

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, "What wouldest thou?"

17 And she said unto him, My lord, "thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19 "And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 "For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, "God save King Adonijah.

26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, "As the Lord liveth, that hath redeemed my soul out of all distress,

30 "Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, "Let my lord King David live for ever.

32 ¶ And King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, "Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, God save King Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too.

37 "As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord King David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

^v Heb. *All up.*—^w Heb. *What to thee?*—^x Ver. 15, 20—^y Ver. 7, 8, 9, 25.
^a Dent. 31, 18. Ch. 2, 10.—^b Heb. *sinners.*—^c Ver. 19—^d 1 Sam. 10, 24.—^e Heb. *Let King Adonijah live.*—^f Heb. *before the king.*—^g 3 Sam. 4, 8—^h Ver. 17.
ⁱ Neh. 2, 5. Dan. 2, 4.—^j 2 Sam. 20, 6.

^k Heb. *which belongeth to me.* See Esth. 6, 8.—^l 3 Chron. 32, 20.—^m 1 Sam. 10, 1, & 16, 3, 13.—ⁿ 2 Sam. 2, 4, & 5, 3. Ch. 19, 16.—^o 2 Kings 9, 3, & 11, 12.—^p 2 Sam. 15, 10.—^q Kings 3, 15, & 11, 14.—^r Josh. 1, 5, 17.—^s 1 Sam. 20, 13.—^t Ver. 47.—^u 2 Sam. 5, 18, & 23, 20—^v Exod. 30, 23, 25, 32. Ps. 88, 20.—^w 1 Chron. 29, 22.—^x 1 Sam. 10, 24.—^y Or, *just.*

made such an oath; and that it was known only to Bath-sheba and Nathan. It is nowhere else mentioned.

Verse 20. *That thou shouldest tell—who shall sit on the throne.* This was a monarchy neither hereditary nor elective; the king simply named his successor. This obtained less or more, anciently, in most countries.

Verse 21. *Shall be counted offenders.* When Adonijah and his party shall find that I and my son have had this promise from thee by oath, he will slay us both.

Verse 28. *Call me Bath-sheba.* She had gone out when Nathan came in; and he retired when she was re-admitted. Each had a separate audience; but to Nathan, the king did not express any will.

Verse 33. *Take with you the servants of your lord.* By these we may understand the king's guards, the guards of the city, the Cherethites and Pelethites, who were under the command of Benaiah; and, in short, all the disposable force that was at hand.

Solomon—to ride upon mine own mule. No subject could use any thing that belonged to the prince, without forfeiting his life. As David ordered Solomon to ride on his own mule, this was full evidence that he had appointed him his successor.

Verse 34. *Blow ye with the trumpet.* After he has been anointed, make proclamation that he is king.

Verse 35. *Sit upon my throne.* The manner of conducting a business of this kind seems to have been this—1. The king elect was placed on the mule of his predecessor, and caused to ride abroad to one of the public wells, or to a river where there was the greatest concourse of people, that they might see who he was that was ap-

pointed. Solomon was here taken to the river Gihon, in order to be anointed: the continual stream, or constantly running fountain, denoting the perpetuity of the kingdom—

2. The priest and the prophet anointed him in the name of the Lord; and thereby signified that he should be endued with all the kingly virtues; that he should reign by, under, and for the Lord—3. The trumpet was then to be blown, and solemn proclamation made, that he was anointed king—4. He was then brought and solemnly placed on the throne, to signify that he had now assumed the reins of government, and was about to administer justice and judgment to the people.

Verse 37. *Make his throne greater than the thrones of David.* A wish of this kind a king will suffer in behalf of his son; but it is never, in ordinary cases, considered a compliment to say, "I hope this child will make a better man than his father;" because it seems to insinuate some reflection on the father's conduct or character.

Claudian, in his panegyric *De Quarto Consulatu Honorii Augusti*, ver. 428, has words something similar to those of Benaiah; when he describes a father, worn out with toils and difficulties, committing the reins of government to the hands of his son:

*Adspice complatur ootum: jam natus ademptus
Te meritis; et, quod magis est optabile, vincit.*

"Behold, thy desire is accomplished. Even now, thy son equals thee in worth; and, what is still more desirable, surpasses thee."

Verse 39. *Zadok—took a horn of oil.* Pottery and glass were little in use in those times; and horns were frequently used to hold oil and wine. The oil used here was the

41 ¶ And Adonijah, and all the guests that were with him, heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for what thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord King David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover, the king's servants came to bless our lord King David, saying, God make

the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth King Solomon; for, lo, he hath caught hold on the horns of the altar, saying, Let King Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness should be found in him, he shall die.

53 So King Solomon sent, and they brought him down from the altar. And he came and bowed himself to King Solomon: and Solomon said unto him, Go to thine house.

w 2 Sam. 18. 27.—x 1 Chron. 28. 23.—y Ver. 37.—z Gen. 47. 31.

a Ch. 2 & 6. Ps. 132. 11, 12.—b Ch. 2. 92.—c 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34.

holy anointing oil, which was laid up in the tabernacle; and which was used for the anointing both of *priests and kings*.

Verse 40. *The people piped with pipes*] They danced, sang, and played on what instrument of music they possessed.

The earth rent] We use a similar expression in precisely the same sense—They rent the air with their cries.

Verse 43. *Jonathan answered*] He was properly a messenger about the court; we have met with him and his brother Ahimaz before, 2 Sam. xv. 36. He had now been an observer, if not a spy, on all that was doing; and relates the transactions to Adonijah, in the very order in which they took place.

1. David has nominated Solomon his successor.

2. Zadok, Nathan, and Benaiah, have been appointed to set him on the king's mule.

3. They have taken him to Gihon, and anointed him there.

4. They have brought him up to Jerusalem, and placed him on the throne of the kingdom.

Verse 47. *Moreover the king's servants came*] The king himself was, at this time, confined in his own house, and probably to his bed; and could not possibly see these ceremonies; therefore his confidential servants came and told him. We know not how Jonathan, in so short a time, possessed himself of so much information.

Verse 50. *Adonijah feared*] He knew he had usurped the kingdom, and had not his father's consent; and, as he finds now that Solomon is appointed by David, he knows well that the people will immediately respect that appointment; and that his case is hopeless: he, therefore, took sanctuary; and, fleeing to the tabernacle, laid hold on one of the horns of the altar, as if appealing to the protection of God against the violence of men. The altar was a privileged place; and it was deemed sacrilege to molest a man who had taken refuge there. See ch. ii. ver. 28.

Verse 52. *If he will show himself a worthy man*] If, from henceforth, he behave well, show himself to be contented, and not endeavour to make partisans, or stir up incurrections among the people, he shall be safe; but if wickedness be found in him—if he act at all contrary to this, he shall die; his blood shall be upon him.

Verse 53. *Go to thine house.*] Intimating that he should have no place about the king's person, nor under the government. Adonijah must have seen that he stood continually on his good behaviour.

Friar Bacon's method of restoring and strengthening the natural heat.

"I have read many volumes of the wise: I find few things in physic, which restore the natural heat, weakened by dissolution of the innate moisture, or increase of a foreign one.

"But certain wise men have tacitly made mention of some medicine, which is likened to that which goes out of the mine of the noble animal. They affirm, that in it there is a force and virtue, which restores and increases the natural heat. As to its disposition, they say it is like youth itself, and contains an equal and temperate complexion.

"And the signs of a temperate complexion in men are, when their colour is made up of white and red; when the hair is yellow, inclining to redness, and curling.

"This medicine, indeed, is like to such a complexion: for it is of a temperate heat, its flame is temperate and sweet, and grateful to the smell. When it departs from this temperature, it departs so far from its virtue and goodness.

"This medicine, therefore, temperately heats, because it is temperately hot; it therefore heals, because it is whole. When it is sick, it makes a man sick; when it is distempered, it breeds distempers; and changes the body to its own disposition, because of the similitude it has with the body.

"For the infirmity of a brute animal rarely passes into a man, but into another animal of the same kind; but the infirmity of man passes into man; and so does health, because of likeness.

"This thing is seldom found; and although sometimes it be found, yet it cannot commodiously be had of all men.

"Now, when this thing is like to youth, that is, of temperate complexion, it has good operations; if its temperature be better, it produces better effects: sometimes it is even in the highest degree of its perfection, and then it operates best; and then there is that property whereof we have spoken before.

"This differs from other medicines and nutriments, which heat and moisten after a certain temperate manner, and are good for old men. For other medicines principally heat and moisten the body; and, secondarily, they strengthen the native heat, and after that refresh the body, by moistening and heating it. For it brings back this heat in old men, who have it but weakly and deficient, to a certain stronger and more vehement power.

"If a plaster be made hereof, and applied to the stomach, it will help very much; for it will refresh the stomach itself, and excite an appetite; it will very much recreate an old man, and change him to a kind of youth; and will make complexions, by what means soever depraved or corrupted, better. But, it is to be observed, that Venus doth weaken and diminish the power and virtue of this thing!

"And it is very likely that the son of the prince, in his second canon of the operations of simple medicines, spoke of this thing, where he saith, that there is a certain medicine, concealed by wise men, lest the incontinent should offend their Creator. There is such a heat in this thing, as is in young men of a sound complexion: and, if I durst declare the properties of this heat, this most hidden secret should presently be revealed. For this heat doth help the palsical; it restores and preserves the wasted strength of the native heat; and causeth it to flourish in all the members, and gently revives the aged.

"But the simple medicine which restores the native heat, when wasted and weakened, is that which is likened to the complexion of a healthy young man."

All this covered and enigmatical description is intended simply to point out that very medicine recommended by the Jewish physicians, to restore and invigorate the dying king.

I could show the bearing of every sentence, but I must leave something to the good sense of my readers. By attending to the words in italics, the sense will be the more easily discovered. See my note on Ruth iv. 16.

CHAPTER II.

David leaves his dying charge with Solomon, relative to his own personal conduct, 1-4. To Joab, 5, 6. To Harizai, 7. To Shimei, 8, 9. He dies, and Solomon is established in the kingdom, 10-12. Adonijah requests to have Abiathar to wife, and is put to death by Solomon, 13-24. Abiathar the priest is banished to his estate at Anathoth, 25, 27. Joab, fearing for his life, flees to the horns of the altar, and is slain there by Benaiah, 28-31. Benaiah is made captain of the host in his stead, 35. Shimei is ordered to confine himself to Jerusalem, and never leave it on pain of death, 36-38. After three years, he follows some of his runaway servants to Gath, and thereby forfeits his life, 39, 40. Solomon seeks for, upbraids him, and commands him to be slain by Benaiah, 41-45.

AN EXPL. PAR. 476. Anno ante L. Olymp. 238. NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and show thyself a man:

3 And keep the charge of the LORD thy God to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word, which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the

son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, thou hast with thee Shimei the son of Gera, a Benjaminite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

J Gen. 47. 29. Dent. 31. 14.-4. Josh. 23. 14.-4. Deut. 17. 19, 20.-g. Dent. 29. 9. Josh. 1. 7. 1 Chron. 22. 12, 13.-b. Or, do secretly. 1 Sam. 18. 5, 14, 40.-1. 2 Sam. 7. 25.-r. Pa. 132. 12.-1. 2 Kings 20. 3.-m. 2 Sam. 7. 12, 13. Ch. 8. 25.-n. Heb. be cut off from thee from the throne.-o. 2 Sam. 3. 29. & 18. 5, 12, 14. & 19. 5, 6, 7.

NOTES ON CHAPTER II.

Verse 2. I go the way of all the earth] I am dying. All the inhabitants of the earth must come to the dust. In life, some follow one occupation, some another; but all must, sooner or later, come to the grave. Death is no respecter of persons; he visits the palace of the king as well as the cottage of the peasant.

Fallida mors equo pulsat pede pauperum tabernas, Regumque turres. Hor. Od. l. i. od. iv. ver. 13. With equal fate, impartial fate Knocks at the palace, as the cottage gate. Francis. Sed omnes una manet nox Ib. Od. xviii. ver. 15. Et calcanda semel via leti. One dreary night for all mankind remains, And once we all must tread the shadowy plains. Ibid.

There is no respect to age or youth, more than to station or external circumstance:

Mista senem ac juvenem densantur funera nihilum Siccæ caput Proserpina fudit. R. Od. xviii. ver. 18. Thus age and youth promiscuous crowd the tomb; No mortal head can shun th'impending doom. Ibid.

And it is not merely man that is subjected to this necessity; all that have in them the breath of life must lose it; it is the way of all the earth, both men and inferior animals.

Terrestria quando Mortales animas vicunt torrita, neque ulla est, Aut magna, aut parva leti fca. Vice memor quam sis est brevis. Hor. Sat. l. ii. a. 6. 93.

"All that tread the earth are subject to mortality; neither great nor small can avoid death. Live, therefore, conscious that your time is short."

It is painful to the pride of the great and mighty, that, however decorated their tombs may be, they must undergo the same dissolution and corruption with the vulgar dead: for the grave is the house appointed for the living; man is born to die.

Omniun illem exitus est, sed et idem domiciliun.

"For all have the same end, and are huddled together in the same narrow house."

Here emperors, kings, statesmen, warriors, heroes, and butchers, of all kinds, with peasants and beggars, meet; however various their routes, they terminate in the same point. This, and all other kindred sentiments on the subject, are well expressed in that excellent little poem of Mr. Blair, entitled THE GRAVE, which opens with the following lines:

While some siffet the sun, and some the shade; While flow the city, some the hermitage; The: aims as various as the roads they take In journeying through life--the task be mine To paint the stony horrors of the tomb; Th' appointed place of ronderous, where all These travellers meet.

Show thyself a man] Act like a rational being, and not like a brute; and remember, that he acts most like a man, who is most devoted to his God.

Verse 2. Keep the charge of the Lord] Keep what God has given thee to keep.

1. Walk in his ways: not in thine own, nor in the ways of a wicked, perishing world.

2. Keep his statutes. Consider all his appointments to be holy, just, and good; receive them as such; and conscientiously observe them.

p 2 Sam. 3. 27.-q 2 Sam. 20. 10.-r Heb. put.-s Ver. 9. Prov. 20. 26.-t 2 Sam. 19. 31, 38.-u 2 Sam. 9. 7, 10. & 19. 24.-v 2 Sam. 17. 27.-w 2 Sam. 16. 5.-x Heb. strong.-y 2 Sam. 19. 18.-z 2 Sam. 19. 23.-a Exal. 20. 7. Job 9. 28.-b Gen. 6. 38. & 44. 31.

3. Keep his commandments. Whatever he has bidden thee to do, perform: what he has forbidden thee to do, omit.

4. Keep his judgments] What he has determined to be right, is essentially and inherently right: what he has determined to be wrong or evil, is inherently and essentially so. A thing is not good, because God has commanded it: a thing is not evil because he has forbidden it. He has commanded the good, because it is in its own nature good and useful; he has forbidden the evil, because it is in its own nature bad and hurtful. Keep, therefore, his judgments.

5. Keep his testimonies] Bear witness to all, to which he has borne witness. His testimonies are true; there is no deceit or falsity in them. His testimonies refer also to future good things, and good times: they are the signifiers of coming blessedness. As such, respect them.

That thou mayest prosper] If thou hast God's approbation, thou wilt have God's blessing. If they ways please him, he will not withhold from thee any manner of thing that is good.

Verse 4. That the Lord may continue his word] The prosperity which God has promised to grant to my family will depend on their faithfulness to the good they receive: if they live to God, they shall sit for ever on the throne of Israel. But, alas! they did not: and God's justice cut off the entail made by his mercy.

Verse 5. Thou knowest what Joab did to me] He did every thing bad and dishonourable in itself, in the murder of Abner and Amasa: and, indeed, in the death of the profligate Absalom.

Shed the blood of war--upon his girdle--and in his shoes] He stabbed them while he pretended to embrace them: so that their blood gushed out on his girdle, and fell into his shoes! This was a most abominable aggravation of his crimes.

Verse 6. Let not his hoar head go down to the grave in peace] It would have been an insult to justice, not to have taken the life of Joab. David was culpable in delaying it so long: but probably the circumstances of his government would not admit of his doing it sooner. According to the law of God, Joab, having murdered Abner and Amasa, should die. And had not David commanded Solomon to perform this act of justice, he could not have died in the approbation of his Maker.

Verse 7. But show kindness unto thee sons of Barzillai] See the notes on 2 Sam. xix. 31, &c.

Verse 8. Thou hast with thee Shimei] See on 2 Sam. xvi. 5, &c. and the notes on ibid. xix. 18-23.

Verse 9. Hold him not guiltless] Do not consider him as an innocent man, though I have sworn to him that I would not put him to death by the sword; yet as thou art a wise man, and knowest how to treat such persons, treat him as he deserves; only as I have sworn to him, and he is an aged man, let him not die a violent death; bring not down his hoary head to the grave with blood. So Solomon understood David, and so I think David should be understood; for the negative particle lo, in the former clause, hold him not guiltless, should be repeated in this

10 ¶ So *David slept with his fathers, and was buried in the ^d city of David.

11 And the days that David *reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

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

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

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

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

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

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

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

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

^e Ch. 1. 51. Acts 2. 29. & 13. 36.—^f 2 Sam. 5. 7.—^g 2 Sam. 5. 4. 1 Chron. 29. 26. 27.—^h 1 Chron. 29. 23. 2 Chron. 1. 1.—ⁱ 1 Sam. 16. 4, 5.—^j Ch. 1.—^k 1 Chron. 22. 9. 10. & 28. 5, 6, 7. Prov. 21. 30. Dan. 2. 21.—^l Heb. turn not away my face. Ps. 132. 10.

latter clause, though not expressed; *his hoary head bring thou not down*; instances of which frequently occur in the Hebrew Bible. See Dr. Kennicott's note at the end of this chapter.

Verse 10. *David slept with his fathers*] His life was a life of remarkable providences, of much piety, and of great public usefulness. In general he lived well, and it is most evident that he died well; and, as a king, a general, a poet, a father, and a friend, he has had few equals, and no superior, from his own time to the present day. But I shall reserve a more particular consideration of his character till I come to the Book of Psalms, in which that character, with all its lights and shades, is exhibited by his own masterly hand. And it is from this composition alone that we can know David, and the maxims by which he was governed in public and private life.

Was buried in the city of David] And Josephus says, that Solomon deposited immense treasures with him in the grave, where they continued unmolested for *thirteen hundred years*; till Hyrcanus, the high priest, being besieged by Antiochus, he opened the sepulchre, and took thence *three thousand talents*, part of which he gave to Antiochus, to raise the siege. It is added that, many years afterward, Herod the Great ransacked this tomb, and got considerable riches. Little credit is due to this account; though we know that it was customary in ancient times, to deposit with the more illustrious dead, gold, silver, and precious stones. That the tomb of David existed in the days of the apostles, we learn from Acts ii. 29. where St. Peter, addressing the Jews, says, *Men and brethren, let me speak freely to you of the patriarch David; that he is both dead and buried, and his sepulchre is with us unto this day.* St. Jerom speaks of it as existing in his time: and modern travellers pretend that it is still in existence. But both monks and Mohammedans have long united to impose on Christian pilgrims; and there is scarcely any dependence to be placed on any of their relations; absurdity and self-contradiction are their principal characteristics.

Verse 15. *Thou knowest that the kingdom was mine*] It certainly was his by the right of primogeniture; and it was his by the voice of the people, and the consent of the high priest. But there was a right paramount to all these, the right of God: it was his kingdom; the kings were his lieutenants, and he had a right to give the crown to whomsoever he pleased; and he was pleased to give it to Solomon.

Verse 17. *That he give me Abishag—to wife.*] He cheerfully gives up all right to the kingdom, and only desires to have this young woman; who, though she had

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

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

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

23 Then King Solomon sware by the Lord, saying, ^bGod do so to me, and more also, if Adonijah have not spoken this word against his own life.

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

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

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

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

¹ Chap. 1. 3. 4.—^m Exod. 20. 12.—ⁿ See Ps. 45. 9.—^o Chap. 1. 7.—^p Ruth 1. 17. ^q 2 Sam. 7. 11, 13. 1 Chron. 22. 10.—^r Josh. 21. 18.—^s Heb. a man of death.—^t 1 Sam. 23. 6. 2 Sam. 15. 24, 29.—^u 1 Sam. 22. 20, 23. 2 Sam. 15. 24.—^v 1 Sam. 2. 31—35.

been his father's wife or concubine, was still in a state of virginity. Some think that Joab and Abiathar had advised Adonijah to make this application; not doubting, if he got Abishag, that the popular tide would again turn in his favour, and that Solomon, whom they did not like, might soon be deposed: and that it was on this account that Solomon was so severe. But there is little evidence to support these conjectures. It does not appear that Adonijah, by desiring to have Abishag, had any thought of the kingdom, or of maintaining any right to it; though Solomon appears to have understood him in this sense. But, without farther evidence, this was a flimsy pretence to imbrue his hands in a brother's blood. He who attempts to varnish over this conduct of Solomon, by either *state necessity*, or a *divine command*, is an enemy, in my mind, to the cause of God and truth. See on ver. 25.

Verse 25. *Solomon sent—Benaiah—and he fell upon him that he died.*] Benaiah seems to have been the public state executioner; and yet he was generalissimo of all the forces! See him employed in a similar work, ver. 34, 46. I suppose him to have been such another general as *Suwarrou*, butcher-general of the Turks and Poles to the late Empress Catherine of Russia: like mistress, like man. But they have long since been called to an impartial tribunal.

That this was an act of cruelty toward Adonijah needs no proof. He is suspected, condemned, and slain, without a hearing! *Calmet* vindicates all this by various assumptions; and lays down a doctrine that is calculated for the meridian of *Fez* or *Morocco*: hear him—*Un prince, dans ses jugemens, ne peut pas toujours suivre les regles de la plus parfaite morale; la politique, et le bien de l'état, obligent souvent à des choses opposées aux conseils de l'évangile.* "A prince, in his judgments, cannot always follow the rules of the most perfect morality: policy, and the good of the state, often require things to be done which are contrary to the counsels of the Gospel." What a diabolic maxim is this! And is this indeed the way that *French kings* ruled, and ministers decreed judgment? Then we need not wonder at a revolution in that state; nor of the scourge that desolated the land. O England! magnify God for your constitution, your constitutional king, and the laws according to which he reigns.

Verse 27. *So Solomon thrust out Abiathar*] This was for having taken part before with Adonijah: but by it a remarkable prophecy was fulfilled: see 1 Sam. ii. 32—35. and the notes there. God had told Eli that the priesthood should depart from his house: Abiathar was the last of the descendants of *Ithamar*, of which family was Eli the high priest. Zadok, who was made priest in the stead of Abiathar, was of the family of *Eliezer*; and by this change the

28 ¶ Then tidings came to Joab; for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

43 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?

