil government, hence kings and civil governors are peculiar objects of the Almighty's care. Wo to him who labours to bring about a general disaffection; as such things almost invariably end in general disappointment and calamity. It is much easier to unsettle than to settle; to pull down than to build up.

NOTES ON CHAPTER XX.

Verse 1. *Sheba, the son of Bichri*] As this man was a Benjamite, he probably belonged to the family of Saul; and he seems to have had considerable influence in Israel; to raise such an insurrection: but we know nothing farther of him than what is related in this place.

We have no part in David] We of Israel, we of the ten tribes, are under no obligation to the house of David. Leave him, and let every man fall into the ranks under his own leader.

Verse 3. *The ten women*] He could not well divorce them: he could not punish them, as they were not in transgression; and he could no more be familiar with them, because they had been defiled by his son. To have married them to other men might have been dangerous to the state, therefore he shut them up and fed them; made them quite comfortable; and they continued as widows to their death.

Verse 4. *Then said the king to Amasa*] Thus he invests him with the command of the army, and sends him to collect the men of Judah, and to come back to receive his orders in relation to Sheba, in three days. It appears that Amasa found more difficulty in collecting his countrymen than was at first supposed; and this detaining him beyond the three days, David, fearing that Sheba's rebellion would get head, sent Abishai, who it appears was accompanied by Joab, to pursue after Sheba.

Amasa, it seems, got up with them at Gibeon, ver. 8. where he was treacherously murdered by the execrable Joab.

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites; and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

in Matt. 23. 34. Luke 23. 47.—1 Kings 2. 5.—6 Chr. 2. 23.—9 Heb. doubled not his stroke.—2 Kings 15. 25.—2 Chron. 16. 4.—2 Kings 19. 32.—1 Or, it stood against the outpost wall.—9 Heb. married to throw down.—v Or, They plainly speak in the beginning, saying, Surely they will ask of Abel, and so make an end: See Deut. 20. 11.

Verse 8. *Joab's garment*] It appears that this was not a military garment; and that Joab had no arms but a short sword, which he had concealed in his girdle; and this sword, or knife, was so loose in its sheath, that it could be easily drawn out. It is thought farther, that Joab, in passing to Amasa, stumbled, for so some of the versions, and able critics, understand the words *it fell out*; and that the sword fell down when he stumbled; that he took it up with his left hand, as if he had no bad intention; and then, taking Amasa by the beard with his right hand, pretending to kiss him, he, with his sword in his left hand, ripped up his bowels. This seems to be the meaning of this very obscure verse. It is worthy of remark that, in the Eastern country, it is the beard, not the man, which is usually kissed.

Verse 10. *In the fifth rib*] I believe *chomesh*, which we render here, and elsewhere, the *fifth rib*, means any part of the abdominal region. The *Septuagint* translate it *ἡν ἰσχυρῶν*, the groin; the *Targum*, the right side of the thigh; i. e. the phrase of the Targumist being interpreted, the *privy parts*. That it means some part of the abdominal region, is evident from what follows, *And shed out his bowels to the ground*. It appears from this that, in plain English, he ripped up his belly.

Verse 11. *He that favoureth Joab*] As if he had said, there is now no other commander besides Joab; and Joab is stealthily attached to David: let those, therefore, who are loyal, follow Joab.

Verse 12. *Amasa wallowed in blood*] It is very likely that Amasa did not immediately die: I have known instances of persons living several hours after their bowels had been shed out.

Verse 14. *Unto Abel*] This is supposed to have been the capital of the district called Abilene, in St. Luke iii. 1.

Beth-maachah] It is supposed to have been in the northern part of the Holy Land, on the confines of Syria, and probably in the tribe of Naphtali.

Verse 15. *They cast up a bank against the city*] The word *סוללה* *sollah*, which we render *bank*, means, most probably, a battering engine of some kind, or a tower overlooking the walls; on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot

17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel; and so they ended the matter.

19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And Adoram was over the tribute: and Jehoshaphat, the son of Ahilud, was recorder:

25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler about David.

w 1 Sam. 26. 19. Chap. 21. 3.—x Heb. by his name.—y Eccles. 9. 14, 15.—z Heb. were scattered.—a Chap. 8. 16, 18.—b 1 Kings 4. 18.—c Chap. 8. 18. 1 Kings 3. d Or, remembrance.—e Ch. 8. 17. 1 Kings 4. 4.—f Chap. 22. 33.—g Or, a prince. Gen. 41. 35. Exod. 2. 16. Chap. 8. 18.

be a bank that stood in the trench, is evident from the circumstance thus expressed.

Verse 16. *A wise woman*] She was probably governess.

Verse 18. *They shall surely ask counsel at Abel*] This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes, appealed to their judgment: which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers; and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.

Verse 19. *I—peaceable and faithful in Israel*] I am for peace, not contention of any kind; I am faithful, I adhere to David; and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in such a violent manner? Perhaps the woman speaks here in the name and on the behalf of the city: "I am a peaceable city, and unfaithful to the king."

A mother in Israel] That is, a chief city of a district; for it is very likely that the woman speaks of the city, not of herself.

Verse 21. *His head shall be thrown to thee*] Thus it appears she had great sway in the counsels of the city; and that the punishment of a state rebel was then, what it is now in this kingdom, *beheading*.

Verse 23. *Joab was over all the host*] He had murdered Amasa, and seized on the supreme command: and such was his power at present, and the service which he had rendered to the state by quelling the rebellion of Sheba, that David was obliged to continue him; and dared not to call him to account for his murders, without endangering the safety of the state by a civil war.

Benaiah—over the Cherethites] Benaiah was over the archers and slingers. See the notes on chap. viii. 18.

Verse 24. *Adoram was over the tribute*] Probably the chief receiver of the taxes; or Chancellor of the Exchequer, as we term it.

Jehoshaphat—recorder] The registrar of public events.

Verse 25. *Sheva was scribe*] The king's secretary.

Verse 26. *Ira—was a chief ruler about David*] The

CHAPTER XXI.

A famine taking place three successive years in Israel, David inquired of the Lord the cause; and was informed that it was on account of Saul and his bloody house, who had slain the Gibeonites. David inquired of the Gibeonites what atonement they required; and they answer, seven sons of Saul, that they might hang them up in Gibeath, &c. Names of the seven sons thus given up, &c. Affecting account of Rizpah, who watched the bodies through the whole of the time of harvest, to prevent them from being devoured by birds and beasts of prey, &c. David informed of Rizpah's conduct, and collecteth the bones of Saul, Jonathan, and the seven men that were hanged at Gibeath, and buries them; and God is entreated for the land, 11-14. War between the Israelites and Philistines, in which David was in danger of being slain by Ishbi-benob, but was successful by Abishai, 15-17. He, and several gigantic Philistines, are slain by David and his servants, 18-22.

THEN there was a famine in the days of David three years, year after year; and David inquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeath of Saul, whom the LORD did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.

h Heb. sought the face, &c. See Numb. 27. 21.-i Josh. 9. 3, 15, 16, 17.-k Chap. 20. 19.-l Or, It is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.-m Or, cut us off.-n 1 Sam. 10. 26. & 11. 4. o 1 Sam. 10. 24.-p Or, chosen of the Lord.

Hebrew is לויי דוד cohen le David, a priest to David; and so the Vulgate, Septuagint, Syriac, and Arabic. The Chaldee has רב, a prince, or chief: he was probably a sort of domestic chaplain to the king. We know that the kings of Judah had their seers, which is nearly the same: Gad was David's seer, 2 Sam. xxiv. 11; and Jeduthun was the seer of king Josiah, 2 Chron. xxxv. 15.

The conclusion of this chapter is very similar to the conclusion of chapter the eighth; where see the notes.

NOTES ON CHAPTER XXI.

Verse 1. Then there was a famine] Of this famine we know nothing; it is not mentioned in any part of the history of David.

Because he slew the Gibeonites.] No such fact is mentioned in the life and transactions of Saul; nor is there any reference to it in any other part of Scripture.