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

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

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

Ch 1. 7-9 Ch 1. 30-7 Exod. 21. 14-2 Numb. 35. 33 Deut. 19. 13 & 21. 8, 9-11 Jer. 9. 21, 57 Ps. 7. 16-17 2 Chron. 21. 13-14 2 Sam. 3. 27-31 2 Sam. 20. 10-12 2 Sam. 3. 29-31 Prov. 25. 5

g Numb. 25. 11, 12, 13, 1 Sam. 2. 35 See 1 Chr. 6. 53 & 94. 3-b Ver. 37-41 2 Sam. 16. 5 Ver. 3-4 2 Sam. 15. 22-11 Lev. 24. 9 Josh. 2. 25 2 Sam. 1. 15-21 1 Sam. 27. 2-2 2 Sam. 16. 5-5 Pa. 7. 16 Ezek. 17. 19-p Prov. 25. 5-q Ver. 12 2 Chr. 1. 1

priesthood reverted to its ancient channel. Abiathar deserved this degradation: he supported Adonijah in his unnatural assumption of the royal dignity, even during the life of his father.

Verse 28. Tidings came to Joab] He heard that Adonijah had been slain, and Abiathar banished; and, probably, he had heard of David's dying charge to Solomon. Fearing, therefore, for his personal safety, he takes refuge at the tabernacle, as claiming divine protection, and desiring to have his case decided by God alone: or perhaps a spark of remorse is now kindled; and, knowing that he must die, he wishes to die in the house of God; as it were, under the shadow, that he might receive the mercy of the Almighty.

Verse 30. Nay; but I will die here] The altars were so sacred among all people, that, in general, even the vilest wretch found safety, if he once reached the altar. This led to many abuses, and the perversion of public justice; and, at last, it became a maxim that the guilty should be punished should they even have taken refuge at the altars. God decreed that the presumptuous murderer, who had taken refuge at the altar, should be dragged thence, and put to death: see Exod. xxi. 14. The heathens had the same kind of ordinance: hence Euripides:

Εγω γὰρ δεῖς μὴ δικαίως ὡν ἀνὴρ
Βυβὼν προσέξει, τὸν νόμον χερσίνων,
Πρὸς τὴν ἀκρὴν ἀγορῆν ἄν, οὐ τρεῖσιν θεοῖσιν
Κακὸν γὰρ ἀνδρῶν χερσὶν κακὸς παρῆεν αἰετ.

Euripid. Frag. 42. Edit. Musg.

"If an unrighteous man, availing himself of the law, should claim the protection of the altar, I would drag him to justice, nor fear the wrath of the gods: for it is necessary that every wicked man should suffer for his crimes."

Verse 34. So Benaiah-went up-and slew him] It appears he slew him at the very altar. Joab must have been both old and infirm at this time; and now he bleeds for Abner, he bleeds for Amasa, and he bleeds for Uriah. The former he murdered; of the blood of the latter he was not innocent.

Verse 36. Build thee a house] Thus he gave him the

whole city for a prison; and this certainly could have reduced him to no hardships.

Verse 37. Thy blood shall be upon thine own head.] Thou knowest what to expect; if thou disobey my orders, thou shalt certainly be slain: and then thou shalt be considered as a self-murderer: thou alone shalt be answerable for thy own death. Solomon knew that Shimei was a seditious man: and he chose to keep him under his own eye; for such a man at large, in favourable circumstances, might do much evil. His bitter revilings of David were a sufficient proof.

Verse 40. And Shimei-went to Gath] It is astonishing that, with his eyes wide open, he would thus run into the jaws of death.

Verse 45. King Solomon shall be blessed] He seems to think that, while such bad men remained unpunished, the nation could not prosper: that it was an act of justice which God required him to perform, in order to the establishment and perpetuity of his throne.

Verse 46. And the kingdom was established] He had neither foes within or without. He was either dreaded or loved universally. His own subjects were affectionately bound to him; and the surrounding nations did not think proper to make him their enemy.

As there are serious doubts relative to the dying charge of David, as it relates to Shimei, most believing that, in opposition to his own oath, David desired that Solomon should put him to death; I shall here insert Dr. Keasle's criticism on this part of the text:

"David is here represented in our English version, as finishing his life with giving a command to Solomon to kill Shimei; and to kill him on account of that very crime for which, as David here says, he had sworn to him by the Lord he would not put him to death. The behaviour thus imputed to the king and prophet, and which would be justly censurable, (if true,) should be examined very carefully as to the ground it stands upon: and, when the passage is duly considered, I presume it will appear highly probable that an injury has been here done to this

CHAPTER III.

Solomon marries Pharaoh's daughter, 1, 2. He serves God, and offers a thousand burnt-offerings upon one altar, at Gibeon, 3, 4. God appears to him in a dream at Gibeon, and asks what he will give him, 5. He asks wisdom; with which God is well pleased, and promises to give him not only that, but also riches and honour; and, if he best, long life, 6-11. He comes back to Jerusalem; and offers burnt-offerings and peace-offerings, and makes a feast for his servants, 12. His judgment between the two harlots, 16-27. He runs in the queen of the people, 28.

A. M. 2990.
B. C. 1014.
An. Exal. Jar. 477.

Anno ante
1. Olymp. 228.

AND * Solomon made affinity with A Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the * city of David, until he had made an end of building his own house, and

r Chap. 7. 8. & 9. 21.—2 Sam. 5. 7.—1 Chap. 7. 1.—u Chap. 6.—v Chap. 9. 15, 16.
w Lev. 17. 3, 4, 5. Deut. 12. 2, 4, 5. Chap. 22. 43.

illustrious character. The point to which I now beg the reader's attention is this: that it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. And thus, on Isai. xiii. 22. the late learned annotator says: 'The negative is repeated or referred to, by the conjunction *van*, as in many other places.' See also Isai. xxxiii. 4. The necessity of so very considerable an alteration, as inserting the particle *NOT*, may be here confirmed by some other instances. Thus Psa. i. 5. *The ungodly shall not stand in the judgment, nor* (the Hebrew is *AND*, signifying *and not*) *sinner in the congregation of the righteous.* Psa. ix. 18. *The needy shall not always be forgotten:* (and then the negative, understood as repeated by the conjunction, now dropped,) *the expectation of the poor shall (NOT) perish for ever.* Psa. xxxviii. 1. *O Lord, rebuke me not in thy wrath; neither (AND, for and not) chasten me in thy hot displeasure.* Psa. lxxv. 5. *Lift not up your horn on high:* (and then the negative, understood as repeated by the conjunction, now dropped) *speak not with a stiff neck.* Prov. xxiv. 12. (our version is this)—*Doth not he, that pondereth the heart, consider it? and he that keepeth the soul, doth (NOT) he know it? and shall (NOT) he render to every man according to his works?* And Prov. xxx. 3. *In neither learned wisdom, nor (AND, for and not) have the knowledge of the holy.* If then there are, in fact, many such instances, the question is, Whether the negative here, expressed in the former part of David's command, may not be understood as to be repeated in the latter part: and, if this may be, a strong reason will be added why it should be so interpreted. The passage will run thus: "Behold, thou hast with thee Shimei, who cursed me—but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him not guiltless, (for thou art a wise man, and knowest what thou oughtest to do unto him,) but bring not down his hoar head to the grave with blood." Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not: for, after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei; and, knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. Chap. ii. 36-42. See also Job xxiii. 17. xxx. 20. xxxi. 20. This is the best mode of interpreting this text.

NOTES ON CHAPTER III.

Verse 1. Solomon made affinity with Pharaoh] This was, no doubt, a political measure, in order to strengthen his kingdom; and, on the same ground, he continued his alliance with the king of Tyre: and these were among the most powerful of his neighbours. But should political considerations prevail over express laws of God? God had strictly forbidden his people to form alliances with heathenish women, lest they should lead their hearts away from him into idolatry. Let us hear the law: *Neither shall thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, &c.* Exod. xxxiv. 16. Deut. vii. 3, 4. Now Solomon acted in direct opposition to these laws; and, perhaps, in this alliance, were sown those seeds of apostasy from God and goodness, in which he so long lived, and in which he so awfully died.

Those who are, at all hazards, his determinate apologists, assume: 1. That Pharaoh's daughter must have been a proselyte to the Jewish religion, else Solomon would not have married her. 2. That God was not displeased with this match. 3. That the book of Canticles, which is supposed to have been his *epithalamium*, would not have

* the house of the Lord, and * the wall of Jerusalem round about.

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

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

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

x Deut. 6. 5. & 30. 16, 20. Psa. 31. 23. Rom. 8. 28. 1 Cor. 8. 3.—y Ver. 6, 14.
z 2 Chron. 1. 3.—a 1 Chron. 16. 29. 2 Chron. 1. 3.

found a place in the Sacred Canon, had the spouse, whom it all along celebrates, been at that time an idolatress. 4. That it is certain we nowhere in Scripture find Solomon blamed for this match. See *Dodd*.

Now, to all this I answer—1. We have no evidence that the daughter of Pharaoh was a proselyte, no more than that her father was a true believer. It is no more likely that he sought a proselyte here than that he sought them among the Moabites, Hittites, &c.; from whom he took many wives. 2. If God's law be positively against such matches, he could not possibly be pleased with this breach of it in Solomon: but his law is positively against them, therefore he was not pleased. 3. That the book of Canticles, being found in the Sacred Canon is, according to some critics, neither a proof that the marriage pleased God, nor that the book was written by divine inspiration: much less that it celebrates the love between Christ and his church, or is at all profitable for doctrine, for reproof, or for edification in righteousness. 4. That Solomon is most expressly reprov'd in Scripture for this very match, is, to me, very evident, from the following passage: *DID NOT SOLOMON, KING OF ISRAEL, SIN BY THESE THINGS? YET AMONG MANY NATIONS WAS THERE NO KING LIKE HIM WHO WAS BELOVED OF HIS GOD, AND GOD MADE HIM KING OVER ALL ISRAEL: NEVERTHELESS EVEN HIM DID OUTLANDISH WOMEN CAUSE TO SIN,* Neh. xiii. 26. Now, it is certain that Pharaoh's daughter was an *outlandish woman*; and, although it be not expressly said that Pharaoh's daughter is *here* intended, yet there is all reasonable evidence that she is included: and, indeed, the words seem to intimate that *she is especially referred to.* In ver. 3. it is said *Solomon loved the Lord, walking in the statutes of David:* and Nehemiah says, *Did not Solomon, king of Israel, sin by these things, who was beloved of his God?* referring most probably to this early part of Solomon's history. But, supposing that this is not sufficient evidence that this match is *spoken against in Scripture*, let us turn to chap. xi. 1, 2. of this book, where the cause of Solomon's apostasy is assigned; and there we read, *But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: of the nations which the Lord said unto the children of Israel, Ye shall not go in unto them; neither shall they come in unto you; for surely they will turn away your heart after their gods: SOLOMON CLAVE UNTO THESE IN LOVE.* Here the marriage with Pharaoh's daughter is classed most positively with the most exceptionable of his matrimonial and concubinal alliances: as it, no doubt, had its predisposing share in an apostasy the most unprecedented and disgraceful.

Should I even be singular, I cannot help thinking that the reign of Solomon began rather inauspiciously: even a brother's blood must be shed to cause him to sit securely on his throne; and a most reprehensible alliance, the forerunner of many others of a similar nature, was formed for the same purpose. But we must be ever careful to distinguish between what God has commanded to be done, and what was done through the vile passions and foolish jealousies of men. Solomon had many advantages, and no man ever made a worse use of them.

Verse 2. The people sacrificed in high places] Could there be any sin in this; or was it unlawful till after the temple was built? for prophets, judges, the kings which preceded Solomon, and Solomon himself, sacrificed on high places; such as Gibeon, Gilgal, Shiloh, Hebron, Kirjath-jearim, &c. But, after the temple was erected, it was sinful to offer sacrifices in any other place; yet here it is introduced as being morally wrong: and it is introduced, ver. 3. as being an exceptionable trait in the character of Solomon. The explanation appears to be this: as the ark and tabernacle were still in being, it was not right to offer sacrifices but where they were; and wherever they were, whether on a high place or a plain, these sacrifices might be lawfully offered, previously to the building of

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

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

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

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

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

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

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

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none

like thee before thee, neither after thee shall any arise like unto thee.

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

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

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

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

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

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

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

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

21 And when I rose in the morning to give

b Ch. 9. 2. 2 Chron. 1. 7.—a Numb. 12. 6. Matt. 1. 20. & 2. 13. 19.—d 2 Chron. 1. 8. &c.—e Or, bounty.—f Ch. 2. 4. & 9. 4. 2 Kings 20. 3. Psal. 15. 2.—g Ch. 1. 49. h 1 Chron. 29. 1.—i Numb. 27. 17.—j Deut. 7. 8.—k Gen. 13. 16. & 15. 5.—m 2 Chr. 1. 10. Prov. 2. 9. James 1. 5.—n Heb. *Asking*.—o Psal. 72. 1. 2.—p Heb. 5. 14. q James 4. 3.—r Heb. *many days*.—s Heb. *to hear*.

1 John 5. 14. 15.—u Ch. 4. 29. 30. 31. & 5. 12. & 10. 9. Eccles. 1. 16.—v W. Mat. 7. 11. Matt. 6. 33. Ephes. 3. 20.—w Ch. 4. 21. 24. & 10. 23. 25. &c. Prov. 3. 15. x Or, *had not been*.—y Chap. 18. 5.—z Psal. 91. 16. Prov. 23. 2.—a So Gen. 41. 7. b So Gen. 40. 20. Chap. 8. 55. Eccl. 1. 3. Dan. 6. 1. Matt. 6. 21.—c Numb. 27. 2.

the temple. And the tabernacle was now at Gibeon, 2 Chron. i. 3.

Verse 5. *The Lord appeared to Solomon in a dream*] This was the night after he had offered the sacrifices: see 2 Chron. 1. 7: and, probably, after he had earnestly prayed for wisdom; see *Wisdom*, chap. vii. 7. *Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.* If this were the case, the dream might have been the consequence of his earnest prayer for wisdom: the images of those things which occupy the mind during the day are most likely to recur during the night; and this, indeed, is the origin of the greater part of our dreams. But this appears to have been supernatural.

Gregory Nyssen, speaking of different kinds of dreams, observes, that our organs and brain are not unlike a musical instrument: while the strings of such instruments have their proper degree of tension, they give, when touched, a harmonious sound; but, as soon as they are relaxed, or screwed down, they give no sound at all. During our waking hours, our senses, touched by our reason, produce the most harmonious concert; but, as soon as we are asleep, the instrument is no longer capable of emitting any sound, unless it happen that the remembrance of what passed during the day returns and presents itself to the mind while we are asleep, and so forms a dream; just as the strings of an instrument continue to emit feeble sounds for some time after the musician has ceased to strike them. See GAZO. NVSS. *De opificio hominis*, cap. xii. p. 77. *Oper.* vol. i. Edit. Morell. Par. 1638.

This may account, in some measure, for common dreams: but, even suppose we should not allow that Solomon had been, the day before, earnestly requesting the gift of wisdom from God, yet we might grant that such a dream as this might be produced by the immediate influence of God upon the soul. And if Solomon received his wisdom by immediate inspiration from heaven, this was the kind of dream that he had; a dream by which that wisdom was actually communicated. But probably we need not carry this matter so much into a miracle: God might be the author of his extraordinary wisdom, as he was the author of his extraordinary riches. Some say, "He lay down as ignorant as other men; and yet arose in the morning wiser than all the children of men." I think this is as credible as that he lay down with a scanty revenue; and in the morning, when he arose, found his treasury full. In short, God's especial blessing brought him riches through the medium of his own care and industry: as the inspiration of the Almighty gave him understanding, while He gave his heart to seek and search out, by his wisdom, concerning all things under the sun,

Eccles. i. 13. God gave him the seeds of an extraordinary understanding; and by much study and research they grew up under the divine blessing, and produced a plentiful harvest: but alas! they did not continue to grow.

Verse 7. *I know not how to go out or come in.*] I am just like an infant, learning to walk alone; but can neither go out nor come in without help.

Verse 9. *Give an understanding heart to judge thy people*] He did not ask wisdom in general, but the true science of government. This wisdom he sought: and this wisdom he obtained.

Verse 12. *I have given thee a wise and an understanding heart*] I have given thee a capacious mind; one capable of knowing much: make a proper use of thy powers, under the direction of my Spirit, and thou shalt excel in wisdom all that have gone before thee; neither after thee shall any arise like unto thee. But query, Was not all this conditional? If he should walk in his ways, and keep his statutes and commandments, ver. 14. Was it not to depend upon his proper use of initiatory inspirations? Did he ever receive all this wisdom? Did not his unfaithfulness prevent the fulfilment of the divine purpose? Instead of being the wisest of men, did he not become more brutish than any man? Did he not even lose the knowledge of his Creator, and worship the abominations of the Moabites, Zidonians, &c. &c.? And was not such idolatry a proof of the grossest stupidity? How few proofs does his life give that the gracious purpose of God was fulfilled in him? He received much; but he would have received much more, had he been faithful to the grace given. No character, in the Sacred Writings, disappoints us more than the character of Solomon.

None like thee, before thee] That is, no king, either in Israel or among the nations; as the following verse explains.

Verse 16. *Then came there two women—harlots*] The word *harlot*, which we here, and in some other places, improperly translate *harlots*, is, by the Chaldees, the best judge in this case, rendered *מרתקאן pundekkan*, tavern-keepers. See on Josh. ii. 1. If these had been *harlots*, it is not likely they would have dared to appear before Solomon; and, if they had been common women, it is not likely they would have had children: nor is it likely that such persons would have been permitted under the reign of David. Though there is no mention of their husbands, it is probable they might have been, at this time, in other parts, following their necessary occupations; and the settling the present business could not have been delayed till their return: the appeal to justice must be made immediately.

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

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

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

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

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

26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in nowise slay it. But the other said, Let it be neither mine nor thine, but divide it.

27 Then the king answered and said, Give her the living child, and in nowise slay it: she is the mother thereof.

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

CHAPTER IV.

An account of Solomon's chief officers, 1-6. Names of the twelve officers that were over twelve districts, to provide victuals for the king's household monthly, 7-19. Judah and Israel are very populous, and Solomon reigns over many provinces, 20, 21. The daily provision for his family, 22, 23. The extent and peace of his dominions, 24, 25. His horses, chariots, and domestics; with the provision made for them, 26-28. His wisdom and understanding, 29-31. The number of his provinces and songs; and his knowledge in natural history, 32, 33. People from all nations come to hear his wisdom, 34.

A. M. 2990
-3029
B. C. 1015-975.

1. Olymp. 239
-199
SO King Solomon was king over all Israel.

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

d Gen. 43. 30. Isa. 49. 15. Jer. 31. 20. Hos. 11. 8.—e Heb. severe. Not.—f Ver. 9. 11. 12.—g Heb. in the midst of him.—h Or, the chief officer.—i Or, secretary.—k 2 Sam. 8. 16. & 20. 21.—l Or, remembrance.—m Ch. 2. 35.—n See Ch. 2. 27.—o Ver. 7.

Verse 25. Divide the living child in two. This was, apparently, a very strange decision; and such as nothing could vindicate, had it been carried into execution; but Solomon saw that the only way to find out the real mother was by the affection and tenderness which she would necessarily show to her offspring. He plainly saw that the real mother would rather relinquish her claim to her child than see it hewn to pieces before her eyes; while it was probable the pretender would see this with indifference. He therefore orders such a mode of trial as would put the maternal affection of the real mother to the utmost proof: the plan was tried, and it succeeded. This was a proof of his sound judgment, penetration, and acquaintance with human nature; but it is surely not produced as a proof of extraordinary and supernatural wisdom. We have several similar decisions even among heathens.

Suetonius, in his life of the emperor Claudius, cap. xv. whom he celebrates for his wonderful sagacity and penetration, on some particular occasions, tells us, that this emperor discovered a woman to be the mother of a certain young man, whom she refused to acknowledge as her son, by commanding her to marry him, the proofs being doubtful on both sides; for, rather than commit this incest, she confessed the truth. His words are—*Fœminam, non agnoscentem filium suum, dubiâ utrinque argumentorum sêde, ad confessionem compulsi, indicto matrimonio juvenis.*

Ariopharnes, the king of Thrace, being appointed to decide between three young men, who each professed to be the son of the deceased king of the Cimmerians, and claimed the crown in consequence; found out the real son, by commanding each to shoot an arrow into the body of the dead king: two of them did this without hesitation; the third refused, and was therefore judged by Ariopharnes to be the real son of the deceased. Grotius, on this place, quotes this relation from Diodorus Siculus: I quote this on his authority, but have not been able to find the place in Diodorus. This is a parallel case to that in the text; a covert appeal was made to the principle of affection; and the truth was discovered, as in the case of the mother of the living child.

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

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

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

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

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

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

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

10 The son of Hessed, in Aruboth; to him pertained Sochoh, and all the land of Hephher:

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

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:

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

14 Ahinadab the son of Iddo had Mahanaim:

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

p 2 Sam. 8. 18. & 20. 26.—q 9 Sam. 15. 37. & 16. 16. 1 Chron. 27. 33.—r Ch. 5. 14. s Or, levy.—t Or, Benhur.—u Or, Bendakar.—v Or, Benhered.—w Or, Bena. binadab.—x Or, Bengeker.—y Num. 32. 41.—z Deut. 3. 4.—a Or, to Mahanaim.

Verse 25. They feared the king. This decision proved that they could not impose upon him; and they were afraid to do those things, which might bring them before his judgment-seat.

They saw that the wisdom of God was in him. They perceived that he was taught of God, judged impartially, and could not be deceived. What was done to the other woman we are not told; justice certainly required that she should be punished for her lies and fraud.

NOTES ON CHAPTER IV.

Verse 2. These were the princes which he had; Azariah the son of Zadok, the priest, &c.] His great, chief, or principal men. None of them were princes in the common acceptation of the word.

Verse 3. Elihoreph and Ahiah—scribes.] Secretaries to the king.

Jehoshaphat—recorder.] Historiographer to the king; who chronicled the affairs of the kingdom. He was in this office under David, see 2 Sam. xx. 24.

Verse 5. Azariah—was over the officers.] He had the superintendance of the twelve officers mentioned below: see ver. 7.

Zabud—was principal officer.] Perhaps what we call premier, or prime minister.

The king's friend.] His chief favourite; his confidant.

Verse 6. Ahishar was over the household.] The king's chamberlain.

Adoniram—was over the tribute.] What we call chancellor of the exchequer. He received and brought into the treasury all the proceeds of taxes and tributes. He was in this office under David; see 2 Sam. xx. 24.

Verse 7. Twelve officers.] The business of these twelve officers was to provide daily, each for a month, those provisions which were consumed in the king's household: see verses 22 and 23. And the task for such a daily provision was not an easy one.

Verse 13. Threescore great cities with walls and brazen bars.] These were fortified cities: their gates and bars covered with plates of brass. Such were the gates in Priam's palace—

Inter primos correpta dura hiponisi
Lævina per umpli, possessus a cordis celis
Restio. Virg. Æn. l. v. 678.

16 Baanh the son of Hushai was in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

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

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

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

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

23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

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

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

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

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

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

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

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

b Deut. 3 8.—c Gen. 22 17. Ch. 3 R. Prov. 14 22.—d Psa. 72 3, 7. Mic. 4. 4. e 2 Chron. 9 28. Psa. 72 8. Eccles. 47 13.—f Gen. 15 18. Job. 1 4.—g Psa. 65 22. & 72 10, 11.—h Heb. bread.—i Heb. corn.—k Psa. 72 11.—l 1 Chron. 22 9. m See Jer. 22 6.—n Heb. confidently.—o Mic. 4 4. Zech. 3 10.

p Judg. 21 1—q Ch. 10 28. 2 Chron. 1 14. & 9 25.—r See Deut. 17 16.—s Vulg. 7.—t Or, miles; or, swift beasts. Ezech. 8 14. Mic. 1 33.—u Ch. 9 12. Eccles. 47 14, 15, 16, 17.—v Gen. 25 6.—w See Acta 7 22.—x Ch. 2 12.—y 1 Chron. 15 18. Psa. 89, title.—z See 1 Chron. 2 6 & 6 33 & 16 18. Psa. 96, title.

Pierce Pyrrhus in the front, with forceful away, File the huge axe, and hewed the beams away; The solid timbers from the portal tore, And rent from every hinge the brazen door. Fitt.

Verse 20. Eating, and drinking, and making merry.] They were very comfortable, very rich, very merry, and very corrupt. And this full feeding and dissipation led to a total corruption of manners.

Verse 21. Solomon reigned over all kingdoms.] The meaning of this verse appears to be, that Solomon reigned over all the provinces from the river Euphrates, to the land of the Philistines, even to the frontiers of Egypt. The Euphrates was on the east of Solomon's dominions; the Philistines were westward, on the Mediterranean sea; and Egypt was on the south. Solomon had, therefore, as tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean. See Calmet. Thus he appears to have possessed all the land that God covenanted with Abraham to give to his posterity.

Verse 22. Solomon's provision for one day— Of fine flour 30 measures, or cors. Of meal 60 ditto. Stall-fed oxen 10 Ditto from the pasture 20 Sheep 100: with harts, roe-bucks, fallow-deer, and fat fowls.

The cor, was the same as the homer, and contained nearly seventy-six gallons, wine measure, according to Bishop Cumberland.

Sheep] צֹאן tson, comprehending both sheep and goats. Harts] חֲסִיל meayal, the deer. Roe-bucks] צִבְיִים tsebi, the gazal, antelope, or wild goat. Fallow-deer] יַחְמוֹר yachmur, the buffalo. See the notes Deut. xii. 15. and xiv. 5.

Fatted fowl] בָּרְבִירִים barburim abusim, I suppose, means all the wild fowls in season during each month. Michaelis derives ברבירי barburim, from ברא bara, which, in Chaldee, Syriac, and Arabic, signifies a field, a desert; all that is without the cities and habitations of men: hence ברא חיה chayoth bara, wild beasts, Dan. ii. 38. בר תור bar, wild bull; and, therefore, barburim may signify creatures living in the fields, woods, and deserts, which are taken by hunting; and opposed to those which are domesticated; and, consequently, may include beasts as well as fowls. Many have translated the word capons; but, query, was any such thing known among the ancient Jews? Solomon's table, therefore, was spread with all the necessaries and delicacies which the house or the field could afford.

But how immense must the number of men have been who were fed daily at the palace of the Israelitish king! Vitalepandus computes the number to be not less than forty-eight thousand six hundred; and Calvisius makes, by estimation from the consumption of food, fifty-four thousand! These must have included all his guards, each of whom received a ration from the king's stores.

Verse 25. Every man under his vine.] They were no longer obliged to dwell in fortified cities for fear of their

enemies; they spread themselves over all the country, which they every where cultivated; and had always the privilege of eating the fruits of their own labours. This is the meaning of the phrase.

Verse 26. Solomon had forty thousand stalls of horses—and twelve thousand horsemen.] In 2 Chron. ix. 25. instead of forty thousand stalls, we read four thousand; and even this number might be quite sufficient to hold horses for twelve thousand horsemen; for stalls and stables may be here synonymous. In chap. x. 26. it is said he had one thousand, four hundred chariots, and twelve thousand horsemen: and this is the reading in 2 Chron. i. 14. In 2 Chron. ix. 25. already quoted, instead of forty thousand stalls for horses, the Septuagint has τεσσαρες χιλιας θηλειαι ιππων, four thousand mares; and in this place the whole verse is omitted, both by the Syriac and Arabic. In the Targum of Rabbi Joseph on this book we have ארבע מאות arbâ meah, four hundred, instead of the four thousand in Chronicles, and the forty thousand in the text. From this collation of parallel places, we may rest satisfied that there is a corruption in the numbers somewhere; and, as a sort of medium, we may take from the whole four thousand stalls, one thousand four hundred chariots, and twelve thousand horsemen.

Verse 28. And dromedaries.] The word רַכֶּשֶׁת rakesh, which we translate thus, is rendered beasts, or beasts of burden, by the Vulgate; mares, by the Syriac and Arabic; chariots, by the Septuagint; and race-horses, by the Chaldee. The original word seems to signify a very swift kind of horse; and race, or post-horse, is probably its true meaning. To communicate with so many distant provinces Solomon had need of many animals of this kind.

Verse 29. God gave Solomon wisdom, &c.] He gave him a capacious mind, and furnished him with extraordinary assistance to cultivate it.

Even as the sand that is on the sea-shore.] Lord Bacon observes on this:—"As the sand on the sea-shore encloses a great body of waters, so Solomon's mind contained an ocean of knowledge." This is a happy and correct illustration.

Verse 30. The children of the east country.] That is, the Chaldeans, Persians, and Arabians; who, with the Egyptians, were famed for wisdom and knowledge through all the world.

Verse 31. He was wiser than all men.] He was wiser than any of those who were most celebrated in his time: among whom were the four after-mentioned, viz. Ethan, Heman, Chalcol, and Darda. Ethan was probably the same as is mentioned in some of the Psalms, particularly Psa. lxxxix. title; and among the singers, in 1 Chron. vi. 42. There is a Heman mentioned in the title to Psa. lxxxviii. In 1 Chron. ii. 7. we have all the four names; but they are probably not the same persons, for they are there said to be the sons of Zerah, but he flourished long before Solomon's time.

Some suppose that בְּנֵי מַהוֹל beney mahol should be rendered masters of dancing, or music; as מַהוֹל mahol signifies not only a dance or choir, but also an instrument

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

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

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

CHAPTER V.

Hiram, king of Tyre, sends to congratulate Solomon on his accession to the kingdom, 1. Solomon consults him on building a temple for the Lord, and requests his assistance, 4—6. Hiram is pleased, and specifies the assistance which he will afford, 7—9. He sends cedars and fir trees, 10. The return made by Solomon, 11. They form a league, 12. Solomon makes a levy of men in Israel to prepare wood and stones, 13—15.

A. M. 2980. B. C. 1014. **AND** ^d Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: * for Hiram was ever a lover of David.

2 And ^e Solomon sent to Hiram, saying, 3 Thou knowest how that David my father could not build a house unto the name of the Lord his God, * for the wars which were about him on every side, until the Lord put them under the soles of his feet.

^a Prov. 1. 1. Eccles. 12. 9.—Cant. 1. 1.—Ch. 10. 1. 2 Chron. 9. 1. 23.—Ver. 10. & 18. 2 Chron. 2. 3. Hiram.—4 2 Sam. 5. 11. 1 Chron. 14. 1. Amos 1. 9. f 2 Chron. 2. 3.

of music, of the pipe kind. Perhaps a reference is here made to Solomon's skill in music and poetry; as he is compared to persons who appear to have been eminent poets and musicians.

Verse 32. *He spake three thousand proverbs*] The Book of Proverbs, attributed to Solomon, contains only about nine hundred, or nine hundred and twenty-three distinct proverbs; and if we grant, with some, that the first nine chapters are not the work of Solomon, then all that can be attributed to him is only about six hundred and fifty.

Of all his one thousand and five songs, or poems, we have only one, the Book of Canticles, remaining; unless we include the cxxviii Psalm, which in the title is said to be by or for him. Except the Lord build the house, &c.; though it appears more properly to be a Psalm of direction, left him by his father David, relative to the building of the temple.

Verse 33. *He spake of trees—beasts—fowls—creeping things, and of fishes.*] This is a complete system of natural history, as far as relates to the animal and vegetable kingdom; and the first intimation we have of any thing of the kind: and Solomon was properly the first natural historian in the world.

On how much the heart of Tournefort, Ray, Linné, Buffon, Cuvier, Swammerdam, Bloch, and other naturalists, be wrung to know, that these works of Solomon are all, and for ever lost! What lights should we have thrown on the animal and vegetable kingdoms, had these works been preserved! But the providence of God has not thought fit to preserve them; and succeeding naturalists are left to invent the system which he probably left perfect. If there be any remains of his wisdom, they must be sought among the Orientals, among whom his character is well known, and rates as high as it does with either Jews or Christians. I shall give some extracts from their works, relative to Solomon, when I come to consider his character at the end of chapter xi.

Verse 34. *There came of all people to hear the wisdom of Solomon.*] We learn from chap. x. that the queen of Sheba was one of those visitants; and perhaps the most remarkable, as we have the particulars of her visit, but not of the others.

It is astonishing that of a person so renowned for wisdom, so little should be left to prove the truth of a fact of which all the civilized nations of the world have heard; and of which scarcely any man has ever doubted! The people that came from all kings of the earth were probably ambassadors, who came to form and maintain friendship between their sovereigns and the Israelitish king. We cannot understand the place as speaking of people who, either through an idle or laudable curiosity, came to see and converse with Solomon: to give free access to such people would ill comport with the maintenance of his dignity.

NOTES ON CHAPTER V.

Verse 1. *Hiram king of Tyre*] It must have been at the beginning of Solomon's reign that these ambassadors were sent; and some suppose that the Hiram mentioned

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

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

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

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

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

9 My servants shall bring them down from Lebanon unto the sea: ^h and I will convey them

^g 1 Chron. 22. 3. & 28. 3.—h Ch. 4. 21. 2 Chron. 2. 9.—i 2 Chron. 2. 4.—k Heb. say.—l 2 Sam. 7. 13. 1 Chron. 17. 12. & 22. 10.—m 2 Chron. 2. 9. 10.—n Heb. say.—o Heb. heard.—p 2 Chron. 2. 16.

here is different from him who was the friend of David; but there seems no very solid reason for this supposition. As Hiram had intimate alliance with David, and built his palace, 2 Sam. v. 11. he wished to maintain the same good understanding with his son, of whose wisdom he had, no doubt, heard the most advantageous accounts; and he loved the son, because he always loved the father. For Hiram was ever a lover of David.

Verse 2. *Solomon sent to Hiram*] Made an interchange of ambassadors and friendly greetings. Josephus tells us that the correspondence between Hiram and Solomon was preserved in the archives of the Tyrians, even in his time. But this, like many other assertions of the same author, is worthy of little credit.

Verse 4. *There is neither adversary*] *וְאֵין שָׂטָן* *ein Satan*, there is no Satan, no opposer, nor any kind of evil; all is peace and quiet, both without and within. God has given me this quiet that I may build his temple. *Deus nobis hæc otia fecit.*

Verse 5. *A house unto the name of the Lord*] The name of God is God himself. I purpose to build a house to that infinite and eternal being, called *Jehovah*.

Verse 6. *Any that can skill to hew timber*] An obsolete and barbarous expression for, any that know how to cut timber. They had neither sawyers, carpenters, joiners, nor builders among them, equal to the Sidonians. Sidon was a part of the territories of Hiram, and its inhabitants appear to have been the most expert workmen. It requires more skill to fell and prepare timber than is generally supposed. *Vitruvius* gives some rules relative to this, lib. ii. cap. 9. the sum of which is this:—1. Trees should be felled in autumn, or in the winter, and in the wane of the moon; for in this season the trees recover their vigour and solidity, which was dispersed among their leaves, and exhausted by their fruit, in spring and summer: they will then be free from a certain moisture, very apt to engender worms, and rot them; which in autumn and winter is consumed and dried up. 2. Trees should not be cut down at once; they should be cut carefully round, toward the pith, that the sap may drop down, and distil away; and thus left till thoroughly dry; and then cut down entirely. 3. When fully dried, a tree should not be exposed to the south sun, high winds, and rain; and should be smeared over with cow-dung to prevent its splitting. 4. It should never be drawn through the dew; but be removed in the afternoon. 5. It is not fit for floors, doors, or windows, till it has been felled three years. Perhaps these directions, attended to, would prevent the dry rot. And we see from them that there is considerable skill required to hew timber, and in this the Sidonians excelled. We do every thing in a hurry, and our building is good for nothing.

Verse 7. *Blessed be the Lord this day*] From this, and indeed from every part of Hiram's conduct, it is evident that he was a worshipper of the true God: unless, as was the case with many of the heathens, he supposed that every country had its own god, and every god his own country; and he thanked the God of Israel that he had given so wise a prince to govern those whom he considered his friends and allies; but the first opinion seems to be the most correct.

by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.

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

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

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

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

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

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

16 Besides the chief of Solomon's officers which were over the work, three thousand and

three hundred, which ruled over the people that wrought in the work.

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

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

CHAPTER VI.

In the four hundred and eightieth year from the Exodus, in the fourth year of Solomon's reign, and in the second month, he laid the foundation of the temple: the length sixty cubits, the breadth twenty, and the height thirty cubits, &c. Description of its different external parts, 4-10. God's promise to Solomon, 11-15. Description of its internal parts and contents, 14-36. Temple finished in the eighth month of the eleventh year of Solomon's reign; being seven years in building, 37, 38.

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

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

q Heb. send.— See Ezra 3. 7. Ezek. 12. 17. Acts 12. 20.— 2 Chron. 2. 10. Heb. core.—u Chap. 3. 12.— Heb. tribute of men.—w Chap. 4. 6.

x Chap. 9. 21. 2 Chron. 2. 17, 18.—y 1 Chron. 22. 2.— Or, Giblites: see Ezra 2. 17. 9.—a 2 Chron. 3. 1, 2.—b Acts 7. 47.—c Heb. built.—d See Ezek. 41. 1, &c.

Verse 9. Shall bring them down from Lebanon unto the sea.] As the river Adonis was in the vicinity of the forest of Lebanon, and emptied itself into the Mediterranean sea, near Biblos, Hiram could transport the timbers all squared, and not only cut to scantling, but cut so as to occupy the place it was intended for in the building, without any farther need of axe or saw. It might readily be sent down the coast on rafts, and landed at Joppa, or Jamnia, just opposite to Jerusalem, at the distance of about twenty-five miles. See 2 Chron. ii. 16. The carriage could not be great, as the timber was all fitted for the building where it was hewn down. The materials had only to be put together when they arrived at Jerusalem. See ch. vi. 7.

Verse 11. And Solomon gave Hiram, &c.] The information in this verse, of the annual stipend paid to Hiram, is deficient; and must be supplied out of 2 Chron. ii. 10. Here twenty thousand measures of wheat, and twenty measures of pure oil, is all that is promised; there, twenty thousand measures of beaten wheat, twenty thousand measures of barley, twenty thousand baths of wine, and twenty thousand baths of oil is the stipulation; unless we suppose the first to be for Hiram's own family, the latter for his workmen. Instead of twenty measures of oil, the Syriac, Arabic, and Septuagint, have twenty thousand measures, as in Chronicles. In 2 Chron. instead of cors of oil, it is baths. The bath was a measure much less than the cor.

Verse 13. The levy was thirty thousand men.] We find, from the following verse, that only ten thousand were employed at once, and those only for one month at a time: and having rested two months, they again resumed their labour. These were the persons over whom Adoniram was superintendent; and were all Israelites.

Verse 15. Threescore and ten thousand that bare burdens] These were all strangers or proselytes, dwelling among the Israelites; as we learn from the parallel place, 2 Chron. ii. 17, 18.

Verse 16. Besides—three thousand and three hundred, which ruled over the people] In the parallel place, 2 Chron. ii. 19, it is three thousand six hundred. The Septuagint has here the same number.

Verse 17. Great stones] Stones of very large dimensions.

Costly stones] Stones that cost much labour and time to cut them out of the rock.

Hewed stones] Every where squared and polished.

Verse 18. And the stone-squarers] Instead of stone-squarers, the margin very properly reads Giblites, גִּבְלִיטִים ha-giblīm, and refers to Ezek. xxvii. 9. where we find the inhabitants of Gebal celebrated for their knowledge in ship-building. Some suppose that these Giblites were the inhabitants of Biblos, at the foot of mount Libanus, northward of Sidon, on the coast of the Mediterranean sea; famous for its wines; and now called Gacta. Both Ptolemy and Stephanus Byzantinus speak of a town called Gebala, to the east of Tyre; but this was different from Gebal or Biblos. It seems more natural to understand this of a people, than of stone-squarers; though

most of the versions have adopted this idea, which we follow in the text.

NOTES ON CHAPTER VI.

Verse 1. In the four hundred and eightieth year] The Septuagint has the four hundred and fortieth year. It need scarcely be noticed, that among chronologists there is a great difference of opinion concerning this epocha. Glycas, has 330 years; Melchios Canus, 590 years; Josephus, 592 years; Sulpicius Seuerus, 588; Clemens Alexandrinus, 570; Cedrenus, 672; Codomanus, 598; Vossius and Capellus, 580; Serarius, 680; Nicholas Abraham, 527; Macstinus, 592; Petarius and Valtherus, 520. Here are more than a dozen of different opinions; and after all, that in the common Hebrew text is as likely to be the true one as any of the others.

The month Zif] This answers to a part of our April and May; and was the second month of the sacred year, but the eighth month of the civil year. Before the time of Solomon, the Jews do not appear to have had any names for their months, but mentioned them in the order of their consecutive occurrence, first month, second month, third month, &c. In this chapter, we find Zif and Bul; and in ch. viii. ver. 2. we find another, Ethanim; and these are supposed to be borrowed from the Chaldeans; and, consequently, this book was written after the Babylonish captivity. Before this time, we find only the word Abib mentioned as the name of a month, Exod. xiii. 4. Whether there were any others at that time, or whether Abib were really intended as the name of a month, we cannot absolutely say. The present names of the Hebrew months are:—Tisri, (answering to a part of September and October,) Marchesvan, Cisleu, Thebet, Shebet, Adar, Nisan, Ijar, Sivan, Thammuz, Ab, and Elul.

Verse 2. The length thereof was threescore cubits] A cubit, according to Bishop Cumberland, is 21 inches, and 888 decimals.

Yds. Ft. Inch.
According to this, the length, 60 cubits, was 36 1 5-29
The breadth, 20 cubits, was 12 0 5-76
The height, 30 cubits, was 13 0 8-64

This constituted what was called the temple, or house, the house of God, &c. But, besides this, there were courts and colonnades, where the people might assemble to perform their devotions, and assist at the sacrifices, without being exposed to the open air. The court surrounded the temple, or holy place, into which the priests alone entered. Sometimes the whole of the building is called the temple; at other times that, the measurement of which is given above. But as no proper account can be given of such a building in notes; and as there is a great variety of opinions concerning the temple, its structure, ornaments, &c. as mentioned in the books of Kings and Chronicles, in Ezekiel, and by Josephus; and as modern writers, such as Vitellupandus, Dr. Lightfoot, and Dr. Prideaux, professing to be guided by the same principles, have produced very different buildings; I think it best to hazard nothing on the subject, but give that description at the end of the chapter which Calmet with great pains and industry has collected: at the same time pledging myself to no parti-

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

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

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

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

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

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

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

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

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

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

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

14 ¶ So Solomon built the house, and finished it.

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

16 And he built twenty cubits on the sides of

the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

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

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

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

20 And the oracle in the fore-part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

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

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

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

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

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

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

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

28 And he overlaid the cherubim with gold.

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

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

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

See Ezek. 40. 16. & 41. 16.—Or, windows broad within, and narrow without: or, screened and closed.—Or, upon, or, joining to.—See Ezek. 41. 6.—Heb. floors.—Ver. 16, 19, 21, 31.—Heb. ribs.—Heb. narrowings, or, restraints.—See Deut. 27. 5, 6. Ch. 5. 12.—Heb. shoulder.—Ver. 14, 38.—Or, the vault, beams and the ceilings with cedar.—Ch. 2. 4. & 9. 4.—2 Sam. 7. 13. 1 Chron. 22. 10.—Exod. 25. 5. Lev. 26. 11. 2 Cor. 6. 16. Rev. 21. 3.—v Deut. 31. 6.

v Ver. 38.—Or, from the floor of the house unto the walls, &c. and so, Ver. 16.—v Exod. 26. 23. Lev. 18. 2. Ch. 9. 6. 2 Chron. 3. 4. Ezek. 45. 3. Heb. 9. 3. Or, gourd.—Heb. openings of flowers.—Heb. shut up.—Exod. 30. 1, 3, & d Exod. 37. 7, 8, 9. 2 Chron. 3. 10, 11, 12.—Or, olive.—Heb. trees of oil.—Ezek. 25. 31. & 37. 9. 2 Chron. 5. 8.—Or, the cherubim stretched forth their wings. l Heb. openings of flowers.—Or, Ace square.

cular form or appearance, as I find I cannot give any thing as the likeness of Solomon's temple, which I could say, either in honour or conscience, bears any affinity to it. For other particulars I must refer the reader to the three large vols. of *Vitalpandus*, *Dr. Lightfoot's Works*, and to the *Connexions of Dr. Prideaux*.

Verse 4. *Windows of narrow lights*] The *Vulgate* says, *fenestras obliquas*, oblique windows: but what sort of windows could such be? The Hebrew is חלונות שקופים חלונים chalonay shekuphim atumim: *windows to look through, which shut*. Probably latticed windows: windows through which a person within could see well; but a person without, nothing. *Windows*, says the Targum, *which were open within, and shut without*. Does he mean windows with shutters; or, are we to understand, with the Arabic, windows opening wide within, and narrow on the outside; such as we still see in ancient castles? This sense our *margin* expresses.

Verse 7. *The house—was built of stone*] It appears that every stone was hewn and squared, and its place in the building ascertained, before it came to Jerusalem: the timbers were fitted in like manner. This greatly lessened the trouble and expense of carriage; on this account, that all was prepared at mount Lebanon, *There was neither hammer, axe, nor any tool of iron, heard in the building*: nothing except mallets to drive the tenons into the mortices, and drive in the pins to fasten them, was necessary; therefore, there was no noise. But *why* is this so particularly marked? Is it not because the temple was a type of the kingdom of God; and the souls of men are to be prepared here for that place of blessedness. *There, there*

is no preaching, exhortations, repentance, tears, cries, nor prayers; the stones must be all squared and fitted here for their place in the New Jerusalem: and being *living stones*, must be built up a holy temple for a habitation of God, through the Spirit.

Verse 9. *Covered the house with beams and boards of cedar*.] The Eastern custom is very different from ours: *We ceil with plaster*, and make our *floors of wood*: they make their *floors of plaster*, or *painted tiles*; and make their *ceilings of wood*. But it may not be improper to observe that, in ancient times, our buildings were somewhat similar: Westminster Hall is a proof of this.

Verse 11. *The word of the Lord came to Solomon*] Some think that this is the same revelation as that mentioned chap. xii. 2. &c. which took place after the dedication of the temple: but to me it appears different; it was a word to encourage him while building; to warn him against apostasy, and to assure him of God's continued protection of him and his family, if they continued faithful to the grace which God had given.