Verse 2. The remnant of the Amorites.] The Gibeonites were Hivites, not Amorites, as appears from Joshua vi. 19; but Amorites is a name often given to the Canaanites in general, Gen. xv. 16. Amos xi. 9. and elsewhere.

Verse 3. Wherewith shall I make the atonement?] It is very strange that a choice of this kind should be left to such a people. Why not ask this of God himself?

Verse 6. Seven men of his sons] Meaning sons, grandsons, or other near branches of his family. It is supposed that the persons chosen were principal in assisting Saul to exterminate the Gibeonites. But where is the proof of this?

Verse 8. Five sons of Michal-whom she brought up] Michal, Saul's daughter, was never married to Adriel, but to David, and afterward to Paltiel; though it is here said she bore יליד yalidah, not brought up, as we falsely translate it; but we learn from 1 Sam. xviii. 19. that Merab, one of Saul's daughters, was married to Adriel.

Two of Dr. Kennicott's MSS. have Merab, not Michal; the Syriac and Arabic have Nadab; the Chaldee has properly Merab; but it renders the passage thus:—And the five sons of Merab, which Michal the daughter of Saul brought up, which she brought forth to Adriel the son of Barzillai. This cuts the knot.

Verse 9. In the beginning of barley-harvest.] This

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed

g 1 Sam. 19. 3. & 20. 8, 15, 42. & 23. 18.—h Chap. 3. 7.—i Or, Michal's sister. k Heb. bare to Adriel. l Sam. 10. 19.—m Chap. 6. 17.—n Ver. 8. Ch. 3. 7.—o See Deut. 21. 23.—p 1 Sam. 31. 11, 12, 13.—q 1 Sam. 31. 10.—r Josh. 16. 24.—s See Josh. 7. 25. Ch. 24. 23.—b Or, Rappa.—c Heb. the staff, or, the head.

happened, in Judea, about the vernal equinox, or 21st of March.

Verse 10. Rizpah—took sackcloth] Who can read the account of Rizpah's maternal affection for her sons that were now hanged, without feeling his mind deeply impressed with sorrow?

Did God require this sacrifice of Saul's sons, probably all innocent of the alleged crime of their father? Was there no other method of averting the divine displeasure? Was the requisition of the Gibeonites to have Saul's sons sacrificed to God, to be considered as an oracle of God? Certainly not; God will not have man's blood for sacrifice, no more than he will have swine's blood. The famine might have been removed, and the land properly purged, by offering the sacrifices prescribed by the law; and by a general humiliation of the people.

Until water dropped upon them] Until the time of the autumnal rains; which, in that country, commence about October. Is it possible that this poor broken-hearted woman could have endured the fatigue (and probably in the open air) of watching these bodies for more than five months? Some think that the rain dropping on them out of heaven means the removal of the famine which was occasioned by drought, by now sending rain, which might have been shortly after these men were hanged: but this by no means agrees with the manner in which the account is introduced.—They were put to death in the days of harvest, in the first days, in the beginning of barley-harvest. And Rizpah—took sackcloth, and spread it for her on the rock, from the beginning of harvest, until water dropped upon them out of heaven. No casual, or immediately providential rain can be here intended; reference must be to the periodical rains above-mentioned.

Verse 12. Took the bones of Saul] The reader will recollect that the men of Jabesh-gilead burnt the bodies of Saul and his sons, and buried the remaining bones under a tree at Jabesh; see 1 Sam. xxxi. 12, 13. These David might have dugged up again, in order to bury them in the family sepulchre.

Verse 15. Moreover, the Philistines had yet war]

three hundred *shekels* of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai, the son of Zeruiah, succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, 'thou shalt go no more out with us to battle, that thou quench not the 'light' of Israel.

18 ' And it came to pass after this, that there was again a battle with the Philistines at Gob: then ' Sibbechai the Hushathite slew ' Saph, which was of the sons of ' the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of

Jaare-oregim, a Beth-lehemite, slew ' the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And ' there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ' the giant.

21 And when he ' defied Israel, Jonathan the son of ' Shimeah, the brother of David, slew him.

22 ' These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

d Ch. 13 3-1 Kings 11. 26 & 15 4. Ps. 132 17-1 Heb. candle, or, lamp. 1 Chron. 20 4-b 1 Chron. 11. 29-1 Or, Sippai-1 Or, Rappa-1 Or, Jair.

There is no mention of this war in the parallel place, 1 Chron. xx. 4, &c.

David *vaxed faint*] This circumstance is nowhere else mentioned.

Verse 16. *Being girded with a new sword*] As the word sword is not in the original, we may apply the term new to his armour in general: he had got new arms, a new coat of mail, or something that defended him well, and rendered him very formidable.

Verse 17. *That thou quench not the light of Israel*] David is here considered as the lamp by which all Israel was guided; and, without whom, all the nation must be involved in darkness. The lamp is the emblem of direction and support. Light is used in this sense by Homer:—

Οὐδὲ τι Πατρόκλη γενομένη φάος, οὐδ' ἐπαροίε
Τοῖς ἄλλοις, οἱ δὲ πόλεις ἔδαιεν Ἐκτορι δῖω.

Iliad, lib. xviii. ver. 102.

"I have neither been a LIGHT to Patroclus, nor to his companions, who have been slain by the noble Hector."

Verse 18. *A battle*] his [Gob] Instead of Gob, several editions, and about 5,000 of Kennicott's and De Rossi's MSS. have Nob; but Gezer is the name in the parallel place, 1 Chron. xx. 4.

Verse 19. *Elhanan the son of Jaare-oregim—slew—Goliath the Gittite*] Here is a most manifest corruption of the text, or gross mistake of the transcriber; David, not Elhanan, slew Goliath. In 1 Chron. xx. 5. the parallel place, it stands thus—Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite, whose spear-staff was like a weaver's beam. This is plain; and our translators have borrowed some words from Chronicles to make both texts agree. The corruption may be easily accounted for, by considering that אֲרֵגִים oregim, which signifies weavers, has slipped out of one line into the other; and that בֵּית לֶחֶם Beth ha lechemi, the Beth-lehemite, is corrupted from אֶת לַחְמִי eth lachmi; then the reading will be the same as in Chronicles. Dr. Kennicott has made this appear very plain in his first Dissertation on the Hebrew Text, pag. 78. &c.

Verse 20. *On every hand six fingers*] This is not a solitary instance: Tavernier informs us, that the eldest son of the emperor of Java (who reigned in 1648) had six fingers on each hand, and six toes on each foot. And Mauperuis, in his seventeenth letter, says, that he met with two families near Berlin, where *sedigitism* was equally transmitted on both sides of father and mother. I saw once a young girl in the county of Londonderry, in Ireland, who had six fingers on each hand, and six toes on each foot; but her stature had nothing gigantic in it. The daughters of Caius Horatius, of patrician dignity, were called *sedigitæ*, because they had six fingers on each hand. Volcatus, a poet, was called *sedigitus*, for the same reason. See Pliny's Hist. Nat. lib. xi. cap. 43.

There are evidently many places in this chapter in which the text has suffered much from the ignorance or carelessness of transcribers; and, indeed, I suspect the whole has suffered so materially as to distort, if not misrepresent, the principal facts. It seems as if a Gibeonite has had something to do with the copies that are come down to us; or that the fourteen first verses have been inserted from a less authentic document than the rest of the book. I shall notice some of the most unaccountable, and apparently exceptional, particulars:—

1. The *famine*, ver. 1. is not spoken of any where else; nor at all referred to in the books of Kings or Chronicles; and, being of three years' duration, it was too remarkable to be omitted in the history of David.

2. The circumstance of Saul's attempt to exterminate the Gibeonites, is nowhere else mentioned; and, had it taken place, it is not likely that it would have been passed over in the history of Saul's transgressions. Indeed, it

would have been such a breach of the good faith by which the whole nation was bound to this people, that an attempt of the kind could scarcely have failed to raise an insurrection through all Israel.