Verse 15. *The walls of the ceiling*] See on ver. 9.

Verse 19. *The oracle he prepared*] See the description of the temple at the end of this chapter.

Verse 22. *The whole house he overlaid with gold*] It is impossible to calculate this expense, or the quantity of gold employed in this sacred building.

Verse 26. *The height of the one cherub was ten cubits*] Concerning the cherubim, their form, &c. see my note on Exod. xxv. 18. the height of each cherub was about *cighteen feet and three inches*.

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

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

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

35 And he carved thereon cherubim, and

palm trees, and open flowers: and covered them with gold fitted upon the carved work.

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

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

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

1 Or, leaves of the door.—m Heb. openings of flowers.—n Or, four square. o Ezek. ii. 23, 21, 23.

p Ver. 1.—Or, with all the appointments thereof, and with all the ordinances thereof.—s Compare ver. 1.

Verse 36. *Three rows of hewed stone, and a row of cedar beams.*] Does not this intimate that there were three courses of stones; and then one course of timber, all through this wall? Three strata of stone, and one stratum of timber, and so on. If so, could such a building be very durable? This is also referred to in the succeeding chapter, ver. 11; and as both the temple and Solomon's house were built in the same manner, we may suppose that this was the ordinary way in which the better sort of buildings were constructed. Calmet thinks, that to this mode of building the prophet alludes, Hab. ii. 11. *The stone shall cry out of the wall, and the beam out of the timber shall answer it.* But it should be observed, that this was in the inner court; and, therefore, the timber was not exposed to the weather. The outward court does not appear to have been built stratum super stratum, of stone and wood.

Verse 38. *In the eleventh year—was the house finished*] It is rather strange that this house required seven years and about six months to put all the stones and the timbers in their places: for we have already seen, that they were all prepared before they came to Jerusalem: but the ornamenting, gilding, or overlaying with gold, making the carved work, cherubim, trees, flowers, &c. must have consumed a considerable time. The month Bul answers to a part of our October and November; as Zif, in which it was begun, answers to a part of April and May.

The dedication did not take place till the following year, the twelfth of Solomon; because that then, according to Archbishop Ussher, the jubilee happened.

So he was seven years in building of it.] Properly, seven years and six months: but the Scripture generally expresses things in round numbers.

Diana's temple, at Ephesus, was one of the seven wonders of the world. It is said that almost all Asia was employed in the building of it, for about two hundred years: but it was certainly more extensive than the temple at Jerusalem; for it may be justly questioned, notwithstanding the profusion of gold, silver, precious stones, &c. employed in the temple of Solomon, whether it cost any thing like the money expended on the temple of Diana.

Pliny informs us, *Hist. Nat. lib. xxxvi. cap. 12.* that, in order to build one of the pyramids in Egypt, no less than three hundred and sixty thousand men were employed for the space of twenty years. But neither was the temple any such work as this. We may also observe, that the temple was never intended to hold a vast concourse of people; it was only for the service of the Lord, and the priests were those alone who were employed in it. The courts, chambers, and other apartments, were far more extensive than the temple itself: it was never designed to be a place to worship in, but a place to worship at. There God was known to have a peculiar residence; and before him the tribes came, and the priests were a sort of mediators between him and the people. In short, the temple was to the Jews in the promised land, what the tabernacle was to the Hebrews in the wilderness; the place where God's honour dwelt, and whither the people flocked to pay their adoration.

Solomon laid the foundation of the temple in the year of the world 2992, before Christ 1003, before the vulgar era 1012; and it was finished in the year of the world 3000, and dedicated in 3001, before Christ 999, before the vulgar era 1003, (1 Kings viii. 2 Chron. v. vii. viii.) The place that was pitched on for erecting this magnificent structure was on the side of mount Sion, called Moriah. Its entrance, or frontispiece, stood toward the east; and the most holy, or the most retired part, was toward the west. The author of the First Book of Kings, and of the Second of Chronicles, has chiefly made it his business to describe the temple, properly so called; that is, the sanctuary, the sanctum, and the apartments belonging to them; as also the vessels, the implements, and the ornaments of the temple; without giving any description almost of the courts and open areas, which, however, made a principal part of the grandeur of this august edifice.

"But Ezekiel has supplied this defect, by the exact plan he has delineated of these necessary parts. Indeed, it must be owned, that the temple, as described by Ezekiel, was never restored after the captivity of Babylon, according to the model and the mensuration that this prophet has given of it. But, as the measures he sets down for the sanctum and the sanctuary are, within a small matter, the same as those of the temple of Solomon; and as this prophet, who was himself a priest, had seen the first temple; it is to be supposed that the description he gives us of the temple of Jerusalem is the same as that of the temple of Solomon.

"The ground-plot upon which the temple was built, was a square of six hundred cubits, or twenty-five thousand royal feet, (Ezek. xiv.) This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this was seen a great wall, which encompassed the whole court of the children of Israel. This wall was a square of five hundred cubits. The court of Israel was a hundred cubits in square; and was encompassed all round with magnificent galleries, supported by two or three rows of pillars. It had four gates of entrances; one to the east, another to the west, a third to the north, and the fourth to the south. They were all of the same form and largeness, and each had an ascent of seven steps. The court was paved with marble of divers colours, and had no covering; but the people, in case of need, could retire under the galleries that were all round about. These apartments were to lodge the priests in, and to lay up such things as were necessary for the use of the temple. There were but three ways to come in, to the east, to the north, and to the south; and they went to it by an ascent of eight steps. Before, and over against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, where the king seated himself when he came into the temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt-offerings, of twelve cubits square, according to Ezekiel, xliii. 12, 13, or of ten cubits high, and twenty broad, according to 2 Chron. iv. 1. They went up to it by stairs on the eastern side.

"Beyond this, and to the west of the altar of burnt-offerings, was the temple, properly so called; that is to say, the sanctuary, the sanctum, and the porch of entrance. The porch was twenty cubits wide, and six cubits deep. Its gate was fourteen cubits wide. The sanctum was forty cubits wide, and twenty deep. There stood the golden candlestick, the table of show-bread, and the golden altar, upon which the incense was offered. The sanctuary was a square of twenty cubits. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high priest entered here but once a year, and none but himself was allowed to enter. Solomon had embellished the inside of this holy place with palm trees in relief, and cherubim of wood, covered with plates of gold; and, in general, the whole sanctuary was adorned, and as it were, overlaid with plates of gold.

"Round the sanctum and sanctuary were three stories of chambers, to the number of thirty-three. Ezekiel, makes them but four cubits wide; but the First Book of Kings, vi. 5. allows five cubits to the first story, six to the second, and seven to the third.

"Since the consecration or dedication of the temple by Solomon, in the year of the world 3001, this edifice has suffered many revolutions, which it is proper to take notice of here.

"In the year of the world 3033, before Christ 967, before the vulgar era 971, Shishach, king of Egypt, having declared war with Rehoboam, king of Judah, took Jerusalem, and carried away the treasures of the temple, 1 Kings xiv. 2 Chron. xii.

"In 3146, Joash, king of Judah, got silver together, to go upon the repairs of the temple: they began to work

upon it in earnest in 3148, before Christ 852, before the vulgar era 856, 1 Kings xii. 4, 5. and 2 Chron. xxiv. 7, 8, 9, &c.

"Ahaz, king of Judah, having called to his assistance *Tiglath-pileser*, king of Assyria, against the kings of Israel and Damascus, who were at war with him, robbed the temple of the Lord of its riches, to give away to this strange king: (2 Chron. xxviii. 21, 22, &c. in the year of the world 3264, before Christ 736, before the vulgar era 740:) and not contented with this, he profaned this holy place, by setting up there an altar like one he had seen at Damascus, and taking away the brazen altar that Solomon had made, 2 Kings xvi. 10, 11, 12, &c. He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basins from their pedestals, and the king's throne, or oratory, which was of brass. These he took away to prevent their being carried away by the king of Assyria. Nor did he stop here; but carried his wickedness so far as to sacrifice to strange gods, and to erect profane altars in all the corners of the streets of Jerusalem, 2 Chron. xxviii. 24, 25. He pillaged the temple of the Lord, broke the sacred vessels, and, lastly, shut up the house of God. This happened in the year of the world 3264, before Christ 736, before the vulgar era 740, to his death, which happened in 3278, before Christ 722, before the vulgar era 726.

"*Hezekiah*, the son and successor of Ahaz, opened again, and repaired the gates of the temple, which his father had shut up and robbed of their ornaments. (2 Chron. xxxix. 3, 4, &c. in the year of the world, 3278, before Christ 722, before the vulgar era 726.) He restored the worship of the Lord, and the sacrifices, and made new sacred vessels in the place of those that Ahaz had destroyed. But in the fourteenth year of his reign, (2 Kings xviii. 15, 16, in the year of the world 3291, before Christ 709, before the vulgar era 713,) Sennacherib, king of Assyria, coming with an army into the land of Judah, *Hezekiah* was forced to take all the riches of the temple, and even the plates of gold that he himself had put upon the gates of the temple, and give them to the king of Assyria. But when Sennacherib was gone back into his own country, there is no doubt that *Hezekiah* restored all these things to their first condition.

"*Manasseh*, son and successor of *Hezekiah*, profaned the temple of the Lord by setting up altars to all the hosts of heaven, even in the courts of the house of the Lord, (2 Kings xxi. 4, 5, 6, 7. 2 Chron. xxxiii. 5, 6, 7, in the year of the world 3306, and the following years.) He set up idols there, and worshipped them. God delivered him into the hands of the king of *Babylon*, who loaded him with chains, and carried him away beyond the Euphrates. (2 Chron. xxxiii. 11, 12, &c. in the year of the world 3328, before Christ 672, before the vulgar era 676.) There he acknowledged and repented of his sins; and being sent back to his own dominions, he redressed the profanations he had made of the temple of the Lord, by taking away the idols, destroying the profane altars, and restoring the altar of burnt-offerings, upon which he offered his sacrifices.

"*Josiah*, king of Judah, laboured with all his might in repairing the edifices of the temple, (2 Kings xxii. 4, 5, 6, &c. 2 Chron. 8, 9, 10, in the year of the world 3380, before Christ 620, before the vulgar era 624,) which had been either neglected or demolished by the kings of Judah, his predecessors. He also commanded the priests and *Levites* to replace the ark of the Lord in the sanctuary, in its appointed place; and ordered that it should not any more be removed from place to place, as it had been during the reign of the wicked kings, his predecessors, 2 Chron. xxxv. 3.

"*Nebuchadnezzar* took away a part of the sacred vessels of the temple of the Lord, and placed them in the temple of his god, at *Babylon*, under the reign of Jehoiakim, king of Judah, (2 Chron. xxxvi. 6, 7, in the year of the world 3398, before Christ 702, before the vulgar era 706.) He also carried away others under the reign of *Jehoniah*; 2 Chron. xxxvi. 10, in the year of the world 3405, before Christ 595, before the vulgar era 599. Lastly, he took the city of Jerusalem, and entirely destroyed the temple, in the eleventh year of *Zedekiah*, in the year of the world 3416, before Christ 584, before the vulgar era 588. 2 Kings xxv. 1, 2, 3, &c. 2 Chron. xxxvi. 18, 19.

"The temple continued buried in its ruins for the space of fifty-two years, till the first year of *Cyrus*, at *Babylon*, in the year of the world 3463, before Christ 532, before the vulgar era 536. Then *Cyrus* gave permission to the Jews to return to Jerusalem, and there to rebuild the temple of the Lord, Ezra i. 1, 2, 3, &c. The following year they laid the foundation of the second temple; but they had hardly been at work upon it one year, when either *Cyrus*

or his officers, being gained over by the enemies of the Jews, forbade them to go on with their work, (Ezra iv. 5. in the year of the world 3470, before Christ 530, before the vulgar era 584.) After the death of *Cyrus* and *Cambyses*, they were again forbade by the Magian, who reigned after *Cambyses*, and whom the Scripture calls by the name of *Artaxerxes*, Ezra iv. 7, 17, 18. (in the year of the world 3483, before Christ 517, before the vulgar era 521.) Lastly, these prohibitions being superseded, under the reign of *Darius*, son of *Hystaspes*, (Ezra v. i. vi. 1, 14. Hag. i. 1. &c.; in the year of the world 3485, before Christ 515, before the vulgar era 519,) the temple was finished and dedicated four years after, in the year of the world 3489, before Christ 511, before the vulgar era 515, twenty years after the return from the captivity.

"This temple was profaned by order of *Antiochus Epiphanes*, in the year of the world 3837. The ordinary sacrifices were discontinued therein, and the idol of *Jupiter Olympus* was set up upon the altar. It continued in this condition for three years; when *Judas Maccabeus* purified it, and restored the sacrifice and the worship of the Lord, in the year of the world 3840, before Christ 160, before the vulgar era 164. 1 Mac. iv. 36.

"*Herod* the Great undertook to rebuild the whole temple of Jerusalem anew, in the eighteenth year of his reign, and in the year of the world, 3986, (*Joseph*. Antiq. lib. xv. c. 14.) He began to lay the foundation of it in the year of the world, 3987, forty-six years before the first passover of *Jesus Christ*, as the Jews observe to him, by saying, *Forty and six years was this temple in building, and wilt thou rear it up in three days?* John ii. 20. This is not saying that *Herod* had employed six and forty years in building it; for *Josephus* assures us, that he finished it in nine years and a half, (*Joseph*. Antiq. lib. xv. c. 14.) But, after the time of this prince, they all continued to make some new additions to it; and the same *Josephus* tells us, that they went on working upon it, even to the beginning of the Jewish war. *Joseph*. Antiq. lib. xx. c. 8.

"This temple, built by *Herod*, did not subsist more than seventy-seven years, being destroyed in the year of the world 4073, of Christ 73, of the vulgar era 70. It was begun by *Herod*, 3987, finished in 3996, burnt and destroyed by the Romans in 4073.

"This temple of *Herod* was very different from that of *Solomon*, and from that which was rebuilt by *Zerubbabel*, after the captivity. This is the description that *Josephus* has left us of it, who himself had seen it:

"The temple, properly so called, was built sixty cubits high, and as many broad: but there were two sides of front, like two arms, or shoulders, which advanced twenty cubits on each side, which gave in the whole front a hundred cubits wide, as well as in height. The stones made use of in this building were white and hard, twenty-five cubits long, eight in height, and twelve in width. *Joseph*. de Bell. lib. vi. p. 917.

"The front of this magnificent building resembled that of a royal palace. The two extremes of each face were lower than the middle, which middle was so exalted, that those who were over against the temple, or that approached toward it, at a distance, might see it, though they were many furlongs from it. The gates were almost of the same height as the temple; and on the top of the gates were veils, or tapestry, of several colours, embellished with purple flowers. On the two sides of the doors were two pillars, the cornices of which were adorned with the branches of a golden vine, which hung down with their grapes and clusters: and were so well imitated, that art did not at all yield to nature. *Herod* made very large and very high galleries about the temple, which were suitable to the magnificence of the rest of the building, and exceeded in beauty and sumptuousness all of the kind that had been seen before.

"The temple was built upon a very irregular mountain; and at first there was hardly place enough on the top of it for the site of the temple and altar. The rest of it was steep and sloping, (*Joseph*. de Bell. lib. vi. pag. 915. *capit.* Antiq. lib. 15. c. 14.) But when king *Solomon* built it, he raised a wall toward the east, to support the earth on that side; and after this side was filled up, he then built one of the porticoes, or galleries. At that time this face only was cased with stone; but, in succeeding times, the people endeavouring to enlarge this space, and the top of the mountain being much extended, they broke down the wall which was on the north side, and enclosed another space as large as that which the whole circumference of the temple contained at first. So that at last, against all hope and expectation, this work was carried so far, that the whole mountain was surrounded by a treble wall. But, for the completing of this great work, whole ages were no more than sufficient; and all

CHAPTER VII.

Solomon builds his own house, and completes it in thirteen years, 1. He builds another, called the house of the forest of Lebanon; and a house for Pharaoh's daughter, 2—12. He brings Hiram, a coppersmith, out of Tyre, who makes much curious work for the temple, 13—26. He makes the two pillars, Jachin and Boaz, 21, 22. The molten sea, and the twelve oxen that bare it, 23—26. And ten brazen bases, and the ten lavers, with pots, dverels, and basins, all of which he cast in the plain of Jordan, 27—36. The brass too great to be weighed; and the vessels of the temple were all of pure gold, 37—50. Solomon brings into the house the silver and gold which his father had dedicated, 51.

A. M. 3000
—3013.
B. C. 1001—991.
A. M. ante
L. Olymp. 228
—215.

BUT Solomon was building his own house ^a thirteen years, and he finished all his house.

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

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

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

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

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

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

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

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

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

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

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

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

14 He ^j *was* a widow's son of the tribe of Naphtali, and ^k his father *was* a man of Tyre, a

^a Ch. 9. 10. 2 Chron. 8. 1.—^b Heb. *ris*.—^c Heb. *eight against eight*.—^d Or, *spaces and pillars were square in prospect*.—^e Or, *according to them*.—^f Or, *according to them*.—^g Heb. *from floor to floor*.—^h Ch. 3. 1. 2 Chron. 6. 11.—ⁱ John 10. 32. Acts 3. 11.—^j 2 Chron. 4. 11. Hiram: See Ver. 40.—^k 2 Chron. 2. 14. ^m Heb. *the son of a widow woman*.

the sacred treasures were applied to this use, that the devotion of the people had brought to the temple from all the provinces of the world. In some places these walls were above three hundred cubits high; and the stones used in these walls were some forty cubits long. They were fastened together by iron cramps and lead, to be able to resist the injuries of time. The platform on which the temple was built was a furlong square, or one hundred and twenty-five paces." Thus far Calmet and Josephus.

NOTES ON CHAPTER VII.

Verse 1. *Building his own house*] This house is said to have been situated in Jerusalem; and probably was, what some call it, his *winter's* residence. It is called the *king's house*, chap. ix. 10.

Verse 2. *The house of the forest of Lebanon*] It was not built in Lebanon, but is thought to have been on mount Zion. And why it was called the *house of the forest of Lebanon*, does not appear: probably it was because it was built almost entirely of materials brought from that place. See the following verses.

Verse 7. *A porch for the throne*] One porch appears to have been devoted to the purpose of administering judgment, which Solomon did in person.

Verse 8. *A house for Pharaoh's daughter*] This appears to have been a *third house*: probably the whole three

worker in brass: and ^o he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.

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

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

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

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter.

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

20 And the chapters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work: and the pomegranates *were* ^r two hundred, in rows round about upon the other chapter.

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

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

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

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

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

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

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

ⁿ 2 Chron. 4. 16.—^o Exod. 31. 3. & 36. 1.—^p Heb. *finished*.—^q 2 Kings 25. 17. 2 Chron. 3. 15. & 4. 12. Jer. 52. 21.—^r See 2 Chron. 3. 16 & 4. 13. Jer. 52. 2. 2 Chron. 3. 17.—^s Ch. 6. 3.—^t That is, *He shall establish*.—^u That is, *his strength*.—^v 2 Kings 25. 13. 2 Chron. 4. 2. Jer. 52. 17.—^w Heb. *from side to side*.—^x *his brim*.—^y 2 Chron. 4. 3.—^z 2 Chron. 4. 4, 5. Jer. 52. 20.—^{aa} See 2 Chron. 4. 5.

made but *one building*; and were in the same place, but distinguished from each other; the first as Solomon's palace; the second as a house of judgment, a court-house; the third, the *harem*, or apartments for the women.

Verse 13. *Solomon sent and fetched Hiram out of Tyre*] This was not the Tyrian king, mentioned before; but a very intelligent coppersmith, of Jewish extraction by his mother's side, who was probably married to a Tyrian. In 2 Chron. ii. 14. this woman is said to be of the daughters of Dan; but here of the tribe of Naphtali. The king of Tyre, who gives the account as we have it in Chronicles, might have made the mistake, and confounded the two tribes: or, she might have been of Naphtali by her father, and of Dan by her mother; and so be indifferently called of the tribe of Naphtali, or of the daughters of Dan. This appears to be the best solution of the difficulty. The versions and MSS. give no help here.

Verse 15. *He cast two pillars—eighteen cubits high*] That is, nearly thirty feet, in English measure.

A line of twelve cubits] In circumference. We should find it difficult, even now, to procure a founder who could cast such massive pillars, whether solid or hollow.

Verse 21. *The right pillar—Jachin*] That is, *he shall establish*. *The left pillar—Boaz*; that is, *in strength*. These were, no doubt, emblematical: for, notwithstanding

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

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

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

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

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

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

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

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

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

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

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

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

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

41 The two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls

of the chapters which were upon the top of the pillars;

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

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

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

45 And the pots, and the shovels, and the basins: and all these vessels, which Hiram made to King Solomon for the house of the Lord, were of bright brass.

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

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

48 ¶ And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the show-bread was.

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

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

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

CHAPTER VIII.

Solomon assembles the elders of Israel, and brings up the ark, and the holy vessels, and the tabernacle, out of the city of David, and places them in the temple; on which account a vast number of sheep and oxen are sacrificed, 1-8. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, 9. The cloud of God's glory fills the house, 10, 11. Solomon blesses the people, 12-21. His delectatory prayer, 22-51. Afterwards he dismisses and exhorts the people, 51-61. They offer a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep, 62, 63. He halves the middle of the court for offerings, as the brazen altar, which was before the Lord was too little, 64. He holds the Feast of the Dedication for seven days; and for other seven days, the Feast of Tabernacles; and, on the eighth day, dismisses the people, and sends them away joyful, 65, 66.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

A. M. 3000.
B. C. 1001.
A. M. 3001.
A. M. 3002.
A. M. 3003.
A. M. 3004.

c Heb. in the base—d Heb. nakedness.—e 2 Chron. 4. 6—f Heb. shoulder.
g Heb. Hiram: See ver. 13.—h Ver. 17, 18.—i Heb. upon the face of the pillars.
k Exod. 27. 3. 2 Chron. 4. 16.—l Heb. made bright, or, renewed.—m 2 Chron. 4. 17.
n Heb. in the thickets of the ground.—o Gen. 33. 17.—p Josh. 3. 16.

their names, they seem to have supported no part of the building.

Verse 27. He made ten bases] That is, pedestals, for the ten lavers to rest on.

Verse 33. Then made he ten lavers] These were set on the ten bases or pedestals, and were to hold water for the use of the priests in their sacred office; particularly to wash the victims that were to be offered as a burnt-offering, as we learn from 2 Chron. iv. 6.; but the brazen sea was for the priests to wash in. The whole was a building of vast art, labour, and expense.

Verse 40. So Hiram made an end] It is truly surprising that, in so short a time, one artist could design and execute works of such magnitude, taste, and variety, howsoever numerous his assistants might be. The mere building of the house was a matter of little difficulty, in comparison of these internal works.

Verse 46. Cast them; in the clay ground] In this place he found that particular kind of clay that was proper for his purpose. Some suppose that the place where Hiram had his foundry was on the other side, some on this side of Jordan. Calmet supposes that it was near to Bellisban.

Verse 51. Solomon brought in the things] It has been a question whether Solomon, in the structure of the temple, used any of the gold and silver which David had provided? And here it seems answered in the negative; for after the house was finished, with all its utensils and ornaments,

with its immense profusion of gold, it is here said that Solomon brought in the silver, and the gold, and the vessels which David his father had dedicated. It appears, therefore, that Solomon had employed four years to make preparation for the work before it was begun. During the whole time of the building, he was, no doubt still appropriating a part of the public revenue for this purpose; and the provision made by his father he placed among the treasures of the house: but the temple was truly Solomon's, as he had provided all its materials, and borne all its expense.

As the temple was built, in some measure, on the model of the tabernacle, and dedicated to the same use, I wish to refer the reader to the description of the former, in Exod. xxv—xxvii., and xxxv—xxxix.; and the notes there.

NOTES ON CHAPTER VIII.

Verse 1. Then Solomon assembled] It has already been observed, that Solomon deferred the dedication of the temple to the following year after it was finished; because that year, according to Archbishop Uscher, was a jubilee. "This," he observes, "was the ninth jubilee, opening the fourth millenary of the world, or, A. M. 3001; wherein Solomon, with great magnificence, celebrated the dedication of the temple seven days, and the feast of tabernacles other seven days; and the celebrity of the eighth day of tabernacles being finished, upon the twenty-third day of the seventh month the people were dismissed every man

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

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

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

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

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

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

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

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

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

11 So that the priests could not stand to min-

ister, because of the cloud: for the glory of the LORD had filled the house of the LORD.

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

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

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

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

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

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

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

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

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

21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he

1 Kings 7: 2-11. 2 Chron. 7: 8-11. Numb. 10: 15. Deut. 31: 9. Josh. 3: 3, 6. 1 Chron. 15: 14, 15. 2 Chron. 1: 3-6. 2 Chron. 1: 13-15. 2 Sam. 6: 13-15. 2 Sam. 6: 17-18. Exod. 25: 30, 31. Ch. 6: 19-21. Ch. 6: 27. Exod. 25: 11, 15. 10. Heb. 9: 4. Exod. 25: 10. 2 Chron. 5: 9. Exod. 25: 21. Deut. 10: 2. Deut. 10: 5. Heb. 9: 4. Exod. 40: 20. 1 Or, where. Exod. 34: 27, 28. Deut. 4: 13. Ver. 21. Exod. 40: 34.

25. 2 Chron. 5: 13, 14. & 7: 2. w 2 Chr. 6: 1. & c. x. Lev. 16: 2. Ps. 15: 11. & 77: 2. 2 Sam. 7: 13. Ps. 132: 11. 2 Sam. 6: 18. 2 Chron. 7: 2. 2 Sam. 7: 25. 2 Chron. 7: 6. 2 Chron. 6: 3. & c. Ver. 29. Deut. 12: 11. 1 Sam. 15: 1. 2 Sam. 7: 8. 1 Chron. 28: 1. g 2 Sam. 7: 2. 1 Chron. 17: 1. 2 Chron. 6: 8. 9. 1. 2 Sam. 7: 5, 12, 13. Chap. 5: 3, 5. k 1 Chron. 28: 5, 6. 1 Ver. 9. Deut. 31: 26.

to his home. The eighth day of the seventh month, viz. the thirtieth of our October, being Friday, was the first of the seven days of dedication; the tenth day, Saturday, November 1, was the fast of expiation, or atonement, held; whereon, according to the Levitical law, the jubilee was proclaimed by sound of trumpet. The fifteenth day, Friday, November 6, was the feast of tabernacles; and the twenty-second, of our November 13, being also Friday, was the feast of tabernacles, which was always very solemnly kept. 2 Chron. vii. 9. Lev. xxiii. 36. John vii. 37; and the day following, November 14, being our Saturday, when the sabbath was ended, the people returned home.

"In the thirteenth year after the temple was built, Solomon made an end also of building his own house; having spent full twenty years upon both of them: seven and a half upon the temple; and thirteen, or twelve and a half, upon his own." Usher's Annals, sub. A. M. 3001.

Verse 2. At the feast in the month Ethanim] The feast of tabernacles; which was celebrated in the seventh month of what is called the Ecclesiastical year.

Verse 4. They brought up—the tabernacle] It is generally agreed that there were now two tabernacles: one at Gibeon, and the other in the city of David; which one David had constructed as a temporary residence for the ark, in the event of a temple being built. Which of these tabernacles was brought into the temple at this time is not well known; some think both were brought in, in order to prevent the danger of idolatry. I should rather suppose that the tabernacle from Gibeon was brought in, and that the temporary one erected by David was demolished.

Verse 5. And there they are unto this day.] This proves that the book was written before the destruction of the first temple; but how long before we cannot tell.

Verse 9. Save the two tables of stone] See my notes on Heb. ix. 4.

Verse 10. When the priests were come out] That is, after having carried the ark into the holy of holies; before any sacred service had yet commenced.

Verse 11. The glory of the LORD had filled the house] The cloud, the symbol of the divine glory and presence, appears to have filled not only the holy of holies, but the whole temple, court and all; and became evident to the people: and, by this, Solomon knew that God had honoured the place with his presence, and taken it for his habitation in reference to the people of Israel.

Verse 12. The LORD said—he would dwell] It was under the appearance of a cloud that God showed himself

present with Israel in the wilderness, see Exod. xiv. 19, 20. And at the dedication of the tabernacle in the wilderness, God manifested himself in the same way that he did here, at the dedication of the temple; see Exod. xvi. 10.

Verse 13. I have surely built thee a house] He was now fully convinced that the thing pleased God, and that he had taken this place for his settled habitation.

Verse 14. Blessed all the congregation] Though this blessing is not particularly stated, yet we may suppose that it was such as the high priest pronounced upon the people: "The LORD bless thee, and keep thee; the LORD make his face shine upon thee, and be gracious unto thee; the LORD lift up his countenance upon thee, and give thee peace." See Numb. vi. 24-26; for Solomon seems now to be acting the part of the high priest. But he may have in view more particularly the conduct of Moses, who, when he had seen that the people had done all the work of the tabernacle, as the LORD had commanded them, he blessed them, Exod. xxxix. 43. And the conduct of his father David, who, when the ark had been brought into the city of David, and the burnt-offerings and peace-offerings completed, he blessed the people in the name of the LORD, 2 Sam. vi. 18.

Verse 16. Since the day, &c.] Mention is here made, says Dr. Kennicott, of some one place, and some one person, preferred before all others; and the preference is that of Jerusalem to other places, and of David to other men. In consequence of this remark, we shall see the necessity of correcting this passage by its parallel, in 2 Chron. vi. 5, 6; where the thirteen Hebrew words now lost in Kings are happily preserved. Let us compare the passages:—

1 Kings vii. 16. Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be there; neither chose I any man to be over my people Israel; but I have chosen David to be over my people Israel.

I would just observe here, that I do not think these thirteen words ever made a part of Kings; and, consequently, are not lost from it: nor do they exist here in any of the versions; but their being found in Chronicles helps to complete the sense.

Verse 21. Wherein is the covenant of the LORD] As it is said, ver. 9. that there was nothing in the ark but the two tables of stone, consequently, these are called The Covenant; i. e. a sign of the covenant, as our Lord calls

made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before ^m the altar of the Lord, in the presence of all the congregation of Israel, and ⁿ spread forth his hands toward heaven:

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

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

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

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

27 But ^y will God indeed dwell on the earth? Behold, the heaven, and ^z heaven of heavens,

cannot contain thee; how much less this house that I have builded?

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

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

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

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

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

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned

m 2 Chron. 6. 12, &c.—n Exal. 9. 33. Ezra 9. 5. Isai. 1. 15.—o 2 Mac. 2. 8. p Exal. 15. 11. 2 Sam. 7. 22.—q Deut. 7. 9. Neh. 1. 5. Dan. 9. 4.—r Gen. 17. 1. Ch. 3. 6. 2 Kings 23. 3.—t Ch. 2. 4. 2 Sam. 12. 16.—u Heb. There shall not be cut off unto thee a man from my sight.—v Heb. only if.—w 2 Sam. 7. 25.

x 2 Chron. 2. 6. Isai. 66. 1. Jer. 23. 21. Acta 7. 49 & 17. 24.—y 2 Cor. 12. 2. z Deut. 12. 11.—a Dan. 6. 10.—b Or, in this place.—c 2 Chron. 20. 9. Neh. 1. 4. d Or, in this place.—e Heb. and he require an oath of him. Lev. 5. 1.—f Exod. 21. 1.—g Deut. 25. 1.—h Lev. 26. 17. Deut. 28. 25.

the cup the New Covenant in his blood; that is, the sign of the New Covenant: as *This is my body*, implied this is the sign or emblem of my body.

Verse 22. *Stood*] He ascended the brazen scaffold, five cubits long, and five cubits broad, and three cubits high; and then *kneeled down upon his knees*, with his hands spread up to heaven, and offered up the following prayer: see ver. 54. and 2 Chron. v. 12, 13.

And spread forth his hands toward heaven] This was a usual custom in all nations: in prayer the hands were stretched out to heaven, as if to invite and receive assistance from thence; while humbly kneeling on their knees, they seemed to acknowledge at once their dependence and unworthiness. On this subject I have spoken elsewhere. In the Scriptures we meet with several examples of the kind: *Hear my voice—when I lift up my hands towards thy holy oracle*, Psa. xxviii. 2. *LIFT UP YOUR HANDS IN THE SANCTUARY, AND BLESS THE LORD*, Psa. cxxxiv. 2. *Let my prayer be set forth—and the lifting up of my hands as the evening sacrifice*, Psa. cxli. 2. And see 1 Tim. ii. 8. &c.

In heathen writers, examples are not less frequent:

*Sustulit exteras vinculis ad sidera pulmas
Vos aeterni signis et non violabilem vestram
Tector nomen ait.* Virg. *Æn.* lib. ii. v. 123.
Ye lamps of Heaven, besail, and lifted high
His hands, now free; thou venerable sky,
Inviolable powers!

And that they *kneeled down* when supplicating, I have also proved. Of this also the Scriptures afford abundant evidence; as do also the *heathen* writers. I need add but one word:

*Et genibus pronas, supplex, similique rogant,
Circumfert tactos, languan sua brachia, cultus.* Ovid. *Met.* lib. iii. f. 3. v. 240.

Indeed, so universal were these forms in praying, that one of the heathens has said, "All men, in praying, lift up their hands to heaven."

Verse 24. *Who hast kept with thy servant David*] This is in reference to 2 Sam. vii. 13. where God promises to David that Solomon shall build a house for the name of the Lord. The temple being now completed, this promise was literally fulfilled.

Verse 27. *But will God indeed dwell on the earth*] This expression is full of astonishment, veneration, and delight. He is struck with the immensity, dignity, and grandeur, of the Divine Being; but especially at his condescension to dwell with men: and though he sees, by his filling the place, that he has come now to make his abode with them, yet he cannot help asking the question—How can such a God dwell in such a place, and with such creatures!

Behold, the heaven] The words are all in the plural number in the Hebrew: שמים רמים שמים *hashshamayim, u-shemey hashshamayim*; "the heavens, and the heavens of heavens." What do these words imply? That there are systems, and systems of systems, each possessing its sun, its primary and secondary planets; all extending beyond each other in unlimited space, in the same regular

and graduated order, which we find to prevail in what we call our solar system; which, probably, in its thousands of millions of miles in diameter, is, to some others, no more than the area of the lunar orbit to that of the Georgium Sidus. When God, his manifold wisdom, his creative energy, and that space which is unlimited, are considered, it is no hyperbole to say, that, although the earth has been created nearly six thousand years ago, suns, the centres of systems, may have been created at so immense a distance that their light has not yet reached our earth, though travelling at the rate of one hundred and ninety thousand miles every second; or upwards of a million times swifter than the motion of a cannon ball! This may be said to be inconceivable; but what is even all this to the vast immensity of space! Had God created a system like ours in every six days since the foundation of the world, and kept the seventh as a sabbath, and though there might have been by this time [A. M. 5823, *incunte*, A. D. 1819, *incunte*,] three hundred and three thousand five hundred and seventy-five mundane systems, they would occupy but a speck in the inconceivable immensity of space. Reader, all this, and millions more, is demonstrably possible; and, if so, what must God be—*illud inexprimabile*, who i-n-h-a-b-i-t-e-t-h e-t-e-r-n-i-t-y!

Verse 29. *My name shall be there*] I will there show forth my power and my glory, by enlightening, quickening, pardoning, sanctifying, and saving all my sincere worshippers.

Verse 30. *Toward this place*] Both tabernacle and temple were types of our Lord Jesus, or of God manifested in the flesh; and he was and is the Mediator between God and man. All prayer, to be acceptable, and to be entitled to a hearing, must go to God through him. The human nature of Christ is the temple in which dwell all the fulness of the Godhead bodily; therefore, with propriety, all prayer must be offered to God through him. "If they pray toward this place, hear thou in heaven, thy dwelling-place; and when thou hearest, forgive." This appears to me to be the true sense and doctrine of this verse.

Verse 31. *If any man trespass against his neighbour*] Solomon puts here seven cases, in all of which the mercy and intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention, on condition that the people pray toward that holy place; and, with a feeling heart, make earnest supplication.

The first case is one of doubtfulness; where a man has sustained an injury, and charges it on a suspected person, though not able to bring direct evidence of the fact, the accused is permitted to come before the altar of God, and purge himself by his personal oath. Solomon prays that God may not permit a false oath to be taken; but that he will discover the truth, so that the wicked shall be condemned, and the righteous justified.

Verse 33. *When thy people Israel be smitten down, &c.*] The second case: When their enemies make inroads upon them, and defeat them in battle, and lend them into captivity, because God, being displeased with their transgre-

against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee ^k in this house :

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

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee : if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them :

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

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

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

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou

knowest ; (for thou, *even* thou only, ^r knowest the hearts of all the children of men ;)

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

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

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

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

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

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

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

1 Lev. 26. 30. 40. Neh. 1. 9.—k Or, toward.—l Lev. 26. 19. Deut. 28. 23.—m Ps. 119. 1. & 27. 11. & 94. 12. & 143. 8.—n 1 Sam. 12. 21.—o Lev. 26. 16, 25, 26. Deut. 28. 21, 22, 27, 28, 42, 52. 2 Chr. 20. 9.—p Or, Jurisdiction.—r 1 Sam. 16. 7. 1 Chr. 28. 9. Psal. 11. 4. Jer. 17. 10. Act. 1. 24.

s 1 Pet. 130. 4.—t Levit. 3. 24.—u 1 Sam. 17. 46. 2 Kings 19. 19. Psal. 67. 2.—v Ps. 102. 15.—w Heb. thy name is called upon this house.—x Heb. the very of the city. y Or, right.—z Chron. 6. 36. Prov. 20. 9. Eccles. 7. 20. James 3. 2. 1 John 1. 8, 10.—a Lev. 26. 34, 44. Deut. 28. 36, 64.

sions, has delivered them up : then, if they shall turn again, confess the name of God, which they had in effect denied, by either neglecting his worship, or becoming idolatrous ; and pray and make supplication, *Then*, says Solomon, *hear thou in heaven—and bring them again into the land which thou gavest unto their fathers.*

Verse 35. *When the heaven is shut up, and there is no rain* : The third case : When, because of their sin, and ceasing to walk in the good way in which they should have walked, God refuses to send the early and latter rain, so that the appointed weeks of harvest come in vain, as there is no crop : then, if they pray, confess their sin, &c. hear thou in heaven, and forgive, &c.

Verse 37. *If there be in the land famine—pestilence* : The fourth case includes several kinds of evils : 1. *Famine* ; a scarcity, or total want of bread, necessarily springing from the preceding cause, *drought*. 2. *Pestilence* ; any general and contagious disease. 3. *Blasting* ; any thing by which the crops are injured, so that the ear is never matured ; but, instead of wholesome grain, a *black offensive dust*. 4. *Mildew* ; any thing that vitiates, or corrodes the texture of the stalk, destroys the flowers and blossoms, or causes the young shaped fruits to fall off their stems. 5. *Locust* ; a well-known curse in the East, a species of grasshopper, that multiplies by millions, and covers the face of the earth for many miles square, destroying every green thing ; leaving neither herb nor grass upon the earth, nor leaf, nor bark upon the trees. 6. *Caterpillar* ; the locust in its young or *nympha* state. The former refers to locusts, brought by winds from other countries, and settling on the land ; the latter to the young locusts bred in the land. 7. An enemy, having attacked their defended cities, the keys and barriers of the land. 8. Any other kind of plague ; that which affects the surface of the body ; blotch, blain, leprosy, ophthalmia, &c. : or, sickness, whatever impaired the strength, affected the intestines, disturbed or destroyed their natural functions. All such cases were to be brought before the Lord, the persons having a deep sense of the wickedness which induced God thus to afflict, or permit them to be afflicted ; for only those who know the plague of their own hearts, ver. 35. ; the deep-rooted moral corruption of their nature, and the destructive nature and sinfulness of sin, were likely to pray in such a manner as to induce God to hear and forgive.

Verse 41. *Moreover, concerning a stranger* : The fifth case relates to heathens coming from other countries, with the design to become proselytes to the true religion ; that they might be received, blessed, and protected, as the true Israelites : that the name of Jehovah might be known over the face of the earth.

Verse 44. *If thy people go out to battle* : The sixth case refers to wars undertaken by divine appointment : whithersoever thou shalt send them ; for in no other wars could they expect the blessing and concurrence of the Lord ; in

none other could the God of truth and justice maintain their cause. There were such wars under the Mosaic dispensation, there are none such under the Christian dispensation ; nor can there be any ; for the Son of man is come not to destroy men's lives, but to save them. Except mere defensive war, all others are diabolic ; and, *query*, were there no provocations, would there be any attacks, and consequently any need of defensive wars ?

Verse 46. *If they sin against thee* : This seventh case must refer to some general defection from truth ; to some species of false worship, idolatry, or corruption of the truth and ordinances of the Most High ; as for it, they are here stated to be delivered into the hands of their enemies, and carried away captive, which was the general punishment for idolatry ; and what is called, ver. 47. *acting perversely, and committing wickedness.*

In ver. 46. we read, *If they sin against thee, for there is no man that sinneth not.* On this verse we may observe, that the second clause, as it is here translated, renders the supposition, in the first clause, entirely nugatory ; for, if there be no man that sinneth not, it is useless to say, if they sin : but this contradiction is taken away by reference to the original, *אין אדם אשר לא יחטא לא* *ki yechetau lak*, which should be translated *if they shall sin against thee* : or, *should they sin against thee*, *אין אדם אשר לא יחטא* *ki cin Adam asher lo yacheta* ; "For there is no man that may not sin : i. e. there is no man impeccable, none infallible ; none that is not liable to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original ; for, *עוה* in the 31st verse of this chapter, they have translated *yecheu*, if a man trespasses ; which certainly implies he might or might not do it : and in this way they have translated the same word, if a soul sins, in Lev. v. 1. v. 7. 1 Sam. ii. 25. 2 Chron. vi. 22., and in several other places. The truth is, the Hebrew has no mood to express words in the permissive or optative way, but to express this sense it uses the future tense of the conjugation *kal*.

This text has been a wonderful strong-hold for all who believe that there is no redemption from sin in this life ; that no man can live without committing sin ; and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine, it only speaks of the possibility of every man sinning ; and this must be true of a state of probation. 2. There is not another text in the divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the Gospel ; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power ; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are unavoidable.

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

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

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

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and ^h give them compassion before them who carried them captive, that they may have compassion on them:

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

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

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

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

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

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

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

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

59 And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain

the cause of his servant, and the cause of his people Israel ^r at all times, as the matter shall require:

60 ^s That all the people of the earth may know that ^t the Lord is God, and that there is none else.

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

62 ¶ And ^v the king, and all Israel with him, offered sacrifice before the Lord.

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

64 ^w The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because ^x the brazen altar that was before the Lord was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon held ^y a feast, and all Israel with him, a great congregation, from ^z the entering in of Hamath unto ^{aa} the river of Egypt, before the Lord our God, ^{ab} seven days and seven days, even fourteen days.

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

CHAPTER IX.

The Lord appears a second time to Solomon, and assures him that he had heard his prayer; and that he would establish his worship for ever in that temple, and him and his successors on the throne of Israel, provided he and they would keep his statutes and judgments, 1-5. But if they should transgress and forsake the Lord, then they should be cast off, the temple itself abandoned, and their enemies permitted to prevail over them, 6-9. Solomon having finished the temple, and the king's house about which he was employed forty years; and, having received assistance from Hiram, king of Tyre, he gave him in return twenty talents in Galilee, with which he was not pleased, 10-14. Solomon's levies, buildings, and the persons employed, 15-23. Pharaoh's daughter comes to the city of David, 24. He sacrifices thrice a year at the temple, 25. Solomon's navy; and the gold they brought from Ophir, 26-28.

AND ^{ae} it came to pass, when Solomon had finished the building of the house of the Lord, ^{af} and the king's house, and ^{ag} all Solomon's desire which he was pleased to do,

2 That the Lord appeared to Solomon the second time, ^{ah} as he had appeared unto him at Gibeon.

3 And the Lord said unto him, ^{ai} I have heard thy prayer and thy supplication, that thou hast

A. M. 3013.
B. C. 991.
Ante l. Ol. 215.
An. Thersipyl.
Arch. Athen.
parpet. 3.

^b Lev. 26. 40. — ^c Heb. bring back to their heart. — ^d Neh. 1. 6. Psa. 106. 6. Dan. 9. 5. — ^e Jer. 29. 12. 13. 14. — ^f Dan. 6. 10. — ^g Or. right. — ^h Psa. 7. 6. Psa. 106. 46. 1. Deut. 9. 29. Neh. 1. 10. — ⁱ k. Dent. 4. 20. — ^j Jer. 11. 4. — ^k Exod. 19. 5. — ^l Deut. 9. 26. 27. — ^m 11. 2. — ⁿ 2 Sam. 8. 13. — ^o Deut. 12. 10. — ^p Josh. 21. 45. & 28. 11. — ^q Heb. fall. — ^r 2. 21. 6. 1. — ^s Job. 119. 36. — ^t Heb. th. thing of a day in his day.

Verse 50. And give them compassion before them who carried them captive] He does not pray that they may be delivered out of that captivity; but, that their enemies may use them well; and that they might, as formerly, be kept a separate and distinct people.

Verse 55. He stood, and blessed all the congregation] This blessing is contained in the 57th and 58th verses.

Verse 59. And let these my words] This, and the following verse, is a sort of supplement to the prayer, which ended ver. 53: but there is an important addition to this prayer in the parallel place, 2 Chron. vi. 41, 42. "Now therefore arise, O Lord God, into thy resting-place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant."

Verse 61. Let your heart therefore be perfect] Be sincere in your faith; be irremovable in your conduct.

Verse 63. Two and twenty thousand oxen] This was the whole amount of the victims that had been offered during the fourteen days; i. e. the seven days of the dedication, and the seven days of the feast of tabernacles. In what way could they dispose of the blood of so many victims?