3. The wish of David, that the Gibeonites, little better than a heathenish people, should bless the inheritance of the Lord, is unconstitutional and unlikely.

4. That God should leave the choice of the atonement to such a people, or indeed to any people, seems contrary to his established laws, and particular providence.

5. That he should require seven innocent men to be hung up in place of their offending father, in whose iniquity they most likely never had a share, seems inconsistent with his justice and mercy.

6. In ver. 8. there is mention made of *five sons of Michal*, which she bore (מִיכָל יָאֵדָה) unto Adriel. Now, 1. Michal was never the wife of Adriel, but of David and Phaltiel. 2. She never appears to have had any children, see 2 Sam. vi. 23; this I have been obliged to correct in the text, by putting Merab in the place of Michal.

7. The seven sons of Saul, mentioned here, are represented as a sacrifice required by God, to make an atonement for the sin of Saul. Does God, in any case, require human blood for sacrifice? And is it not such a sacrifice that is represented here? Dr. Delaney, and others, imagine that these seven sons were principal agents in the execution of their father's purpose; but of this there is no proof. Mephibosheth, the son of Jonathan, certainly had no hand in this projected massacre; he was ever lame, and could not be so employed; and yet he would have been one of the seven, had it not been for the covenant made before with his father: But the king spared Mephibosheth the son of Jonathan—because of the Lord's oath that was between them, ver. 7.

8. The circumstance of Rizpah's watching the bodies of those victims, upon a rock, and probably in the open air, both day and night, from March to October, or even for a much less period, is, as it is here related, very extraordinary and improbable.

9. The hanging the bodies so long was against an express law of God, which ordained, that those who were hanged on a tree should be taken down before sunset, and buried the same day, lest the land should be defiled, Deut. xxi. 22, 23. Therefore—1. God did not command a breach of his own law. 2. David was too exact an observer of that law to require it. 3. The people could not have endured it; for, in that sultry season, the land would indeed have been defiled by the putrefaction of the dead bodies: and this would, in all likelihood, have added pestilence to famine.

10. The story of collecting and burying the bones of Saul and Jonathan, is not very likely; considering that the men of Jabesh-gilead had burned their bodies, and buried the remaining bones under a tree at Jabesh, 1 Sam. xxxi. 12, 13. yet still it is possible.

11. Josephus takes as much of this story as he thinks proper; but says not one word about Rizpah, and her long watching over her slaughtered sons.

12. Even the facts in this chapter, which are mentioned in other places, see 1 Chron. xx. 4, &c. are greatly distorted and corrupted; for we have already seen that Elhanan is made here to kill Goliath the Gittite, whom it is well known David slew: and it is only by means of the parallel place above that we can restore this to historical truth.

That there have been attempts to remove some of these objections I know; and, I know also, that these attempts have been, in general, without success.

Till I get further light on the subject, I am led to conclude that the whole chapter is not now what it would be coming from the pen of an inspired writer; and that this part of the Jewish records has suffered much from rabbinical glosses, alterations, and additions. The law, the

18 * He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity; but the LORD was my stay.

20 * He brought me forth also into a large place; he delivered me, because he * delighted in me.

21 * The LORD rewarded me according to my righteousness; according to the * cleanness of my hands hath he recompensed me.

22 For I have * kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his * judgments were before me: and as for his statutes, I did not depart from them.

24 I was also * upright * before him, and have kept myself from mine iniquity.

25 Therefore * the LORD hath recompensed me according to my righteousness; according to my cleanness * in his eyesight.

26 With * the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure; and * with the froward thou wilt * show thyself unsavoury.

28 And the * afflicted people thou wilt save: but thine eyes are upon the * haughty, that thou mayest bring them down.

29 For thou art my * lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have * run through a troop: by my God have I leaped over a wall.

31 As for God, * his way is perfect; * the word of the LORD is * tried: he is a buckler to all them that trust in him.

32 For * who is God, save the LORD? and who is a rock, save our God?

33 God is my * strength and power: and he * maketh * my way * perfect.

34 He * maketh my feet * like hinds' feet: and * setteth me upon my high places.

35 * He teacheth my hands * to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath * made me great.

37 Thou hast * enlarged my steps under me; so that my * feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded

them, that they could not arise: yea, they are fallen * under my feet.

40 For thou hast * guided me with strength to battle: * them that rose up against me hast thou * subdued under me.

41 Thou hast also given me the * necks of mine enemies, that I might destroy them that hate me.

42 They looked, but there was none to save; even * unto the LORD, but he answered them not.

43 Then did I beat them as small * as the dust of the earth, I did stamp them * as the mire of the street, and did spread them abroad.

44 * Thou also hast delivered me from the strivings of my people, thou hast kept me to be * head of the heathen: * a people which I knew not shall serve me.

45 * Strangers shall * submit * themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid * out of their close places.

47 The LORD liveth; and blessed be my rock: and exalted be the God of the * rock of my salvation.

48 It is God that * avengeth me, and that * bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the * violent man.

50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I will sing praises unto thy name.

51 * He is the tower of salvation for his king: and showeth mercy to his * anointed, unto David, and * to his seed for evermore.

CHAPTER XXIII.

The last words of David, 1-7. The names and exploits of his thirty-seven warriors, 8-39.

NOW these be the last words of David. David the son of Jesse said, * and the man who was raised up on high, * the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 * The Spirit of the LORD spake by me, and his word was in my tongue.

3 The God of Israel said, * the Rock of Israel spake to me, * He that ruleth over men must be just, ruling * in the fear of God.

4 And * he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

5 Although my house be not so with God, * yet

* Ver. 1-7. Psal. 31. 8. & 118. 5. - Ch. 15. 26. Psal. 22. 8-10. Ver. 23. 1 Sam. 26. 23. 1 Kings 2. 32. Psal. 7. 8. - Ch. 24. 4. - Gen. 18. 19. Psal. 119. 3. & 129. 1. Prov. 8. 22. - Deut. 7. 12. Psal. 119. 30. 102. - Gen. 6. 9. & 17. 1. Job 1. 1. - (Heb. 80 him) - g. Ver. 21. - Heb. before his eyes. - Matt. 5. 7. - k. Lev. 26. 23, 24, 27, 28. 1 Chr. xxxv. 18. 25. - Exod. 3. 7. 8. Psal. 72. 12, 13. - Job 40. 11, 12. Lam. 2. 11, 12, 17. & 5. 15. Dan. 4. 37. - Or, candle. Job 29. 3. Psal. 37. 1. - p. Or, broken a troop. - Deut. 32. 1. Dan. 1. 37. Rev. 15. 3. - Psal. 12. 6. & 119. 140. - Prov. 31. 5. - (1). rebuked. - 1 Sam. 2. 2. Just 45. 5. 6. - Exod. 15. 2. Psal. 27. 1. & 28. 7. & 31. 1. Ex. 12. 2. - Heb. riddeth, or, loveth. - Heb. 13. 21. - Deut. 18. 13. Job 22. 3. Psal. 101. 5, 6. & 119. 1. - Heb. equalith. - Ch. 2. 18. Heb. 2. 19. - Deut. 72. 13. Lam. 3. 16. & 54. 14. - Psal. 141. 1. - Heb. for the war. - d. Heb. multiplied me. - Prov. 4. 12. - Heb. ankles.

g. Mal. 4. 3. - h. Psal. 19. 32. 39. - i. Psal. 44. 5. - Heb. caused to bow. - (Gen. 49. 8. Exod. 23. 27. Job 10. 21. - m. Job 27. 9. Prov. 1. 28. Isa. 1. 15. Mic. 3. 4. - n. 2 Kings 13. 7. Psal. 35. 5. Dan. 2. 25. - o. Psal. 10. 6. Mic. 7. 10. Zech. 10. 5. - p. Ch. 3. 1. & 5. 1. & 19. 9, 11. & 20. 1. 2. 25. - q. Deut. 28. 12. Ch. 9. 1-11. Psal. 2. 8. - r. Isa. 55. 5. s. Heb. Son of the stranger. - Or, special friend. obedience. - Heb. He. See Deut. 33. 28. Psal. 66. 3. & 81. 15. - v. Mic. 7. 17. - w. Psal. 80. 36. - x. Heb. sixth arrangement for me. 1. Sam. 25. 39. Ch. 18. 19. 31. - y. Psal. 144. 2. - z. Psal. 110. 1. - a. Rom. 15. 9. - b. Psal. 114. 10. - c. Psal. 39. 20. - d. Ch. 7. 12, 13. Psal. 89. 29. - e. Ch. 7. 8. 9. Psal. 76. 70. 71. & 99. 27. - f. 1 Sam. 16. 12, 13. Psal. 89. 30. - g. 2 Psal. 1. 21. - h. Deut. 32. 4, 31. Chap. 22. 2. 32. - i. Or, He thou ruler, &c. Psal. 110. 2. - k. Exod. 19. 21. 2 Chron. 19. 7. 9. - l. Judg. 5. 31. Psal. 99. 36. Prov. 4. 18. Heb. 6. 5. See Psal. 110. 2. 1 Sam. Ch. 7. 15, 16. Psal. 89. 28. Isa. 55. 3.