Verse 64. Did the king hallow the middle of the court] The great altar of burnt-offerings was not sufficient for

number of sacrifices which were then made; therefore, the middle of the court was set apart, and an altar erected there for the same purpose.

Verse 65. From—Hamath unto the river of Egypt] Supposed to be Antioch of Syria—to the Rhinocorura; the former being on the north, the latter on the south; i. e. from one extremity of the land to the other.

Verse 66. They blessed the king] Wished him all spiritual and temporal happiness. They were contented with their king, at peace among themselves, and happy in their God; so that they returned to their houses magnifying their God for all his bounty to them, their country and their king. How happy must these people have been; and how prosperous, had their king continued to walk uprightly before God. But, alas! the king fell, and the nation followed his example.

NOTES ON CHAPTER IX.

Verse 2. The Lord appeared to Solomon] The design of this appearance, which was in a dream, as that was at Gibeon, was to assure Solomon that he had accepted his service, and had taken that house for his dwelling-place; and would continue it, and him, and his descendants, upon the throne of Israel, for ever, provided they served him with an upright heart: but, on the contrary, if they forsook him, he would abandon both them and his temple.

made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

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

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

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

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

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

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

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

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

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

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

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

15 And this is the reason of the levy which King Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

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

17 And Solomon built Gezer, and Beth-horon the nether,

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

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

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

21 Their children that were left after them

1 Ch. 8, 29—m Dent. 11, 12—n Gen. 17, 1—o Ch. 11, 4, 6, 38 & 14, 8 & 15, 5
p 2 Sam. 7, 12, 16 Ch. 2, 1 & 6, 12, 1 Chron. 22, 10, Pa. 139, 12—q 2 Sam. 7, 14
r 2 Chron. 7, 19, 20 Pa. 59, 30 &c.—s Dent. 1, 25, 2 Kings 17, 23 & 25, 21—t Jer.
2, 14—u Dent. 24, 37, Pa. 44, 11—v 2 Chron. 7, 21—w Dent. 29, 21, 25, 25, Jer.
22, 8, 9—x Ch. 6, 37, 38 & 7, 1, 1 Chron. 8, 1—y 2 Chron. 8, 2—z Heb. were not

right in his eyes— Josh. 19, 27— a That is, displeasing, or, dirty— b Ch. 5, 13
c Ver. 21, 2 Sam. 5, 9—d Josh. 19, 36—e Josh. 17, 11—f Josh. 16, 10, Jug. 1, 23
g Josh. 16, 10—h Josh. 16, 3, & 21, 22, 2 Chron. 4, 5—i Josh. 19, 44, 2 Chron. 3,
4, 6, 8—k Ch. 4, 25—l Heb. the desire of Solomon which he desired—m Ver. 1,
2 Chron. 8, 7, &c.—n Josh. 1, 21, 27, 29 & 3, 1.

Verse 7. A proverb and a by-word among all people] And so they are to the present: the unbelieving Jews; the stubborn, stiff-necked Jews; are words still in common use. They forsook the Lord, rejected his Christ, and are cast off, their temple destroyed, and they scattered over the face of the earth.

Verse 10. At the end of twenty years] He employed seven years and a half in building the temple, and twelve years and a half in building the king's house; see 1 Kings vii. 1. 2 Chron. viii. 1.

Verse 11. Solomon gave Hiram twenty cities] It is very likely that Solomon did not give those cities to Hiram, so that they should be annexed to his Tyrian dominions; but rather gave him the produce of them till the money was paid which he had advanced to Solomon for his buildings. It appears, however, that either Hiram did not accept them, or that, having received the produce till he was paid, he then restored them to Solomon; for, in the parallel place, 2 Chron. viii. 2, it is said, The cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. Some think that they were heathen cities, which Solomon had conquered; and, therefore, had a right to give them, if he pleased, as they were not any part of the land given by promise to the Israelites.

Verse 13. Called them the land of Cabul] Whether this epithet was given to this land by Hiram, as a mark of disapprobation, or what is its proper meaning, the learned are not agreed. That there was a country of this name in the promised land, in the time of Joshua, is evident enough, from Josh. xix. 27, as it was one part of the boundary of the tribe of Asher: hence some interpret the word border, or boundary; and so the Septuagint understood it, for they have translated the Hebrew word opior, which signifies the same. The margin gives another meaning.

Verse 14. Sixscore talents of gold] This was the sum which Hiram had lent; and, in order to pay this, he laid a tax upon his people, as we afterward learn. The whole is very darkly expressed.

Verse 15. This is the reason of the levy] That is, in order to pay Hiram the sixscore talents of gold which he had borrowed from him, Hiram not being willing to take the Galilean cities mentioned above, or having taken

them, soon restored them again, he was obliged to lay a tax upon the people; and that this was a grievous and oppressive tax we learn from chap. xii. 1—4, where the elders of Israel came to Rehoboam, complaining of their heavy state of taxation, and entreating that their yoke might be made lighter.

And Millo] This is supposed to have been a deep valley between mount Sion and what was called the city of Jebus, which Solomon filled up, and it was built on; and became a sort of fortified place, and a place for public assemblies. See Calmet.

Verse 16. Pharaoh—had gone up and taken Gezer] This city Joshua had taken from the Canaanites, Josh. x. 33, and xii. 12, and it was divided by lot to the tribe of Ephraim, and was intended to be one of the Levitical cities: but it appears that the Canaanites had retaken it, and kept possession till the days of Solomon, when his father-in-law Pharaoh, king of Egypt, retook it, and gave it to Solomon in dowry with his daughter.

Verse 18. And Tadmor in the wilderness] This is almost universally allowed to be the same with the celebrated Palmyra, the ruins of which remain to the present day, and give us the highest idea of Solomon's splendour and magnificence. Palmyra stood upon a fertile plain, surrounded by a barren desert, having the river Euphrates on the east. The ruins are well described by Mesars. Dawkes and Wood; of which they give fine representations. They are also well described in the ancient part of the Universal History, vol. i. p. 367—70. The description concludes thus: "The world never saw a more glorious city; the pride, it is likely, of ancient times, and the reproach of our own. A city not more remarkable for the state of her buildings and unwontedness of her situation, than for the extraordinary personages who once flourished there; among whom the renowned Zenobia, and the incomparable Longinus, must for ever be remembered with admiration and regret."

Verse 19. And all the cities of store] Though, by the multitude and splendour of his buildings, Solomon must have added greatly to the magnificence of his reign; yet, howsoever plenteous silver and gold were in his times, his subjects must have been greatly oppressed with the taxation necessary to defray such a vast public expenditure.

in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

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

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

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

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

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

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

p. Josh. 15. 63. & 17. 12.—q. Judg. 1. 28.—r. See Gen. 9. 25, 26. Ezra 2. 55. 58. Neh. 7. 57. & 11. 3.—s. Lev. 25. 38.—t. See 2 Chron. 8. 10.—u. Ch. 3. 1. 2 Chron. 8. 11. v. 7. 8.—w. 2 Sam. 5. 9. Ch. 11. 27. 2 Chron. 32. 5.—x. 2 Chron. 8. 12, 13, 16.

Verse 21. A tribute of bond-service.] He made them do the most laborious part of the public works, the Israelites being generally exempt. When Sesostris, king of Egypt, returned from his wars, he caused temples to be built in all the cities of Egypt: but did not employ one Egyptian in the work; having builded the whole by the hands of the captives which he had taken in his wars. Hence he caused this inscription to be placed upon each temple:—

Ουδεις εγγυσιος εις αυτα μεροσθηκα.
No native has laboured in these. Diodor. Sic. Bibl. l. 1. c. 58.

It appears that Solomon might, with propriety, have placed a similar inscription on most of his works.

Verse 25. Three times in a year did Solomon offer.] These three times were—1. The Passover—2. Pentecost—3. The feast of Tabernacles.

Verse 26. A navy of ships.] Literally מִן אוֹנִי, "a ship;" but in the parallel place, 2 Chron. viii. 17. it is said that Hiram sent him מִן אוֹנִיּוֹ, "ships;" but it does not appear that Solomon, in this case, built more than one ship, and this was manned principally by the Tyrians.

Verse 28. And they came to Ophir.] No man knows certainly, to this day, where this Ophir was situated. There were two places of this name; one somewhere in India, beyond the Ganges; and another in Arabia, near the country of the Sabæans, mentioned by Job, chap. xxiii. 24. Then shall thou lay up gold as dust; and the gold of Ophir as the stones of the brook. And chap. xxviii. 16. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. Calmet places this country at the sources of the Euphrates and Tigris.

But there are several reasons to prove that this was not the Ophir of the Bible; which, it seems, was so situated as to require a voyage of three years long to go out, load, and return. Mr. Bruce has discussed this subject at great length; see his Travels, vol. ii. c. 4. p. 354, &c. He endeavours to prove that Ezion-geber is situated on the Elanitic branch of the Arabian gulf, or Red sea. 2. That Tharshish is Moka, near to Melinda, in the Indian ocean, in about three degrees south latitude. 3. That Ophir lies somewhere in the land of Sofala, or in the vicinity of the Zambeze river, opposite to the island of Madagascar, where there have been gold and silver mines in great abundance, from the remotest antiquity. And he proves—4. That no vessel could perform this voyage in less than three years, because of the Monsoons; that more time need not be employed; and that this is the precise time mentioned 1 Kings x. 22. 5. That this is the country of the queen of Sheba, or Saba, or Azaba, who, on her visit to Solomon, brought him one hundred and twenty talents of gold; and of spices and precious stones great store, ver. 10. And that gold, ivory, silver, &c. are the natural productions of this country. To illustrate and prove his positions, he has given a map on a large scale, "showing the tract of Solomon's fleet in their three

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

CHAPTER X.

The queen of Sheba visits Solomon, and brings rich presents; and tries him by hard questions, which he readily solves, 1—3. She expresses great surprise at his wisdom, his buildings, his court, &c.; and praises God for placing him on the Jewish throne, 4—9. She gives him rich presents, 10. What the navy of Hiram brought from Ophir, 11, 12. The queen of Sheba returns, 13. Solomon's annual revenue, 14, 15. He makes two hundred talents, and three hundred shekels of gold, 16, 17. His magnificent ivory throne, 18—20. His drinking vessels all of gold, 21. What the navy of Tharshish brought every three years to Solomon, 22. His great riches, numerous chariots, and horsemen, 23—27. He brings chariots and horses out of Egypt, 28, 29.

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

A. M. 3014.
B. C. 950.
Ante l. Cl. 214.
An. Therapipi,
Arch. Athen.
perpet. l.

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

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

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

5 And the meat of his table, and the sitting of his servants, and the attendance of his minis-

y Heb. upon it.—z 2 Chron. 8. 17, 18.—a Num. 33. 35. Deut. 2. 8. Ch. 22. 48. b Heb. Ep.—c Ch. 10. 11.—d Job 22. 24.—e 2 Chron. 9. 1, &c. Matt. 12. 42. Luke 11. 31.—f See Job. 14. 12. Prov. 1. 6.—g Heb. words.—h Heb. stinging.

years' voyage from the Elanitic gulf to Ophir and Tharshish;" to which, and his description, I must refer the reader.

NOTES ON CHAPTER X.

Verse 1. When the queen of Sheba heard.] As our Lord calls her queen of the south, Matt. xii. 42. it is likely the name should be written Saba, Azab, or Azaba, all of which signify the south. She is called Balkis by the Arabians; but by the Abyssinians Moqueda. See the account at the end of the chapter.

With hard questions.] With בְּרִיּוֹת bechidoth; or ἀντιρρησιας, Septuagint, with riddles. With paraboles and riddles, says the Arabic. Those who contend that she was queen of the Sabæans, a people of Arabia Felix, toward the southern extremity of the Red sea, find several proofs of their opinion—1. That the Sabæans abounded in riches and spices.

India mittit ebur; molles sua thura Sabei.
"India furnishes ivory; and the effeminate Sabæans their frankincense."
Virg. Geor. l. v. 67.

And again,—

Dixit arabibus patria. Sola India nigram
Fert eburnum; solis est thura virga Sabei.—Geor. ll. v. 116.
All sorts of trees their several countries know:
Black ebu only will in India grow;
And odorous frankincense on the Sabean bough.—Dryden.

Ubi templum illi centumque Sabæo,
Thure calant aræ.
Where to her fame a hundred altars rise,
And pour Sabæan odours to the skies.

PLINY, Hist. Nat. lib. xii. c. 17. observes, Non alia ligna genera in usu sunt quàm odorata; cibosque Sabæi coquunt thuris ligno; alii myrrhe.

"The Sabæans use odorous wood only; and even use the incense tree, and myrrh, to cook their victuals."

2. All ancient authors speak not only of their odorous woods, but of their rich gold and silver mines, and of their precious stones. See Pliny, Hist. Nat. lib. xxxvii. c. 6, &c.

It is also well known that the Sabæans had queens for their sovereigns, and not kings. So Claudian, in Eutrop. lib. i.

Media, Irbique Sabæis
Impetrat hic ætate, Reginarumque sub armis
Barbariæ pars magna jacet.

By this is meant, says Mr. Bruce, the country between the Tropic and mountains of Abyssinia, the country of shepherds; from berber, a shepherd. And he contends that these Sabæans were a distinct people from the Ethiopians and the Arabs; and that SABA was a distinct state.

Verse 3. Solomon told her all her questions.] Riddles, problems, fables, apologues, &c. formed the principal part of the wisdom of the East; indeed, they use and delight in them to the present day. See the case of Samson and his friends, Judges xiv. 12, 14. and the notes there.

Verse 4. Had seen all Solomon's wisdom.] By the answers which he gave to her subtle questions.

And the house that he had built.] Most probably his own house.

ters, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

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

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

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

9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

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

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

12 And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for sing-

ers: there came no such almug trees, nor were seen unto this day.

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

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

15 Besides that he had of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the governors of the country.

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

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

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

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

1 Or, butlers. — 1 Chron 28. 18. — Heb. word — Or, engines — Heb. thou hast widest extent and goodness to the fame — Prov 8. 31. — Ch. 5. 7. — 2 Sam. 8. 15. — Ps. 72. 2. — Prov. 5. 15. — 1 Par. 72. 10, 15. — Ch. 9. 27. — 2 Chr. 2. 8. & 9. 10, 11, almug trees.

2 2 Chr. 9. 11. — Or, rolls — Heb. a prop. — 2 Chr. 9. 10. — Heb. according to the hand of King Solomon. — 2 Chr. 9. 24. — Ps. 72. 10. — Or, capitals. — Ch. 11. 26. — Ec. 7. 2. — 2 Chr. 9. 17. &c. — Heb. on the under part thereof. — Heb. bands.

Verse 5. The meat of his table] The immense supply of all kinds of food, daily necessary for the many thousands which were fed at and from his table. See chap. iv. 22, 23, and the notes there.

And the sitting of his servants] The various orders and distinctions of his officers.

The attendance of his ministers] See the account of these, and their attendance, chap. iv. 1, &c.

And their apparel] The peculiarity of their robes, and their splendour and costliness.

And his cup-bearers] The original מְשַׁכְּתֵי מַשְׁכַּיִר, may as well be applied to his beverage, or to his drinking-utensils, as to his cup-bearers.

And his ascent by which he went up] It seems very strange that the steps to the temple should be such a separate matter of astonishment. The original is וַיַּעֲלֵהוּ וַיַּעֲלֵהוּ בְּרֵיחַ הַקֹּדֶשׁ וַיַּעֲלֵהוּ בְּרֵיחַ הַקֹּדֶשׁ which all the versions have translated, And the holocausts which he offered in the house of the Lord. The Vulgate, Septuagint, Chaldee, Syriac, and Arabic, all express this sense: so does the German translation of Luther; from which, in this place we have most pitifully departed: And seine brand offer die er in dem hause des Herrn opferete; "And his burnt-offering which he offered in the house of the Lord."

There was no more spirit in her.] She was overpowered with astonishment; she fainted. I have seen precisely the same effect produced: a lady, who was herself an artist, viewing some exquisitely finished oriental paintings, was so struck with astonishment, that she twice nearly fainted; and was obliged to leave the room. What happened to the queen of Sheba is a natural, and not an uncommon effect, which will be produced in a delicate, sensible mind, at the sight of rare and extraordinary productions of art.

Of the profusion of Solomon's sacrifices we have already had proof, chap. viii. 63, and ix. 25.

Verse 8. Happy are thy men.] All these are very natural expressions from a person in her state of mind.

Verse 10. A hundred and twenty talents of gold] The worth of these one hundred and twenty talents of gold, according to Mr. Reynolds, is equal to 843,905l. 10s. 4d. of our British sterling. But the spices and precious stones might have been yet of more value. After this verse the 13th should be read, which is here most evidently misplaced: and then the account of the queen of Sheba will be concluded, and that of Solomon's revenue will stand without interruption.

Verse 13. All her desire, whatsoever she asked] Some imagine she desired progeny from the wise king of Israel; and all the traditions concerning her state that she had a son by Solomon, called Menilek, who was brought up at the Israelitish court, succeeded his mother in the kingdom of Saba, and introduced among his subjects the Jewish religion. See at the end of the chapter.

Verse 11. Great plenty of almug trees] In the parallel place, 2 Chron. ix. 10, 11, these are called algum trees, the mem and the gimel being transposed; probably the latter is the most correct orthography. What the algum trees were, we do not exactly know. The Vulgate calls it ligna thijna, the thya or lignumritae wood; and Mr. Parkhurst thinks that the original מִשְׁכְּתֵי אַלְמוּגִים, comes from מל, al, not, and מל, gem, to fill; because the lignumvitis is of so close a texture that it can imbibe no water, and cannot be affected by wet weather. The Septuagint translates it ξύλα πικρία, pine timber; the Syriac wood ܟܝܣܝܢܐܝܟܝܘܬܐ, kaisé darkisotho, probably cypress wood; or what the translators render ligna brasilica. The Arabic translates coloured wood; and subjoins a parapiarise, for that wood was by nature painted with various colours. Perhaps the Arabic comes nearest the truth; wood shaded of different colours, such as the rose wood, and such like, which are brought to us from various parts of the East Indies. The whole passage, as it stands in the Arabic, is this: And the ships of Hiram brought gold from the land of Hind, (India); and they carried also much coloured wood, (but this wood is naturally painted of various colours), and very precious jewels. And Solomon put some of that same painted wood which was brought to him, in the house of the Lord, and in his own house; and with it he adorned them." And for inlaying and veneering, nothing can be finer than this wood.

Verse 14. The weight of gold—was six hundred threescore and six talents] This would amount, in our money, to 4,683,675l. 12s. 84d. sterling. This seems to be what he got annually of bullion; but, independently of this, he had tribute of all the kings of Arabia, duties from merchantmen, and the traffic of spice-merchants. See ver. 25.

Verse 16. Solomon made two hundred targets of beaten gold] I have already conjectured that the מַטְרֵי תַיִנָּא, might resemble the Highland target, or target, with a dagger projecting from the umbo, or centre.

Verse 17. He made three hundred shields] The מגן magen, was a large shield, by which the whole body was protected.

Mr. Reynolds computes that the two hundred targets, on each of which was employed three hundred shekels of gold, were worth 28,131l. 16s. 94d.

And the three hundred shields, in forming each of which three pounds of gold were employed, were worth 210,976l. 1s. 1d.

Verse 19. The throne was round behind: and there were stays on either side] This description seems to indicate that this throne was in the form of one of our ancient round-topped, two-armed chairs. This throne, or chair of state, was raised on a platform, the ascent to which consisted of six steps. What we call stays is in the Hebrew מְיָדָי, yadoth, hands; which serves to confirm the conjecture above.

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

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

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

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

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

25 And they brought every man his present, vessels of silver, and vessels of gold, and gar-

ments, and armour, and spices, horses, and mules, a rate year by year.

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

27 ¶ ^q And the king ^r made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

28 ^s And ^t Solomon had horses brought out of Egypt, and ^u linen yarn: the king's merchants received the linen yarn at a price.

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

^g Heb. so.—^h 2 Chron. 9. 20. &c.—ⁱ Or, there was no silver in them.—^j Gen. 10. 4. 2 Chron. 29. 36.—^k Or, elephant's teeth.—^l in Chap. 3. 12. 13. & 4. 30.—^m Heb. sought the face of.—ⁿ Ch. 4. 28. 2 Chron. 1. 14. & 9. 25.—^o Deut. 17. 16.

^q 2 Chron. 1. 15-17.—^r Heb. gave.—^s Deut. 17. 16. 2 Chron. 1. 16. & 9. 28.—^t Heb. And the going forth of the horses which was Solomon's.—^u Ezek. 27. 7.—^v Job. 1. 4. 2 Kings 1. 8.—^w Heb. by their hand.

Verse 22. *A navy of Tharshish*] For probable conjectures concerning this place, and the *three years' voyage*, see at the end of this and the preceding chapter.

Apes] אָפִים *kophim*; probably a species of monkey rather than ape.

Verse 23. *Solomon exceeded all the kings of the earth for riches*] Mr. Reynolds, stating the income of Solomon at about four times as much as his father left him, hence reckons that he had, each year, 142,242,034*l.* 9*s.* 7*d.*; each week, 2,735,423*l.* 14*s.* 9*d.*; and, each day, 390,770*l.* 16*s.* 4*d.*; taking each day, week, and year, one with another.

Verse 25. *They brought every man his present*] This means tribute; and it shows us of what sort that tribute was—viz. vessels of gold and silver, probably ingots; garments of very rich stuffs; armour, for little of this kind was ever made in Judea; spices, which doubtless sold well in that country; horses, which were very rare; and mules, the most necessary animals for all the purposes of life.

Verse 26. *He had a thousand and four hundred chariots*] See the note on chap. iv. 26.

Verse 27. *Made silver—as stones*] He destroyed its value by making it so exceedingly plenty.

As the sycamore trees] He planted many cedars, and doubtless had much cedar wood imported; so that it became as common as the sycamore trees, which appear to have grown there in great abundance. This is considered to be a tree that partakes of the nature of the fig tree, and of the mulberry. Of the former it has the fruit, and of the latter the leaves: that is, the fruit has a considerable resemblance to the fig, and the leaf to that of the mulberry tree; hence its name sycamore, from the Greek *ovon*, a fig, and *popos*, a mulberry tree.

Verse 29. *Horses brought out of Egypt*] It is thought that the first people who used horses in war were the Egyptians; and it is well known that the nations who knew the use of this creature in battle, had greatly the advantage of those who did not. God had absolutely prohibited horses to be imported or used; but, in many things, Solomon paid little attention to the divine command.

And linen yarn] The original word מִקְנֵה, is hard to be understood, if it be not indeed a corruption.

The versions are all puzzled with it: the *Vulgate* and *Septuagint* make it a proper name, "And Solomon had horses brought out of Egypt, and from Coa, or Tekoa." Some think it signifies a tribute: thus *Bochart*: "They brought horses to Solomon out of Egypt; and, as to the tribute, the farmers of this prince received it at a price." They farmed the tribute, gave so much annually for it; taking the different kinds to themselves, and giving a round sum for the whole.