NOTES ON CHAPTER XXIII.

Verse 1. These be the last words of David.] I suppose the last poetical composition is here intended. He might have spoken many words after these in prose, but none in verse. Other meanings are given; this I prefer.

The words of this song contain a glorious prediction of the Messiah's kingdom and conquests, in highly poetic language.

The sweet psalmist of Israel.] This character not only belonged to him as the finest poet in Israel, but as the finest and most divine poet of the whole Christian world. The sweet psalmist of Israel has been the sweet psalmist of every part of the habitable world, where religion and piety have been held in reverence.

Verse 2. The Spirit of the LORD spake by me.] Hence the matter of his writing came by direct and immediate inspiration.

His word was in my tongue.] Hence the words of this writing were as directly inspired as the matter.

Verse 3. The Rock of Israel.] The Fountain whence Israel was derived.

He that ruleth over men must be just.] More literally,

רושט מושל כולם מושל man is the Just One; or, the Just One is the ruler among men.

Ruling in the fear of God.] It is by God's fear that Jesus Christ rules the hearts of all his followers: and he who has not the fear of God before his eyes can never be a Christian.

Verse 4. He shall be as the light of the morning.] This verse is very obscure, for it does not appear from it who the person is of whom the prophet speaks. As the Messiah seems to be the whole subject of these last words of David, he is probably the person here intended. One of Dr. Kennicott's MSS. supplies the word יהוה Yehovah: and he, therefore, translates, As the light of the morning ariseth Jehovah; see below. He shall be the Sun of Righteousness; bring salvation in his rays; and, shining, illuminating the children of men, with increasing splendour, as long as the sun and moon endure.

As the tender grass.] The effects of this shining, and of the rays of his grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.

he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man that shall touch them must be fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the same place.

8 ¶ These be the names of the mighty men whom David had: ° The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: ¶ he lifted up his spear against eight hundred, whom he slew at one time.

9 And after him was Eleazar the son of Dodo the Ahoite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground,

ⁿ Heb. filled.—Or, Josheb-bassalel the Tachmonite, head of the three.—^s See 1 Chron. 11. 11. & 27. 2.—^t Heb. slain.—1 Chron. 11. 12. & 27. 4.—1 Chron. 11. 27.—^u See 1 Chron. 11. 13, 14.—^v Or, for foraging.—1 Chron. 11. 15.

Verse 5. *Although my house be not so with God*] Instead of *ken*, so, read *kun*, ESTABLISHED; and let the whole verse be considered as an *interrogation*, including a positive *assertion*; and the sense will be at once clear and consistent. "For, is not my house, (family,) established with God; because he hath made with me an everlasting covenant, ordered in all, and preserved? For this (he) is all my salvation, and all my desire, although he make it (or him) not to spring up." All is sure relative to my spiritual successor: though he do not as yet appear, the covenant is firm; and it will spring forth in due time. See Kennicott's observations at the end of the chapter.

Verse 6. *But the sons of Belial shall be all of them as thorns*] There is no word in the text for *sons*, it is simply *Belial*, the good-for-nothing man; and may here refer—first, to Saul; and, secondly, to the enemies of our Lord. *As thorns thrust away*] A metaphor from *hedging*; the workman thrusts the thorns aside either with his bill or hand, protected by his impenetrable mitten, or glove, till, getting a fair blow at the roots, he cuts them all down. The man is fenced with iron, and the handle of his bill is like the staff of a spear. This is a perfectly natural and intelligible image.

Verse 8. *These be the names of the mighty men*] This chapter should be collated with the parallel place, 1 Chron. xi. and see Kennicott's first Dissertation on the printed Hebrew text, page 64—471.

The Tachmonite that sat in the seat] Literally, and properly, *Jashobeam the Hachmonite*. See 1 Chron. xi. 10.

The same was Adino the Eznite] This is a corruption for *he lifted up his spear*. See 1 Chron. xi. 10.

Eight hundred, whom he slew at one time] THREE hundred is the reading in Chronicles, and seems to be the true one. The word *chalal*, which we translate *slain*, should probably be translated *soldiers*, as in the *Septuagint* *σπαρταρας*: he withstood three hundred SOLDIERS at one time. See the note on David's lamentation over Saul and Jonathan, 2 Sam. 1. and Kennicott's first Dissertation, p. 101. Dr. Kennicott observes, "This one verse contains three great corruptions in the Hebrew text—1. The proper name of the hero *Jashobeam* is turned into two common words, rendered, that sat in the seat. 2. The words, *he lifted up his spear*, *וַיִּקַּח אֶת הַיָּרֵךְ הוּא אֶת הַחַנִּיתוֹ*, are turned into two proper names wholly inadmissible here:—*וַיִּקַּח אֶת הַיָּרֵךְ הוּא אֶת הַחַנִּיתוֹ*, he was Adino the Eznite; it being nearly as absurd to say that *Jashobeam* the Hachmonite was the same with *Adino* the Eznite, as that *David* the Beth-lehemite was the same with *Elijah* the Tishbite. 3. The number *eight hundred* was probably at first *three hundred*; as in 1 Chron. xi. 11. See Kennicott, ubi supr.

and defended it, and slew the Philistines; and the Lord wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest-time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in a hold, and the garrison of the Philistines was then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion-like men of Moab:

^w Or, the three captains over the thirty.—^x 1 Sam. 22. 1.—^y Ch. 5. 18.—^z 1 Sam. 22. 4, 5.—^a Lev. 17. 10.—^b 1 Chron. 11. 20.—^c Heb. slain.—^d Josh. 15. 21.—^e Heb. great of acts.—^f Exod. 15. 15. 1 Chron. 11. 22.—^g Heb. lions of God.

Verse 9. *When they defied the Philistines that were there gathered*] This is supposed to refer to the war in which David slew Goliath.

Verse 11. *A piece of ground full of lentiles*] In 1 Chron. xi. 13. it is a parcel of ground full of barley. There is probably a mistake of *אֲדָשִׁים* *adashim*, lentiles, for *שְׂעִירִים* *sheorim*, barley; or *rice versâ*. Some think there were both *lentiles* and *barley* in the field, and that a marauding party of the Philistines came to destroy, or carry them off; and these worthies defeated the whole, and saved the produce of the field. This is not unlikely.

Verse 13. *The three of the thirty*] The word *שְׁלֹשִׁים* *shalashim*, which we translate *thirty*, probably signifies an office, or particular description of men. Of these *shalashim*, we have here *thirty-seven*; and it can scarcely be said, with propriety, that we have *thirty-seven* out of *thirty*; and besides, in the parallel place, 1 Chron. xi. there are *sixteen* added! The captains over Pharaoh's chariots are termed *שְׁלֹשִׁים* *shalashim*, Exod. xiv. 7.

The Philistines pitched in the valley of Rephaim.] This is the same war which is spoken of chap. v. 17, &c.

Verse 15. *The water of the well of Beth-lehem.*] This was David's city, and he knew the excellence of the water which was there; and being near the place, and parched with thirst, it was natural for him to wish for a draught of water out of that well. These three heroes having heard it, though they received no command from David, brake through a company of the Philistines, and brought away some of the water. When brought to David, he refused to drink it; for, as the men had got it at the hazard of their lives, he considered it as their blood, and gave thereby a noble instance of self-denial. There is no evidence that David had requested them to bring it; they had gone for it of their own accord, and without the knowledge of David.

Verse 16. *Poured it out unto the Lord.*] To make libations, both of water and wine, was a frequent custom among the heathens. We have an almost similar account in *Arrian's* Life of Alexander:—When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water: he ordered it to be carried back, saying, I cannot bear to drink alone, while so many are in want; and this cup is too small to be divided among the whole.

Tunc poculo pleno sicute oblatum est reddito: Non solus, inquit, bibere sustineo, nec tam exiguum dividere omnibus possum. ARRIAN, lib. vi.

The example was noble in both cases; but David added piety to bravery. He poured it out unto the Lord.

Verse 20. *Two lion-like men of Moab*] Some think that two real lions are meant; some, that they were two savage gigantic men; others, that two fortresses are

he went down also and slew a lion in the midst of a pit in time of snow :

21 And he slew an Egyptian, ^a a goodly man : and the Egyptian had a spear in his hand ; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the first three. And David set him ^b over his guard.^m

24 ⁿ Asahel, the brother of Joab, was one of the thirty ; Elhanan the son of Dodo of Bethlehem.

25 ^o Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkehs the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahoite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of ^q Gaash,

^h Heb. a man of countenance, or, sight: called, 1 Chron. 11. 23, a man of great stature.—1 Chr. xxxviii. 2, among the thirty.—k Ch. 8. 18. & 20. 23.—1 Or, council.
^m Heb. at his command. 1 Sam. 22. 14.

meant. The words שני אריות שני sheny ariel Moab, may signify, as the Targum has rendered it, שני ריבוי רבתי שני יאט תרין רבrey Moab, "The two princes of Moab."

Verse 21. He slew an Egyptian.] This man, in 1 Chron. xi. 23. is stated to have been five cubits high ; about seven feet six inches.

He went down to him with a staff.] I have known men who, with a staff only for their defence, could render the sword of the best practised soldier of no use to him. I have seen even a parallel instance of a man with his staff being attacked by a soldier with his hanger ; he soon beat the weapon out of the soldier's hand, and could easily have slain him with his own sword.

We have a good elucidation of this in the duel between Dioxippus the Athenian, and Horrhatus a Macedonian, before Alexander.—"The Macedonian, proud of his military skill, treated the naked Athenian with contempt, and then challenged him to fight with him the ensuing day. The Macedonian came, armed cap-à-pie, to the place : on his left arm he had a brazen shield, and in the same hand the spear called sarissa ; he had a javelin in his right hand, and a sword girded on his side : in short, he appeared armed as though he were going to contend with a host. Dioxippus came into the field with a chaplet on his head, a purple sash on his left arm, his body naked, smeared over with oil ; and in his right hand a strong knotty club, (dextrâ validum nodosumque stipitem pre-ferebat.) Horrhatus, supposing that he could easily kill his antagonist while at a distance, threw his javelin ; which Dioxippus, suddenly stooping, dexterously avoided ; and, before Horrhatus could transfer the spear from his left to his right hand, sprang forward, and with one blow of his club broke it in two. The Macedonian, being deprived of both his spears, began to draw his sword ; but, before he could draw it, Dioxippus seized him, tripped up his heels, and threw him with great violence on the ground, (pedibus repente subductis arietavit in terram.) He then put his foot on his neck, drew out his sword, and lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king." Q. Curt. lib. ix. cap. 7.

How similar are the two cases : He went down to him with a staff, and plucked the spear out of the Egyptian's hands, and slew him with his own spear. Benaiah appears to have been just such another clubman as Dioxippus.

Verse 23. David set him over his guard.] The Vulgate renders this scietique cum sibi David auricularium & secreto ; David made him his privy counsellor : or, according to the Hebrew, he put him to his ears ; i. e. confided his secrets to him. Some think he made him a spy over the rest. It is supposed that the meaning of the fable which attributes to Midas very long ears, is, that this king carried the system of espionage to a great length ; that he had a multitude of spies in different places.

Verse 24. Asahel—was one of the thirty.] Asahel was one of those officers, or troops, called the shalashim.

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Elishaba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah.

38 ^r Ira an Ithrite, Gareb an Ithrite,

39 ^s Uriah the Hittite : thirty and seven in all.

CHAPTER XXIV.

David is tempted by Satan to number Israel and Judah. 1. Joab remonstrates against it, but the king determines that it shall be done ; and Joab and the captains accomplish the work, and bring the sum total to the king ; viz. eight hundred thousand warriors in Israel, and five hundred thousand in Judah, 2-9. David is convinced that he has done wrong ; and the prophet Gad is sent to him, to give him his choice of three judgments ; one of which God is determined to inflict upon the nation, 10-13. David humbles himself before God ; and a pestilence is sent, which destroys seventy thousand men, 14, 15. The angel of the Lord, being about to destroy Jerusalem, David makes intercession, and the plague is stayed, 16, 17. God directs him to build an altar to the Lord, on the threshing-floor of Araunah, where the plague was stayed, 18. He purchases this place for the purpose ; and offers burnt-offerings and peace-offerings, 19-25.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

ⁿ Chap. 2. 18.—o See 1 Chron. 11. 27.—p Or, valleys, Deut. 1. 24.—q Judg. 2. 8. 1 Chr. 11. 25.—r Chap. 11. 3. 6.—s Chap. 21. 1.—t Saron, See 1 Chron. 21. 1. Jerus. 1. 13, 14.—u 1 Chron. 27. 24, 26.

This Asahel, brother of Joab, was the same that was killed by Abner, chap. xi. 23.

Verse 25. Shammah the Harodite.] There are several varieties in the names of the following shalashim ; which may be seen by comparing these verses with 1 Chron. xi. 27.

Verse 39. Uriah the Hittite : thirty and seven in all.] To these the author of 1 Chron. xi. 41. adds Zabab son of Ahlai.

Verse 42. Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him.

Verse 43. Hanan the son of Maachah, and Josphat the Mithnite,

Verse 44. Uzzia the Ashterathite, Shama and Jehiel the sons of Holthan the Aroerite,

Verse 45. Jediael the son of Shimri, and Joha, his brother, the Tizite,

Verse 46. Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

Verse 47. Eliel, and Obed, and Jasiel the Mesobaite.

The 4th and 5th verses are very obscure ; L. De Dieu gives them a good meaning, if not the true one :

"The perpetuity of his kingdom David amplifies by a comparison to three natural things, which are very grateful to men, but not constant and stable. For the sun rises, and goes down again ; the morning may be clear, but clouds afterward arise ; and the tender grass springs up, but afterward withers. Not so, said he, is my kingdom before God ; it is flourishing like all these, but perpetual, for he has made an everlasting covenant with me, though some afflictions have befallen me ; and he has not made all my salvation and desire to grow."

De Dieu repeats (5 ke), the note of similitude thrice ; and the following is his version :

"The God of Israel said, the Rock of Israel spake unto me, (or concerning me :) the just man ruleth among men ; he ruleth in the fear of God. And, as the sun ariseth with a shining light ; as the morning is without clouds, by reason of its splendour ; as, from rain, the tender grass springeth out of the earth ; truly so is not my house with God : because he hath made an everlasting covenant with me ; disposed in all things, and well kept and preserved in that order. Although he doth not make all my deliverance and desire to grow—i. e. though some adversities happen to me and my family ; yet, that always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved."

See Bishop Patrick on the place.

ONCE more I must beg the reader to refer to the first dissertation of Dr. Kenicott, on the present state of the printed Hebrew text ; in which there is not only a great light cast on this subject, several corruptions in the Hebrew text being demonstrated, but also many valuable criticisms on different texts in the Sacred Writings. There are two Dissertations, 2 vols. 8vo. ; and both very valuable.