Some suppose that מִקְנֵה signifies the string or cord by which one horse's head is tied to the tail of another; and that the meaning is, Solomon brought droves of horses, thus tied, out of Egypt.

Rabbi Solomon Jarchi, in his comment on the parallel place, 2 Chron. i. 14. says, that מִקְנֵה, signifies a collection, or drove of horses; or, what the Germans call *stutte*, a *stud*. He observes on that place, "That he has heard that there was a company of merchants in Egypt, who bought horses from the Egyptians at a certain price, on condition that no person should be permitted to bring a horse out of Egypt but through them."

Houbigant supposes the place to be corrupt; and that,

for מִקְנֵה, *mikveh*, which would read מִרְכָבָה *merchubah*, chariots: "And Solomon had horses brought out of Egypt, and chariots; and the king's merchants received the chariots at a price; and a chariot came up and went out of Egypt for six hundred shekels of silver, &c." This makes a very good and consistent sense; but none of the versions acknowledge it; nor is there any various reading here in any of the MSS. yet collated.

If we understand it of thread, it may refer to the byssus, or fine flax, for which Egypt was famous: but I do not see on what authority we translate it *linen thread*. *Bochart's* opinion appears to me the most probable, as the text now stands; but the change contended for by *Houbigant* makes the text far more simple and intelligible.

Verse 29. *A chariot came up—for six hundred shekels*] This was the ordinary price of a chariot, as a hundred and fifty shekels were for a horse.

Kings of the Hittites] These must have been the remains of the original inhabitants of Canaan, who had gone to some other country, probably Syria, and formed themselves into a principality there. It seems that neither horses nor chariots came out of Egypt but by means of Solomon's servants.

Mr. Bruce's account of Solomon's voyage to Ophir:

"We are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarized the Tyrians and Jews with their correspondents, the Cushites and shepherds, on the coast of Africa. This had gone so far as, very naturally, to create a desire in the queen of Azab, the sovereign of that country, to go herself and see the application of the immense treasures that had been exported from her country for a series of years; and the prince who so magnificently employed them. There can be no doubt of this expedition; as Pagan, Arab, Moor, Abyssinian, and all the countries round, vouch for it nearly in the terms of Scripture.

"Her name, the Arabs say, was Belkis; the Abyssinians, Maqueda. Our Saviour calls her Queen of the South, without mentioning any other name: but gives his sanction to the truth of the voyage. 'The queen of the South, (or Saba, or Azab,) shall rise up in judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.' No other particulars, however, are mentioned about her in Scripture; and it is not probable that our Saviour would have said she came from the uttermost parts of the earth, if she had been an Arab, and had near fifty degrees of the continent behind her. But, when we consider that the boundaries of the known land to the southward were, at that time, Raptum, or Prassum, as we have just seen, these being the uttermost parts of the known earth, were, with great propriety, so styled by our Saviour; and of these she was undoubtedly sovereign. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country.

"Whether she was a Jewess or a Pagan is uncertain. Sabæism was the religion of all the East; it was the constant attendant and stumbling-block of the Jews: but, considering the multitude of that people, then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. 'And when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions,' 1 Kings, x. 1. 2 Chron. ix. 1. Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the

CHAPTER XI.

Solomon's attachment to strange women, and consequent idolatry, 1, 2. Number of his wives and concubines, 3. In his old age they turn away his heart from God, 4. He builds temples to idols, burns incense, and sacrifices to them, 5-8. The Lord is angry with him, and threatens to deprive him of the kingdom, but will leave one tribe for David's sake, 9-13. The Lord sets up Hadaid the Edomite, to be his enemy; the history of this man, 14-22. He stirs up another adversary against him, Rezon, the son of Ehadah. He and Hadaid plague Israel, 23-25. Jeroboam also becomes his enemy, and the reason why, 26-28. Ahijah, the prophet, meets Jeroboam, and promises, in the name of the Lord, that God will rend Israel from the family of Solomon, and give him ten tribes, 29-38. Solomon hearing of this, seeks to put Jeroboam to death, who escapes to Egypt, where he continues till the death of Solomon, 40. Solomon dies, after having reigned over Israel forty years, and his son Rehoboam reigns in his stead, 41-43.

BUT King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

a Neh. 13. 26-b Deut. 17. 17. Eccles. 47. 19.-c Or, beside.

Jews. And in her thanksgiving before Solomon, she alludes to God's blessing on the seed of Israel for ever; which is by no means the language of a Pagan, but of a person skilled in the ancient history of this nation.

"She likewise appears to have been a person of learning, and of that sort of learning which was then almost peculiar to Palestine, not to Æthiopia; for we know that one of the reasons of her coming was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed him.

"The annals of the Abyssinians, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab; but, being full of admiration of Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom he called Menilek, and who was their first king.

"The Abyssinians, both Jews and Christians, believe the xvth psalm to be a prophecy of the queen's voyage to Jerusalem; that she was attended by a daughter of Hiram's from Tyre to Jerusalem; and that the last part of it contains a declaration of her having a son by Solomon, who was to be a king over a nation of the Gentiles.

"To Saba, or Azab, then, she returned with her son Menilek; whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge; and he was anointed and crowned king of Æthiopia, in the temple of Jerusalem; and, at his inauguration, took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges of in his kingdom; from whom the present *umbaras*, or supreme judges, (three of whom always attended the king,) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of *nebrat*, or high priest; and this charge, though the book itself was burnt with the church of Axum, in the Moorish war of Adcl, is still continued, as it is said, in the lineage of Azarias, who are *nebrats*, or keepers of the church of Axum at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

"By the last act of the queen of Saba's reign, she settled the mode of succession in her country for the future: First, she enacted that the crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown, or being queen; but that it should descend to the heir male, however distant, in exclusion of all heirs female, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, that the heirs male of the royal house should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

"The queen of Saba, having made these laws irrevocable by all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far, indeed, we must bear witness to them, that this is no new doctrine, but has been steadfastly and uniformly maintained from the earliest account of time; first, when Jews, then in later days, after they embraced Christianity. We may farther add, that the testimony of all the neighbouring nations is with them upon this subject, whether friends or enemies. They only differ in the name of the queen, or in giving her two names.

"I shall, therefore, now give a list of their kings of the

2 Of the nations concerning which the LORD said unto the children of Israel, 'Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

d Exod. 34. 16. Deut. 7. 3, 4.-e Deut. 17. 17. Neh. 13. 26.-f Ch. 8. 61.-g Ch. 9. 4

race of Solomon, descended from the queen of Saba, whose device is a lion passant, proper, upon a field gules; and their motto, *Mo Anbassa am Nizilcl Solomon am Negadcl Juda*; which signifies 'The lion of the race of Solomon and tribe of Judah hath overcome.'

List of the kings of Abyssinia, from Maqueda, queen of Saba, in the Nativty.

Reigned Yrs.	Reigned Yrs.
Menilek, or David I.	1 Kazima
Hendolysa, or Zagdur,	1 Wazeba
Awida,	11 Hazar,
Asuy,	3 Kalia,
Bawa,	31 Salya,
Gesaya,	15 Falya,
Catar,	15 Arieba,
Motta,	30 Anama,
Baba,	9 Bura,
Kawida,	2 Mohan,
Kanaan,	10 Bazan,

Mr. Bruce justly finds fault with this table as being defective: several kings must necessarily have been lost out of this list. It is, probably, a late invention, the ancient genealogical tables having been lost or destroyed; and no wonder, when we consider the numerous predatory wars in which the people of Abyssinia have been frequently engaged.

I need scarcely add, that the very learned Samuel Bochart has endeavoured to prove by arguments not to be despised, that the Scripture *Ophir* is the island *Taprobanes*, or *Serendib*; now called *Ceylon*. With any other opinions on this subject I think it unnecessary to trouble the reader. That the voyage which Mr. Bruce describes would take up three years, I think he has satisfactorily proved: but on other points and resemblances many readers will doubtless hesitate; while some may suppose his theory is the most plausible of any yet offered to the public on this very obscure subject. *Bruce's Travels*, vol. ii. p. 395.

NOTES ON CHAPTER XI.

Verse 1. *Many strange women*] That is, idolaters:—together with the daughter of Pharaoh: she was also one of those strange women, and an idolater; but many think she became a proselyte to the Jewish religion. Of this there is no evidence.

Verse 3. *He had seven hundred wives, princesses*] How he could get so many of the blood royal from the different surrounding nations is astonishing: but, probably, the daughters of noblemen, generals, &c. may be included.

And three hundred concubines] These were wives of the second rank, who were taken according to the usages of those times: but their offspring could not inherit. Sarah was to Abraham, what these seven hundred princesses were to Solomon, and the three hundred concubines stood in the same relation to the Israelitish king, as *Hagar* and *Keturah* did to the patriarch.

Here then are one thousand wives to form this great bad man's haram! Was it possible that such a person could have any piety to God, who was absorbed by such a number of women? We scarcely allow a man to have the fear of God, who has a second wife or mistress: in what state then must the man be who had one thousand of them? We may endeavour to excuse all this by saying, "It was a custom in the East to have a multitude of women; and that there were many of those whom Solomon probably never saw," &c. &c. But was there any of them whom he might not have seen? Was it for reasons of state, or merely court splendour, that he had so many? How then is it said, that he loved many strange women?—that he clave to them in love? And did he not give them the utmost proofs of his attachment, when he not only tolerated their iniquitous worship in the land, but built temples to their idols; and, more, burnt incense to them himself? As we should not condemn what God justifies; so we should not justify what God condemns. He went after *Asherah*, the impure *Venus* of the *Sidonians*; after *Milcom*, the abomination of the *Ammonites*; after *Chemosh*, the abomination of the *Moabites*; and after the murderous *Moloch*, the abomination of the children of *Ammon*. He seems to have gone as far in iniquity as it was possible.

5 For Solomon went after ^h Ashtoreth, the goddess of the Zidonians, and after ⁱ Milcom, the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and ^k went not fully after the LORD, as *did* David his father.

7 ^l Then did Solomon build a high place for ^m Chemosh, the abomination of Moab, in ⁿ the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because ^o his heart was turned from the LORD God of Israel, ^p which had appeared unto him twice,

10 And ^q had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this ^r is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, ^s I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 ^t Howbeit I will not rend away all the kingdom; *but* will give ^u one tribe to thy son for David my servant's sake, and for Jerusalem's sake ^v which I have chosen.

14 ¶ And the LORD stirred ^w up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 ^x For it came to pass, when David was in Edom, and Joab the captain of the host was gone

up to bury the slain, ^y after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom.)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

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

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

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord ^{ac} Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, ^{ad} when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

^h Ver. 33. ⁱ Jer. 2. 13. ^k Kings 23. 13.—^l Called Molech, ver. 7.—^m Heb. *fulfil*. ⁿ *did not offer*. Num. 11. 34.—^o Num. 33. 7.—^p Num. 21. 22. ^q Judg. 11. 21. ^r 2 Kings 23. 13.—^s Ver. 2. 3.—^t Ch. 3. 5. & 2.—^u Ch. 6. 12. & 9. 6.—^v Heb. *is with thee*.

^z Ver. 31. ^{aa} Chap. 12. 15. 16.—^{ab} 2 Sam. 7. 15. ^{ac} Ps. 99. 33.—^{ad} Chap. 12. 30. ^{ae} Deut. 12. 11.—^{af} 1 Chron. 5. 21.—^{ag} 8 Sam. 8. 14. ^{ah} 1 Chron. 18. 12. 13.—^{ai} Num. 21. 19. ^{aj} Deut. 20. 13.—^{ak} 1 Kings 2. 10. 34.—^{al} Heb. *Send me away*.—^{am} Heb. *Not*. ^{an} 2 Sam. 8. 3.—^{ao} 2 Sam. 8. 3. & 10. 8, 18.

Verse 7. *The hill that is before Jerusalem*] This was the mount of Olives.

Verse 9. *The Lord was angry with Solomon*] Had not this man's delinquency been strongly marked by the divine disapprobation, it would have had a fatal effect on the morals of mankind. Vice is vice, no matter who commits it. And God is as much displeased with sin in Solomon, as he can be with it in the most profligate, uneducated wretch. And although God sees the same sin in precisely the same degree of moral turpitude, as to the act itself, yet there may be circumstances which greatly aggravate the offence, and subject the offender to greater punishment. Solomon was wise; he knew better: his understanding showed him the vanity, as well as the wickedness, of idolatry. God had *appeared unto him twice*; and thus given him the most direct proof of his being, and of his providence. The promises of God had been *fulfilled to him* in the most remarkable manner; and in such a way, as to prove that they came by a divine counsel, and not by any kind of *casualty*. All these were aggravations of Solomon's crimes, as to their demerit, for the same crime has, in every case, the same degree of moral turpitude in the sight of God: but circumstances may so aggravate, as to require the offender to be more grievously punished; so the punishment may be legally increased where the crime is the same. Solomon deserved more punishment for his worship of Ashtoreth than any of the Zidonians did, though they performed precisely the same acts. The Zidonians had never known the true God: Solomon had been fully acquainted with him.

Verse 11. *Forasmuch as this is done of thee*] Was not this another warning from the Lord? And might not Solomon have yet recovered himself? Was there not mercy in this message, which he might have sought and found?

Verse 13. *Will give one tribe—for David my servant's sake*] The line of the Messiah must be preserved. The prevailing Lion must come out of the tribe of Judah: not only the tribe must be preserved, but the *regal line*, and the *regal right*. All this must be done for the true David's sake: and this was undoubtedly what God had in view by thus miraculously preserving the tribe of Judah, and the royal line, in the midst of so general a defection.

And for Jerusalem's sake] As David was the type of the Messiah, so was Jerusalem a type of the true Church: therefore, the old Jerusalem must be preserved in the hands of the tribe of Judah, till the true David should establish the new Jerusalem in the same land, and in the same city. And what a series of providences did it require to do all these things!

Verse 14. *The Lord stirred up an adversary*] A Satan, *sc.* When he sent to Hiram to assist him in building the temple of the Lord, he could say, *There was no Satan*, see chap. v. 4. And all his kingdom was in peace and security; every man dwelt under his vine, and under his fig-tree, chap. iv. 25; but now that he had turned away from God, three Satans rise up against him at once, Hadad, Rezon, and Jeroboam.

Verse 15. *Was gone up to bury the slain*] The slain Edomites; for Joab had in the course of six months exterminated all the males, except Hadad and his servants, who escaped to Egypt. Instead of *bury the slain*, the Targum has it, *to take the spoils of the slain*.

Verse 17. *Hadad being yet a little child*] *נער קטן* *naar kalon*, a little boy. One who was apprehensive of his danger, and could, with his father's servants, make his escape. Not an infant.

Verse 18. *They arose out of Midian*] They at first retired to Midian, which lay to the southwest of the Dead sea. Not supposing themselves in safety there, they went afterward to Paran, in the south of Idumea; and getting a number of persons to join them in Paran, they went straight to Egypt, where we find Hadad became a favourite with Pharaoh, who gave him his sister-in-law to wife; and incorporated him and his family with his own.

Verse 22. *Let me go in any wise*.] It does not appear that he avowed his real intention to Pharaoh: for at this time there must have been peace between Israel and Egypt; Solomon having married the daughter of Pharaoh.

Verse 23. *Rezon the son of Eliadah*] Thus God fulfilled his threatening by the prophet Nathan; *If he commit iniquity I will chasten him with the rod of men; and with the stripes of the children of men*, 2 Sam. vii. 14.

Verse 24. *And reigned in Damascus*] Rezon was one of the captains of Hadadezer, whom David defeated. It seems that, at this time, Rezon escaped with his men;

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my sta-

tutes and my judgments, as did David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

1 Chap. 12. 2 Chron. 13. 6.—g 2 Sam. 20. 21.—h Chap. 9. 21.—i Heb. closed. k Heb. did work.—l Heb. burden.—m Chap. 14. 2.—n See 1 Sam. 15. 27. & 24. 5. o Ver. 11, 13.—p Ver. 5, 9, 7.—q Ch. 12. 16, 17.

1 Kings 15. 4. 2 Kings 19. 19. Ps. 132. 17.—i Heb. lamp or candle.—k Job. 1. 5.—l 2 Sam. 7. 11, 27.—m 2 Chron. 9. 29.—n Or, words, or, things.—o 2 Chron. 9. 30.—p Heb. days.—q 2 Chron. 9. 31.—b Matt. 1. 7, called Roboam.

and having lived, as is supposed, some time by plunder, he seized on Damascus, and reigned there, till David took Damascus, when he subdued Syria, and drove out Rezon. But after Solomon's defection from God, Rezon, finding that God had departed from Israel, recovered Damascus; and joining with Hadad, harassed Solomon during the remaining part of his reign. But some think that Hadad and Rezon were the same person.

Verse 26. *Jeroboam the son of Nebat*] From the context we learn that Jeroboam, while a young man, was employed by Solomon to superintend the improvements and buildings at Millo; and had so distinguished himself there by his industry and good conduct, as to attract general notice, and to induce Solomon to set him over all the labourers employed in that work, belonging to the tribe of Ephraim and Manasseh, called here the house of Joseph. At first it appears that Solomon employed none of the Israelites in any drudgery: but it is likely that, as he grew profane, he grew tyrannical and oppressive; and, at the works of Millo, he changed his conduct; and there, in all probability, were the seeds of disaffection sown. And Jeroboam, being a clever and enterprising man, knew well how to avail himself of the general discontent.

Verse 29. *When Jeroboam went out of Jerusalem*] On what errand he was going out of Jerusalem we know not. Ahijah the Shilonite] He was one of those who wrote the history of the reign of Solomon, as we find from 2 Chron. ix. 29; and it is supposed that it was by him God spoke twice to Solomon; and particularly delivered the message which we find in this chapter, ver. 11—13.

Verse 31. *Take thee ten pieces*] The garment was the symbol of the kingdom of Israel; the twelve pieces the symbol of the twelve tribes; the ten pieces, given to Jeroboam, of the ten tribes which should be given to him, and afterward form the kingdom of Israel, ruling in Samaria, to distinguish it from the kingdom of Judah, ruling in Jerusalem.

Verse 36. *That David my servant may have a light always*] That his posterity may never fail, and the regal line never become extinct. This, as we have already seen, was in reference to the Messiah. He was not only David's light, but he was a light to enlighten the Gentiles.

Verse 37. *According to all that thy soul desireth*] It appears from this that Jeroboam had afflicted the king-

dom, and was seeking for an opportunity to seize on the government. God now tells him by his prophet, what he shall have, and what he shall not have; in order to prevent him from attempting to seize on the whole kingdom, to the prejudice of the spiritual seed of David.

Verse 38. *And build thee a sure house*] He would have continued his posterity on the throne of Israel, had he not, by his wickedness, forfeited the promises of God, and thrown himself out of the protection of the Most High.

Verse 39. *But not for ever*] They shall be in affliction and distress till the Messiah come; who shall sit on the throne of David, to order it and establish it in judgment and justice for ever. Jarchi says, on this verse, When the Messiah comes, the kingdom shall be restored to the house of David.

Verse 40. *Sought—to kill Jeroboam*] He thought by this means to prevent the punishment due to his crimes.

Unto Shishak king of Egypt] This is the first time we meet with the proper name of an Egyptian king; Pharaoh being the common name for all the sovereigns of that country. Some suppose that this Shishak was the Sesostris, so renowned for his wars and his conquests. But it is likely that this king lived long before Solomon's time.

Verse 41. *The book of the acts of Solomon*] These acts were written by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer; as we learn from 2 Chron. ix. 29. Probably from these were the books of Kings and Chronicles composed; but the original documents are long since lost.

Verse 42. *Solomon reigned—forty years.*] Josephus says fourscore years; which is sufficiently absurd. Calmet supposes him to have been eighteen years old when he came to the throne; and that he died, A. M. 3029, aged fifty-eight years; and, when we consider the excess in which he lived, and the criminal passions which he must have indulged among his thousand wives, and their idolatrous and impure worship, this life was as long as could be reasonably expected.

Verse 43. *Solomon slept with his fathers*] He died in almost the flower of his age; and, it appears, unregretted. His government was no blessing to Israel; and laid, by its exactions and oppressions, the foundation of that schism which was so fatal to the unhappy people of Israel and

Judah : and was the most powerful procuring cause of the miseries which have fallen upon the Jewish people from that time until now.

I. It may be now necessary to give a more distinct outline of the character of this king.

1. In his infancy and youth he had the high honour of being peculiarly *loved by the Lord* ; and he had a name given him by the express authority of God himself ; which, to himself and others, must ever call to remembrance this peculiar favour of the Most High.

There is little doubt that he was a most amiable youth ; and his whole conduct appeared to justify the high expectations that were formed of him.

2. He ascended the Israelitish throne at a time the most favourable for the cultivation of those arts so necessary to the comfort and improvement of life. Among all the surrounding nations, Israel had not one open enemy : *there was neither adversary nor evil occurrent*, 1 Kings v. 4. He had rest on every side ; and, from the universal and profound peace which he enjoyed, the very important name *Jedidiah*, "beloved of the Lord," which was given him by divine authority, was changed to that of Solomon, *the peaceable*, 2 Sam. xii. 24, 25. which at once indicated the state of the country, and the character of his own mild, pacific mind.

3. To the dying charge of his pious father, relative to the building a temple for the Lord, he paid the most punctual attention. He was fond of *architecture*, as we may learn from the account that is given of his numerous buildings and improvements : and yet it does not appear that he at all excelled in architectural knowledge. Hiram, the amiable king of Tyre, and his excellent workmen, were the grand directors and executors of the whole. By his public buildings he doubtless rendered Jerusalem highly respectable ; but his *passion* for such works was not, on the whole, an advantage to his subjects, as it obliged him to have recourse to a burdensome system of taxation ; which at first oppressed and exasperated his people, and ultimately led to the fatal separation of Israel and Judah.

4. That he improved the *trade and commerce* of his country is sufficiently evident : by his public buildings vast multitudes were employed ; and knowledge in the most beneficial arts must have been greatly increased, and the spirit of *industry* highly cultivated.

Commerce does not appear to have been much regarded, if even known, in Israel, previously to the days of Solomon. The most celebrated maritime power then in the world was that of the Tyrians. With great address and prudence he availed himself of their experience and commercial knowledge ; sent his ships, in company with theirs, to make long and dangerous but lucrative voyages ; and, by getting their sailors aboard of his own vessels, he gained possession of their nautical skill ; and also a knowledge of those safe ports in which they harboured, and of the rich countries with which they traded. His friendly alliance with the king of Tyre was a source of advantage to Israel ; and might have been much more so, had it been prudently managed. But, after the time of Solomon, we find it scarcely mentioned ; and therefore it does not appear that the Jews continued to follow a track which had been so successfully opened to them : their endless contentions, and the ruinous wars of the two kingdoms, paralyzed all their commercial exertions ; till, at length, all the maritime skill, which they had acquired from the expert and industrious Tyrians dwindled down to the puny art of managing a few boats on the internal lakes of their own country. Had it not been for the destructive feuds that reigned between the two kingdoms of Israel and Judah, that country might have become one of the best and richest maritime powers of either Asia or Europe. Their situation was grand and commanding ; but their execrable jealousies deprived them of its advantages, exposed them to the aggressions of their enemies, and finally brought them to ruin.