2 For the king said to Joab the captain of the host, which *was* with him, "Go now through all the tribes of Israel, * from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding, the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in * Aroer, on the right side of the city that *lieth* in the midst of the * river of Gad, and toward ^b Jazer:

6 Then they came to Gilead, and to the * land of Tahtim-hodshi; and they came to ^d Dan-jaan, and about to * Zidon,

7 And came to the strong-hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the

land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: * and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And * David's heart smote him after that he had numbered the people. And David said unto the LORD, * I have sinned greatly in that I have done: and now I beseech thee, O LORD, take away the iniquity of thy servant; for I have ⁱ done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet * Gad, David's ⁱ seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do* it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall ^m seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great

^a Or, *Compass*.—2 Julg. 20. 1.—Jer. 17. 5.—2 Deut. 2. 26. Josh. 13. 9, 16.
^b Or, *vally*.—Numb. 32. 1, 3.—Or, *netherland newly inhabited*.—1 Job. 19. 47. Julg. 13. 29.

^c Josh. 19. 28. Julg. 18. 28.—[See 1 Chron. 21. 5.—g 1 Sam. 21. 5.—h 1 Chron. 12. 13. 11 Sam. 13. 13.—i 1 Sam. 22. 5.—1 Sam. 9. 9. 1 Chron. 29. 29.—m See 1 Chron. 21. 12.]

NOTES ON CHAPTER XXIV.

Verse 1. *He moved David against them*] God could not be angry with David for numbering the people, if *he moved him to do it*: but, in the parallel place, 1 Chron. xxi. 1. it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions, without the divine counsel or command, was naturally curious to know whether the number of fighting men in his empire were sufficient for the work which he had projected. See more on ver. 10. He therefore orders Joab, and the captains, to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *prosps* of his vain ambition shall be taken away; either by *famine, war, or pestilence*.

Verse 3. *Joab said unto the king*] This very bad man saw that the measure now recommended by the king was a wrong one, and might be ruinous to the people; and, therefore, he remonstrates against it in a very sensible speech: but the king was infatuated, and would hear no reason.

Verse 5. *And pitched in Aroer*] This was beyond Jordan, on the river Arnon, in the tribe of Gad: hence it appears, says *Calnet*, that they began their census with the most *eastern* parts of the country beyond Jordan.

Verse 6. *Tahtim-hodshi*] Where this place was, is not exactly known: some think that the words refer to a newly conquered country, as our margin, *the netherland newly inhabited*; and, if so, this was probably the country eastward of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarenes, and dwelt in it themselves. See 1 Chron. v. 10. where this transaction is recorded.

To Dan-jaan] Or, *to Dan of the woods*. This is the place so frequently mentioned, situated at the foot of mount Libanus, near to the source of the Jordan, the most *northern* city of all the possessions of the Israelites, in what was called the promised land; as Beer-sheba was the most *southern*; hence the common form of speech, *From Dan to Beer-sheba*, i. e. from north to south.

Verse 7. *The strong-hold of Tyre*] This must have been the old city of Tyre, which was built on the main land: the new city was built on a rock in the sea.

Verse 8. *Nine months and twenty days*] This was a considerable time: but they had much work to do; nor did they complete the work, as appears from 1 Chron. xxi. 6. xxvii. 24. *William the Conqueror* made a survey of all England, particularizing "how many hides or carucates the land is taxed at; whose it was in the time of his predecessor Edward; who the present owner and sub-tenants; what, and how much arable land, meadow, pasture, and wood, there is; how much in demesne; *i. e.* held and cultivated by the land-owners; how much in tenancy, and what number of ploughs it will keep; what mills and fisheries; how many sockmen, freemen, co-liberti, cotarii, bordarii, ralmanni, radchenisters, villains, maid-servants, and bondmen, there are; how many hogs the woods would

support; how many churches, priests, or parsons; what customary rents, prebations, and services, are to be paid and rendered out of the lands; what has been added to the manor; what has been withheld from it, and by whom; what land is waste, and what the whole was let for in the time of King Edward; and what the net rent, and whether it was too dear rented, and whether it might be improved." This survey was begun in the year 1086, and was finished in the year 1086; *six years* having been employed in the work. This most important document is still preserved: it is in the *Chapter House, Westminster*; in two volumes; one *folio*, on *three hundred and eighty-two leaves* of vellum; the other in *quarto*, on *four hundred and fifty leaves*; and is in as good preservation as it was *seven hundred years ago*! This work was much more difficult than that which was performed by Joab and his fellows.

Verse 9. *In Israel eight hundred thousand—in Judah five hundred thousand*] In the parallel place, 1 Chron. xxi. 5. the sums are widely different: in Israel *one million one hundred thousand*; in Judah *four hundred and seventy thousand*. Neither of these sums is too great; but they cannot be both correct; and which is the true number is difficult to say. The former seems the most likely; but more corruptions have taken place in the *numbers* of the historical books of the Old Testament, than in any other part of the Sacred Records. To attempt to reconcile this is lost labour: better at once acknowledge, what cannot be successfully denied, that, although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes. They might mistake: and they did mistake.

Verse 10. *David said—I have sinned greatly*] We know not exactly in what this sin consisted. I have already hinted, ver. 1. that probably David now began to covet an extension of empire, and purposed to unite some of the neighbouring states with his own; and having, through the suggestions of Satan, or some other *adversary*, for so the word implies, given way to this covetous disposition, he could not well look to God for help; and, therefore, wished to know whether the thousands of Israel and Judah might be deemed equal to the conquests which he meditated. When God is offended, and refuses assistance, vain is the help of man.

Verse 11. *For when David was up*] It is supposed that David's contrition arose from the reproof given by God; and that, in the order of time, the reproof came before the confession, stated in the 10th verse.

David's seer] A holy man of God, under the divine influence, whom David had as a domestic chaplain.

Verse 13. *Shall seven years of famine*] In 1 Chron. xxi. 12. the number is *three*, not *seven*; and here, the *Septuagint* has *three*, the same as in Chronicles: this is, no doubt, the true reading; the letter *z* *zain*, SEVEN, being mistaken for *z* *zimet*, THREE. A mistake of this kind might be easily made, from the similarity of the letters.

strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man.

15 ¶ So the Lord sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the thrashing-place of Araunah the Jebusite.

17 And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the thrashing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the Lord commanded.

20 And Araunah looked, and saw the king

and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and thrashing-instruments, and other instruments of the oxen for wood.

23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the thrashing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.

ⁿ Psal. 103. 3, 13, 14. & 119. 156.—Or, many.—p See Iml. 47. 6. Zech. 1. 15. ^v 1 Chron. 21. 14. & 27. 21.—Exod. 12. 23. 1 Chron. 21. 15.—Gen. 6. 6. 1 Sam. 13. 11. Joel 2. 13, 14.

¹ 1 Chron. 21. 15, Ornan: See Ver. 18. ² 2 Chron. 3. 1.—u 1 Chron. 21. 17. ^v 1 Chron. 21. 18, &c.—w Heb. Araunah.—z See Gen. 23. 8-16.—y Num. 16. 48, 50. ^z 1 Kings 19. 21.—a Ezek. 30. 40, 41.—b See 1 Chr. 21. 24, 25.—Ch. 21. 14.—d Ver. 21.

Verse 14. *I am in a great strait: let us fall now into the hand of the Lord*] David acted nobly in this business: had he chosen war, his own personal safety was in no danger; because there was already an ordinance preventing him from going to battle. Had he chosen famine, his own wealth would have secured his and his own family's support: but he showed the greatness of his mind in choosing the pestilence, to the ravages of which himself and household were exposed equally with the meanest of his subjects.

Verse 15. *From the morning—to the time appointed*] That is, from the morning of the day after David had made his election, till the third day, according to the condition which God had proposed, and he had accepted: but it seems that the plague was terminated before the conclusion of the third day; for Jerusalem might have been destroyed, but it was not. Throughout the land, independently of the city, seventy thousand persons were slain! This was a terrible mortality in the space of less than three days.

Verse 16. *The angel stretched out his hand upon Jerusalem*] By what means this destruction took place we know not: it appears that an angel was employed in it; and that this minister of divine justice actually appeared as an object of sight; for it is said, ver. 17. *When David saw the angel that smote the people, he said, &c.*; and both Ornan and his four sons saw him and were affrighted, 1 Chron. xxi. 20.

The thrashing-place of Araunah] These, we have already seen, were made in the open air. In the parallel place, 1 Chron. xxi. 15, 20, &c. this person is called Ornan. The word that we render Araunah, is written in this very chapter אורנא Aurnah, ver. 16. ארניה Arniah, ver. 18. ארנא Arunah or Arannah, ver. 20. and the following: but in every place in 1 Chron. xxi. where it occurs, it is written ארנא Arnan. It is likely he had both names, Arunah and Arnan: but the varieties of spelling in 2 Sam. must arise from the blunders of transcribers.

Verse 17. *But these sheep, what have they done?*] It seems that, in the order of providence, there is no way of punishing kings in their regal capacity, but by afflictions on their land, in which the people must necessarily suffer. If the king, therefore, by his own personal offences, in which the people can have no part, bring down God's judgments upon his people; though they suffer innocently, grievous will be the account that their sovereigns must give to God. The people generally suffer for the miscarriages of their governors: this has been observed in every age.

Quisquis delirant reges, plebsitur Achivi.

¹ When doating monarchs rage

Unmuzzled redden, their subjects feel the scourge"—Hor. Ep. lib. 1. ep. 2. l. 14.

Against my father's house] That is, against his own family; even to cut it off from the face of the earth.

Verse 18. *Go up, rear an altar unto the Lord*] This place is supposed to be mount Moriah; on which, according to the rabbins, Cain and Abel offered their sacrifices; where Abraham attempted to sacrifice Isaac; and where the temple of Solomon was afterward built.

Verse 22. *Here be oxen for burnt-sacrifice*] He felt for the king, and showed his loyalty to him by this offer: he felt for the people, and was willing to make any sacrifice to get the plague stayed. He felt for his own personal safety; and, therefore, was willing to give up all to save his life. He felt for the honour of God; and, therefore, was glad that he had a sacrifice to offer, so that God might magnify both his justice and mercy.

Verse 23. *As a king, give unto the king.*] Literally, *all these did king Araunah give unto the king.*] That there could not be a king of the Jebusites on mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so: the word המלך *hamelec*, "the king," given here to Araunah, is wanting in the Septuagint, Syriac, and Arabic; in three of Kennicott's and De Rossi's MSS., and in the parallel place in Chronicles; and, it is very probable, never made a part of the text. Perhaps it should be read, *all these did Araunah give unto the king.*

There is, however, a difficulty here. David had taken the fortress of the Jebusites many years before: yet it is evident that Araunah was proprietor of the soil at this time. It is not clear that he was a subject of David: but he paid him respect, as a neighbour and a king. This is merely possible.

Verse 24. *Neither will I offer burnt-offerings*] It is a maxim from heaven, "Honour the Lord with thy substance." He who has a religion that costs him nothing, has a religion that is worth nothing: nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been Araunah's sacrifice, not David's; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah; therefore, David must offer sacrifice.

Verse 25. *David—offered burnt-offerings*] And that these sacrifices were pleasing to the Lord, is evident from a circumstance marked in the parallel place, 1 Chron. xxi.

26. *David called upon the Lord, and he answered him from heaven, by fire upon the altar of burnt-offering.*

The plague was stayed] Jerusalem did not share in the common calamity, seventy thousand being the whole that were slain throughout the land.

This book is unfinished, and requires 1 Chron. xxii. xxiii. xxiv. xxv. xxvi. xxvii. xxviii. and xxix. to complete it. A few things relative to this history may be found in the beginning of the following book: but the information in 1 Chron. is much more extensive and satisfactory.

Masoretic notes on the two books of Samuel.

In the time of the Masoretes the two books of Samuel were considered but as one, and thus divided:

Number of verses in these two books, 1506.

Number of Masoretic sections, 34.

The middle verse is 1 Sam. ch. xxviii. ver. 24. *And the woman had a fatted calf, and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof.*

PREFACE

TO THE

FIRST BOOK OF THE KINGS,

OTHERWISE CALLED

THE THIRD BOOK OF THE KINGS.

IN the most correct and ancient editions of the Hebrew Bible, the two Books of Kings make but *one*; with sometimes a little break, the First Book beginning with 1 Sam. xxii. 40. Some of the ancient fathers seem to have begun the First Book of Kings at the death of David, chap. ii. 12. The more modern copies of the Hebrew Bible have the same division with ours: but, in the time of the Mazorettes, they certainly made but one book; as both, like the Books of Samuel, are included under one enumeration of sections, verses, &c. in the Masora.

The *titles* to these Books have been various; though it appears, from Origen, that they had their name from their first words, וְאֵלֶּיךָ וְאֵלֶּיךָ *Vammelech David*, "and King David;" as *Genesis* had its name from בְּרֵשִׁית *bereshith*, "in the beginning." The *Septuagint* simply term it βασιλειων, *of reigns*, or kingdoms; of which it calls Samuel the *first* and *second*, and these two the *third* and *fourth*. The *Vulgate* has, *Liber Regnum tertius; secundum Hebraeos, Liber Malachim*: "The Third Book of Kings; but, according to the Hebrews, the First Book of Malachim." The *Syriac* has, "Here follows the Book of the Kings who flourished among this ancient people; and in this are also exhibited the history of the Prophets who flourished in their times." The *Arabic* has the following title: "In the name of the most merciful and compassionate God; the Book of Solomon, the son of David the prophet, whose benedictions be upon us—Amen."

The author of these books is unknown: that they are a *compilation* out of public and private records, as the Books of Samuel are, there is little doubt; but by whom this compilation was made, nowhere appears. Some have attributed them to Isaiah and to Jeremiah, because there are several chapters in both these prophets which are similar to some found in the First and Second Books of Kings; compare 2 Kings xviii. xix. and xx. with Isa. xxxvi. xxxvii. xxxviii. and xxxix.; and 2 Kings xxiv. 13 and xxv. 1, &c. with Jer. lii. 1, &c. But rather than allow these prophets to be the authors or compilers of these books, some very learned men have judged that the chapters in question have been taken from the Books of Kings in after times, and inserted in those prophets. It is worthy of remark, that the 52d chapter, found in Jeremiah, is marked so as to intimate that *it is not the composition of that prophet*; for, at the end of chap. li. we find these words, *Thus far are the words of Jeremiah*; intimating that the following chapter is *not his*.

But the most common opinion is, that *Ezra* was the author, or rather the compiler, of the history found in these books. Allowing only the existence of ancient documents, from which it was compiled, it appears—

1. That it is the work of one person; as is sufficiently evident from the uniformity of the style, and the connexion of events.

2. That this person had ancient documents, from which he compiled, and which he often only abridged, is evident from his own words: *The rest of the acts of such and such a prince, are they not written in the Chronicles of the kings of Judah, or of Israel*; which occur frequently.

3. These books were written during, or after, the Babylonish captivity; as, at the end of the Second Book, that event is particularly described.

The author states also, 2 Kings xvii. 23. that Israel was, in his time, in captivity in Syria; according to the declaration of God by his prophets.

4. That the writer was not *contemporary* with the facts which he relates, is evident from the reflections he makes on the facts which he found in the memoirs which he consulted. See 2 Kings xvii. from ver. 6. to ver. 24.

5. There is every reason to believe that the author was a *priest*, or a *prophet*; he studies less to describe acts of heroism, successful battles, conquests, political addresses, &c. than what regards the temple, religion, religious ceremonies, festivals, the worship of God, the piety of princes, the fidelity of the prophets, the punishment of crimes, the manifestation of God's anger against the wicked, and his kindness to the righteous. He appears every where strongly attached to the house of David; he treats of the kings of Israel only accidentally; his principal object seems to be the kingdom of Judah, and the matters which concern it.

Now, all this agrees well with the supposition that *Ezra* was the compiler of these books: he was not only a *priest*, a zealous servant of God, and a reformer of the corruptions which had crept into the divine worship; but is universally allowed by the Jews to have been the collector and compiler of the whole Sacred Code, and of the arrangement of the different books which constitute the Old Testament. If some things be found in these Books of Kings which do not agree to his time, they may easily be accounted for on his often taking the facts as he found them in the documents which he consults, without any kind of alteration; and this is so far a proof of his great sincerity, and scrupulous exactness.

The First Book of Kings contains the history of *one hundred and nineteen* years; from A. M. 2989, to A. M. 3109. It contains a great variety of interesting particulars, the chief of which are the following:—The death of David; the reign of Solomon; the building and dedication of the temple; the building of Solomon's palace; an account of his great wisdom; his magnificence, and his fall; the division of Israel and Judah under Rehoboam; the idolatry of the ten tribes, over whom Jeroboam became king. It states how Judah, Benjamin, and Levi, attached themselves to the house of David; how Rehoboam was attacked by Shishac, king of Egypt, who pillaged the temple; how Baasha destroyed the house of Jeroboam, and seized on the government of Israel; how Jehu predicted the ruin of Baasha; how Ahab married the impious Jezebel, and persecuted the prophets of the Lord. It relates the acts of Elijah; the destruction of the prophets of Baal; the cruel death of Naboth; the death of Ahab; the good reign of Jehoshaphat, king of Judah; and the wicked reign of Ahaziah, king of Israel, &c. See *Calmel's* Preface to the First and Second Books of Kings.

THE FIRST BOOK
OF
THE KINGS.

Year from the Creation, according to the English Bible, 2998.—Year before the Incarnation, 1015.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 170.—Year before the first Olympiad, 229.—Year before the building of Rome, 262.—Year of the Julian Period, 3629.—Year of the Dionysian Period, 507. Cycle of the Sun, 3.—Cycle of the Moon, 13.—Year of Acaustus, the second perpetual archon of the Athenians; 31.—Pyrrhus was king over the Aetolians about this time, according to Scaliger, Lauguius, and Struchius. He was the thirty-seventh monarch, (including Belus,) according to Africanus; and the thirty-third according to Eusebius.—Year of Alca Saurius, the sixth king of the Latins, 15.—Year of David, king of the Hebrews, 40.

CHAPTER I.

David, grown old, is, by the advice of his physicians, cherished by Abishag, the Shunammite, 1—4. Adonijah conspires with Joab and Abiathar, to seize on the government, 5—10. Nathan and Bath-sheba communicate these tidings to the aged king, 11—27. David immediately pronounces Solomon his successor; and cures Zadok and Nathan to proclaim and anoint him king, 28—40. Adonijah and his friends hear of it, are afraid, and flee away. Adonijah, laying hold on the horns of the altar, from which he refuses to go till Solomon shall promise him his life; this he does, and troubles him to his own house, 41—53.

A. M. 2998.
B. C. 1015.
An. Exod. 1478.
Anno ante I. Olymp. 229.

NOW King David was old, and ^astricken in years; and ^bthey covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, ^bLet there be sought for my lord the king ^ca young virgin; and let her stand before the king, and let her ^dcherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a ^eShunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then ^fAdonijah the son of Haggith exalted himself, saying, I will ^gbe king: ^hand he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him ⁱat any time in saying, Why hast thou done so? and he also *was* a very goodly man; ^kand his mother bare him after Absalom.

^a Heb. entered into days.—^b Let them seek.—^c Heb. a damsel, a virgin.
^d Heb. be a cherisher unto him.—^e Josh. 19. 14.—^f 2 Sam. 3. 4.—^g Heb. reign.
^h 2 Sam. 13. 1.—ⁱ Heb. from his days.—^k 2 Sam. 3. 3, 4. 1 Chron. 3. 2.

NOTES ON CHAPTER I.

Verse 1. *Now King David was old*] He was probably now about sixty-nine years of age. He was thirty years old when he began to reign, reigned forty, and died in the seventieth year of his age, 2 Sam. v. 4. and 1 Kings ii. 11. And the transactions mentioned here are supposed to have taken place about a year before his death.

But he gat no heat.] Sixty-nine was not an advanced age; but David had been exhausted with various fatigues, and especially by family afflictions, so that he was much older in constitution than he was in years. Besides, he seemed to have laboured under some wasting maladies: to which there is frequent reference in the Psalms.

Verse 2. *Let there be sought—a young virgin*] This was the best remedy which, in his state, could be prescribed. His nearly exhausted frame would infallibly absorb from her young and healthy body an additional portion of animal heat; and, consequently, trim and revive the flame of animal life. This is properly, as I have elsewhere expressed it, Friar Bacon's secret for the Cure of Old Age.

Verse 4. *The king knew her not.*] The maxim of Bacon, in his enigmatical cure is, "Take all you can from the medicine, but give nothing to it: if you give any thing, it increases the disease, and hastens death." I have seen this abundantly verified; but it is a subject on which it would be improper to dilate, except in a medical work. An extract from Friar Bacon's *Cure of Old Age* may be found at the end of the chapter.

Verse 5. *Adonijah the son of Haggith*] Who this woman was we know not; Adonijah was evidently David's eldest son now living, and one of whom his father was particularly fond; see ver. 6.

Prepared him chariots and horsemen] He copied the conduct of his brother Absalom in every respect. See 2 Sam. xv. 1.

Verse 7. *And he conferred with Joab*] Joab well knew

7 And ^lhe conferred with Joab the son of Zeruiah, and with ^mAbiathar the priest: and ⁿthey, following Adonijah, helped him.

8 But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan the prophet, and ^oShimei, and Rei, and ^pthe mighty men which belonged to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which ^qis by ^rEn-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of ^sHaggith doth reign, and David our lord knoweth it not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto King David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, ^tAssuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

^l Heb. his words were with Joab.—^m 2 Sam. 20. 25.—ⁿ Chap. 2. 22. 28.—^o Heb. helped after Adonijah.—^p Ch. 4. 18.—^q 2 Sam. 23. 8.—^r Or, the well Rogel. 2 Sam. 17. 17.—^s 2 Sam. 3. 4.—^t 1 Chron. 22. 9.

if he made the new king, he would necessarily be continued in the command of the army; and so govern him.

Verse 8. *And Nathan*] Some suppose that he was the preceptor of Solomon.

Verse 9. *Slew sheep and oxen*] Making a royal feast, in reference to his inauguration. As he had Abiathar the priest with him, no doubt these animals were offered *sacrificially*; and then the guests fed on the flesh of the victims. He not only had a splendid feast, but a great sacrifice; and he gave by this a popular colour to his pretensions, by affecting to receive authority from God.

Verse 11. *Hast thou not heard that Adonijah the son of Haggith doth reign*] He was now considered as being legally appointed to the regal office; and, no doubt, was about to begin to perform its functions.

Verse 12. *Save thine own life, and the life of thy son*] Nathan took for granted that Adonijah would put both Bath-sheba and Solomon to death as state criminals, if he got established on the throne. O cursed lust of rule! a father will destroy his son, a son depose his father, and a brother murder a brother, in order to obtain a crown! At this time the monarchy of Israel was *unsettled*; no man knew who was to succeed to the crown; and the minds of the people were as *unsettled* as the succession. I have examined both systems; and find that, with all its alleged disadvantages, *hereditary monarchy* has a high balance of evidence in its favour, beyond that which is *elective*; and is every way more safe for the state, and more secure for the subject.

Verse 13. *Go and get thee in unto King David*] He knew that this woman had a sovereign influence over the king. If Bath-sheba was a source of pleasure to David, must she not also have been a source of pain to him? For, could he ever forget the guilty manner in which he acquired her?

Didst not thou—swear] It is very likely that David