5. That Solomon was truly *pious* in his youth there can be no doubt : it was on this account that the *Lord loved him* ; and his zeal in the cause of true religion, and high respect for the honour of God, are strong indications of such a frame of mind. Had we no other proof of this than his *prayer for wisdom*, and his *prayer at the dedication of the temple*, it would put the matter for ever beyond dispute ; independently of the direct testimonies we have from God himself on the subject. He loved the *worship and ordinances of God* ; and was a pattern to his subjects in the strictest attention to religious duties. He even exceeded the requisitions of the *law*, in the multitude of his sacrifices ; and was a careful observer of those annual

festivals so necessary to preserve the memory of the principal facts of the Israelitish history, and those miraculous interventions of God in the behalf of that people.

6. There can be no doubt that Solomon possessed the *knowledge of governing well* : of the importance of this knowledge he was duly aware ; and this was the *wisdom* that he so particularly sought from God. "I am," said he, "but a little child ; I know not how to go out or come in ; and thy servant is in the midst of a great people that cannot be counted for multitude. Give, therefore, thy servant an *understanding heart to judge thy people* ; and that I may *discern between good and bad* : for who is able to judge this thy so great a people ? And the speech pleased the Lord, that Solomon had asked this thing," 1 Kings iii. 8—10. This *wisdom* he did receive from God : and he is here a pattern to all kings, who, as they are the vicegerents of the Lord, should earnestly seek that wisdom which is from above, that they may be able to know how to govern the people entrusted to their care ; because, in every civil government, there are a multitude of things on which a king may be called to decide, concerning which neither the laws, nor the commonly received political maxims by which, in particular cases, the conduct of a governor is to be regulated, can give any specific direction.

7. But the wisdom of Solomon was not confined to the art of government : he appears to have possessed a *universal knowledge*. The sages of the East were particularly distinguished by their accurate *knowledge of human nature* ; from which they derived innumerable maxims for the regulation of man in every part of his moral conduct, and in all the relations in which he could possibly be placed. Hence their vast profusion of *maxims, proverbs, instructive fables, apologues, enigmas, &c.* ; great collections of which still remain locked up in the languages of Asia, particularly the *Sanscrit, Arabic, and Persian* ; besides those which, by the industry of learned men, have been translated and published in the languages of Europe. Much of this kind appears in the books of *Wisdom and Ecclesiasticus* in the *Apocrypha* ; and in the very excellent collections of *D'Herbelot, Visselou, and Galand*, in the *Bibliothèque Orientale*. That Solomon possessed this wisdom in a very high degree, the Book of *Proverbs* bears ample testimony ; leaving *Ecclesiastes*, for the present, out of the consideration.

8. As a *poet*, Solomon stands deservedly high ; though of his *one thousand and five poems*, not one, except the Book of *Canticles*, remains. This ode alone, taken in a literary point of view, is sufficient to raise any man to a high degree of poetic fame. It is a most interesting drama ; where, what *Racine* terms the *genie createur*, the creative genius, every where appears : in which the imagery, which is always borrowed from nature, is impressive and sublime ; the characters accurately distinguished and defined ; the strongest passion, in its purest and most vigorous workings, elegantly portrayed ; and in which allusions, the most delicate, to transactions of the tenderest complexion, while sufficiently described to make them intelligible, are nevertheless hidden from the eye of the gross vulgar, by a tissue as light as a gossamer covering. Such is the nature of that inimitable ode ; which, had it not been perverted by weak but well-designing men to purposes to which it can never legitimately apply, would have ranked with the highest productions of the *Epithalamian* kind that ever came from the pen of man. But, alas ! for this exquisite poem ; its true sense has been perverted ; it has been *forced* to speak a language that was never intended, a language far from being honourable to the cause which it was brought to support, and subversive of the unity and simplicity of the ode itself. By a forced mode of interpretation, it has been hackneyed to death ; and allegorized to destruction. It is now little read, owing to the injudicious manner in which it has been interpreted.

It was scarcely to be expected that the son of such a father should not, independently of inspiration, have caught a portion of the pure *poetic fire*. Though the spirit of poetry, strictly speaking, is not transmissible by ordinary generation, yet most celebrated poets have had poetical parents : but, in many cases, the talent has degenerated into that of *music* ; and the *spirit of poetry* in the *sire* has become a mere musical instrument in the hands of the *son*. This, however, has not been the case with the son of David ; for, though vastly inferior to his father in this gift, he had nevertheless the spirit and powers of a first-rate poet.

9. His knowledge in *natural history* must have been very extensive ; it is said, "He spake of *trees*, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of *beasts, of fowls,*

of reptiles, and of fishes," 1 Kings iv. 33. All this knowledge has perished: his countrymen, the prophets excepted, were without taste, and took no pains to preserve what they did not relish. A man of such mental powers and comprehension, under the direction of divine light, must have spoken of things as they are: his doctrine, therefore, of generation and corruption, of nutrition, vegetation, production, aliments, tribes, classes, families, and habits, relative to the different subjects in botany, zoology, ornithology, entomology, and ichthyology, which are all evidently referred to here, must have been at once correct, instructive, and delightful. I have already lamented the labour it cost our Rays, Tourneforts, Linnés, Buffons, Willoughbys, Swammerdams, and Boscchs, to regain those sciences which possibly were possessed in their highest degrees by the Israelitish king; and which, alas! are all lost, except a few traces in the Book of Ecclesiastes; if that work can be traced to so remote an age as that of Solomon.

10. As a moral philosopher the author of the Book of Ecclesiastes occupies no mean rank. At present we may consider this work as a production of Solomon, though this is disputed; and the question shall be considered in its proper place. This book contains such a fund of wisdom, applied to the regulation of life, and all referred to the proper end, that it most deservedly occupies a high place in Biblical ethics; and deserves the closest attention of every reader.

11. The proofs of Solomon's vast wisdom, as brought into practical effect, lie in a very small compass, because his history in the Bible is short; his own writings, in general, lost; and the annals of his reign, as compiled by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer, long since perished. The decision between the two harlots is almost the only instance.

Of his interesting interview with the queen of Sheba, and the discussions into which they entered, we have only the fact stated, without the least detail of particulars. Those who have read the *Concessus of Hariri*, or the *Heclopadesa of Veeshnoo Sarma*, will regret that the conversation of the wisest of men, with probably the most intelligent of women, should have been lost to the world; which may be reasonably concluded to have been as far superior to the excellent works above referred to, as they are beyond the *marims of Rochefoucauld*, and the *sayings of Madame Maintenon*.

12. The wisdom of the East has been ever celebrated; and, if we may believe their own best writers, much of what they possess has been derived from Solomon! Encomiums of his wisdom are every where to be met with in the Asiatic writers; and his name is famous in every part of the East. Most of the oriental historians, poets, and philosophers, mention *Soltiman ben Daoud*, "Solomon, the son of David." They relate that he ascended the throne of Israel at the death of his father, when he was only twelve years of age; and that God subjected to his government not only men, but good and evil spirits, the fowls of the air, and the winds of heaven. They agree with the sacred writers in stating that he employed seven years in building the temple at Jerusalem.

Solomon's seal, and Solomon's ring, are highly celebrated by them; and to which they attribute a great variety of magical effects. They state that, without his ring, he had not the science of government; and having once lost it, he did not remount his throne for forty days, as being destitute of that wisdom without which he could not decide according to truth and equity. But these things are probably spoken allegorically by their oldest writers. Of the throne of this prince they speak in terms of the most profound admiration: I have met with the most minute description of its magnificence, its ivory, gold, and jewels; and an estimate of its cost in lace of rupees! According to those writers it had 12,000 seats of gold on the right hand, for patriarchs and prophets; and as many on the left, for the doctors of the law who assisted him in the distribution of justice.

In various parts of the *Koran* Solomon is spoken of in terms of the highest respect, and is represented as a true believer; though, through the envy of demons, magic and sorcery were attributed to him. Mohammed speaks of this in the second surah of his *Koran*. The story, in sum, is this: The devils, by God's permission, having tempted Solomon without success, made use of the following stratagem to blast his reputation: they wrote several books of magic, and hid them under his throne; and, after his death, told the chief men that if they wished to know by what means Solomon had obtained absolute dominion over men, genii, and the winds, they should dig under his throne. This they did, and found the aforesaid books full

of impious superstitions. The better sort would not learn these incantations: but the common people did, and published them as the genuine works of Solomon. From this imputation the *Koran* justifies him, by saying, *Solomon was not an unbeliever*, surah 2. From the wonder-working signet and ring of the Asiatics came the *clarice* of Solomon, so celebrated among the Jewish rabbins, and the Christian philosophers: for such things, found in Cornelius Agrippa, and such like writers, are not late inventions, but have descended from a very remote antiquity, as the *Koran*, and the various commentators on it, sufficiently prove. See *Calmet* and *Sale*.

The oriental traditions concerning this prince have been embodied in the *Soltiman Nameh* of Ferdowsy, in Persian; and in the *Soltiman Nameh of Uscobi*, in Turkish. D'Herbelot mentions one of these historians in Persian verse, containing 1571 couplets.

Indeed, the traditions concerning the wonderful knowledge of Solomon, which abound so much in the East, are, at least, an indirect proof that many things relative to this prince have been preserved among them which are not mentioned in our sacred books; but which they have blended so miserably with fables that it is impossible now to distinguish the precious from the vile.

Works attributed to Solomon have existed in different ages, from his time till the present. *Eusebius* states that Hezekiah, finding the Jews putting too much confidence in the books of Solomon, relative to cures and different occult arts, ordered them to be suppressed. *Josephus* positively says, that Solomon did compose books of charms to cure diseases; and conjurations to expel demons, Antiq. lib. viii. chap. 2. He states farther, that a Jew, named Eliezar, cured several demons in the presence of Vespasian, by reciting the charms which had been invented by Solomon. *R. D. Kimchi*, speaks of a book of Solomon, entitled *The Cure of Diseases*, which *Genebrard* supposes to be the same work of which *Josephus* speaks. And *Origen* speaks of conjurations which were used by the Jews in his time, and which they professed to derive from the books of Solomon.

There are still extant books of this kind attributed to Solomon: such as *The Enchantments*, *The Clarice*, *The Ring*, *The Hygromantia*, *The New Moons*, and *The Shadows of Ideas*; but these, as they now stand, are the inventions of quacks and impostors, and entitled to no regard. If there were any books containing the wisdom of Solomon, they are either irrecoverably lost, or exist in mutilated fragments among the Eastern sages; and are disfigured by being connected with improbable tales, and pretended mantras or charms.

II. Hitherto we have looked only at the bright side of Solomon's character; we must now take a much less satisfactory view of this singular man: one in whom every thing great, glorious, wise, and holy, and every thing little, mean, foolish, and impious, predominated by turns. He forsook the God of his mercies in a great variety of ways.

1. Whatever may be thought of the step, in a political point of view, he most assuredly went out of the way of God's providence, and acted contrary to his law, in making affinity with *Pharaoh's daughter*. The sacred writers frequently refer to this: and it is never mentioned with approbation; it is rather associated with circumstances that place it in a reprehensible point of view. She was doubtless an idolater; and the question of her becoming a proselyte, is far from being satisfactorily settled. I believe she was the first means of drawing off his heart from the true God.

2. His expensive buildings, obliging him to have recourse to a system of oppressive taxation, was another flaw in his character. Though with great zeal, and honourable industry, and at great expense, he built a temple for the Lord, which he completed in seven years; yet the expense here was little in comparison of what was incurred by his own house, called the house of the forest of Lebanon, in which he spent incredible sums, and consumed nearly thirteen years; almost twice the time employed in building the temple at Jerusalem. This would have had no evil operation, provided he had not been obliged to impose heavy taxes on his subjects, which produced an almost universal disaffection. Add to this, he had a most expensive household: one thousand women, part wives, part mistresses, would require immense riches to support their pomp, and gratify their ambition. The people, therefore, justly complained of an establishment, which, notwithstanding the riches brought into the country, must be both odious and oppressive.

3. He began his reign by an inauspicious act, the death of his brother Adonijah. This was a sin against God and

nature; and no art of man can ever wash out its guilt. If *state policy* required it, which is very questionable, what had that to do with the *feelings of humanity*, and the *love of God*. On no pretence whatever is Solomon justified in this act.

4. His inordinate love of women:—he had no doubt formed matrimonial alliances with all kingdoms and neighbouring states, by taking their *sisters and daughters* to be his wives, to the fearful amount of no less than *seven hundred*! Politicians may endeavour to justify these acts by asserting that, in the Eastern countries, they were matters of a sound policy, rather than an argument of the prevalence of an irregular and unbridled passion. Let this stand for its value:—but what can such apologists say for the *additional three hundred concubines*, for the taking of whom no such necessity can be pleaded? But even allowing that state policy might require such extensive alliances, what are we to say to the flagrant breaches of a most positive law of God? Most solemnly and most authoritatively had he said, that his people should not give their daughters to the heathen, nor take the daughters of the heathen to be their wives; lest they should turn their hearts away from serving the Lord. In the face of this most positive declaration, Solomon took wives of the most idolatrous of the surrounding nations: who succeeded, according to what was foretold, in turning his heart away from God.

5. He became an idolater:—he worshipped "Ashtaroth, the Venus of the Sidonians; Milcom, the abomination of the Ammonites; Chemosh, the abomination of the Moabites: and Molech, the abomination of the children of Ammon." He did more; he built a temple to each of these; "and to all the gods of all his strange wives, which burned incense, and sacrificed unto their gods," chap. xi. 5—8.

6. By this time we may suppose that the light of God had entirely departed from his mind. He who knew so well the true God, now served him not; or, if he did, it was in conjunction with those idols; thus bringing the Supreme Being on a level with demons, or the figments of impure hearts and disordered fancies. We need not wonder at the tale of the mighty Samson, betraying his life's secret in the lap of Delilah; or of the unconquerable Hercules, handling the distaff among the maids of Omphale, queen of Lydia; when we see the son of David, the once well-beloved of the Lord, the wisest of human beings, for the love of his *millenary* of wives and concubines, erecting temples to devils, and burning incense to them that were no gods: not considering that an idol is nothing in the world. To what an indescribable state of blindness and fatuity must this man have been brought before he could have been capable of such acts as these! O Lucifer, son of the morning, how art thou fallen!

7. I have already hinted that Solomon's oppressive taxation laid the foundation of that discontent which, shortly after his death, produced the separation of Israel and Judah; also the long and ruinous wars which drenched these states in blood: and was doubtless the cause that ten-twelfths of the Jewish people became idolaters; which crime was punished by the just judgments of God, by the Babylonish captivity, which lasted seventy years; and by the carrying away of the ten Israelitish tribes by the Assyrians, who are lost from the map of the universe, and no longer numbered among the children of men!

8. What greatly aggravates the whole of this most dismal tale is, that this strange defection from God, truth, reason, and common sense, was persisted in to his old age; or, that in his old age, meaning, undoubtedly, his latter days, his wives turned away his heart from God. But his idolatry must have been of *many years* standing; he meddled with it in his connexion with the princess of Egypt; each of his idolatrous wives in succession increased the propensity: to chastise him for this very idolatry, the Lord stirred up an adversary unto him, *Hadad* the Elonite, and *Rezon* the son of Eliab, who was an adversary to Israel all the days of Solomon, 1 Kings xi. 14—25; which surely intimates that this idolatry was not the sin merely of his *old age*; as, to chastise him for it, Rezon was an adversary to Israel all his days. And, as Solomon reigned forty years, we may fairly presume that a principal part of that time was spent in idolatrous practices.

9. This dismal account has a more dismal close still; for, in the same place in which we are informed of his *apostasy*, we are informed of his *death*: without the slightest intimation that he ever repented and turned to God. It is true, that what is wanting in *fact*, is supplied by *conjecture*; for it is firmly believed that "he did repent, and wrote the *Book of Ecclesiastes* after his conversion, which is a

decided proof of his repentance." I am sorry that I cannot strengthen this opinion; of which I find not the shadow of a proof. 1. The Book of Ecclesiastes, though it speaks much of the vanity of the creature; yet speaks little or nothing of the *vanity or sin of idolatry*. 2. It is not the *language of a man who was recovering from a state of the most awful backsliding*. Is there any direct confession of *sin* in it? Is there any thing in it like the *penitential confessions* of his father? or like the *lamentations of Jeremiah*? Is there any where to be heard in it the *sighing of a broken heart*, or strong crying and tears to deprecate the justice, and implore the mercy, of a deeply offended God? Does it any where exhibit the language of a *penitent*, or expressions suitable to the state and circumstances of this supposed penitent king of Israel? Excellent as it is of its kind, is it any thing more than a valuable collection of experimental ethics, relative to the *emptiness of the creature*, and the folly of earthly pursuits, and worldly anxieties? 3. Nor is it even past doubt that Solomon wrote this book; it certainly does, in several places, bear evidences of times posterior to those of Solomon. Eminent scholars have discerned a deterioration in the *style* from the pure classical Hebrew; with an admixture of exotic terms, that did not exist in the Hebrew language, previously to the Babylonish captivity. But supposing that they are mistaken here, I still contend that it is not the language of a penitent soul. 4. It has been supposed, that as Solomon was a *type of Christ*, it is not likely that he has finally perished. To this I answer—1. I know not that Solomon was a type of Christ. The reference to Cant. iii. 7, viii. 11, 12, is to me no proof whatever of the point. 2. Were it even otherwise, this would be no proof of his repentance, when the Scriptures are silent on the subject. The *brazen serpent* was a type of Christ, John iii. 14. and was held in great veneration for a considerable time among the Jews; but when it became an *incitement to idolatry*, it was called *nehushlan*, a *brazen trifle*, taken down, and destroyed, 2 Kings xviii. 4. Typical persons, and typical things, may perish as well as others. The antitype alone will infallibly remain. Finally, there seems every evidence that he died in his sins. His crimes were greatly aggravated: he forsook the Lord, who had appeared unto him twice; his wives turned away his heart, in his old age: there is not a single testimony in the Old or New Testament that intimates he died in a safe state. That awful denunciation of divine justice stands pointblank in the way of all contrary suppositions: "If thou forsake the Lord, he will cast thee off for ever," 1 Chron. xxviii. 9. He did forsake the Lord; and he forsook him in his very last days; and there is no evidence that he ever again came to him. *Ergo*,—

Reader, let him that standeth take heed lest he fall; not only foully, but finally. Certainly, unconditional final perseverance will find little support in the case of Solomon. He was once most incontrovertibly in grace. He lost that grace, and sinned most grievously against God. He was found in this state in his old age. He died, as far as the Scripture informs us, without repentance. Even the doubtfulness in which the bare letter of the Scripture leaves the eternal state of this man, is a blast of lightning to the siren song of "once in grace, and still in grace;" "once a child, and a child for ever."

I shall close these observations with the account given by Abul Faragè, an Arabic writer of the thirteenth century, in his work entitled *The History of the Dynasties*, page 55. "But in this Solomon transgressed, because toward the end of his life he took other women of foreign nations, besides the daughter of Pharaoh; nations with whom God had forbidden the children of Israel to form matrimonial alliances; but leaning toward their gods, he worshipped their idols. In the *thirty-fourth* year of his reign he built a house for idols in the mount which is opposite to Jerusalem; and the length of it was one hundred cubits, its breadth fifty, and its height thirty. He made also for himself golden shields, and a brazen sea, supported on the horns of brazen oxen. God reproved him for his infidelity, and gave him for punishment in this world that he took away from his son the greater part of the kingdom. Moreover, the duration of his reign was *forty years*; *رويات عشرين سنة* and he died without repentance, and was buried in the sepulchre of his father David."

For other particulars relative to the different transactions of this reign, the reader is referred to the *notes*, in the order of their occurrence: and to those treatises which have been written on the probability that Solomon *did or did not* repent of his idolatry: and also to the notes on *Ecclesiastes* where the subject will be again reviewed

CHAPTER XII.

The people go to Shechem to make Rehoboam king, and send for Jeroboam out of Egypt, who, with the heads of the tribes, request relief from the heavy burdens laid on them by Solomon, 1-4. He requires three days to consider their petition. 5. He rejects the counsel of the elders, who served his father, and follows that of young men, and renounces the people a provoking snower, 6-15. The people, therefore, renounce the family of David, agree to Jeroboam, who came to retrieve their tribute, and make Jeroboam king; none cleaving to Rehoboam but the tribes of Judah and Benjamin, 16-20. Rehoboam comes to Jerusalem, and assembling all the fighting men of Judah and Benjamin, and finds the number to be *one hundred and sixty thousand*; and, with these, he purposes to reduce the men of Israel to his allegiance, but is foiled by the prophet Shemaiah, 21-24. Jeroboam builds Shechem in mount Ephraim and Peniel, 25. And, lest the people should be drawn away from their allegiance to him by going up to Jerusalem to worship, he makes two golden calves, and sets them up, one in Dan, the other in Beth-el, and the people worshipped them, 26-30. He makes priests of the lowest of the people, and established the *feasts* day of the eighth month as a feast to his new god; makes offerings, and burns incense, 31-33.

Acte 1. OI. 189.
An. Therapii,
Arch. Abum.
perpet. 13.

AND Rehoboam went to Shechem; for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, for he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt.)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And King Rehoboam consulted with the old men, that stood before Solomon his father, while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, * If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak

good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; * for the cause was from the Lord, that he might perform his saying, which the Lord ^b spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

a 2 Chron. 10. 1, &c.—b Chap. 11. 28.—c Chap. 11. 40.—d Sam. 8. 11-18. Ch. 4. 7. e 2 Chron. 10. 7. Prov. 15. 1.

f Heb. hardly.—g Ver. 24. Judg. 14. 4. 9 Chron. 10. 15. & 22. 7. & 28. 20.—h Ch. 11. 11, 31.

NOTES ON CHAPTER XII.

Verse 1. *Rehoboam went to Shechem*] Rehoboam was probably the only son of Solomon; for although he had a thousand wives, he had not the blessing of a numerous offspring; and though he was the wisest of men himself, his son was a poor unprincipled fool. Had Solomon kept himself within reasonable bounds in matrimonial affairs, he would probably have had more children; and such as would have had common sense enough to discern the delicacy of their situation, and rule according to reason and religion.

Verse 4. *The grievous service—and—heavy yoke*] They seem here to complain of two things: excessively laborious service, and a heavy taxation. At first, it is supposed, Solomon employed no Israelite in drudgery; afterward, when he forsook the God of compassion, he seemed to have used them as slaves, and to have revived the Egyptian bondage.

Verse 7. *If thou wilt be a servant unto this people*] This is a constitutional idea of a king: he is the servant, but not the slave, of his people; every regal act of a just king is an act of service to the state. The king is not only the fountain of law and justice; but as he has the appointment of all officers and judges, consequently, he is the executor of the laws; and all justice is administered in his name. Properly speaking, a good and constitutional king is the servant of his people; and, in being such, he is their father and their king.

They will be thy servants for ever.] The way to ensure the obedience of the people, is to hold the reins of empire with a steady and impartial hand: let the people see that the king lives for them, and not for himself; and they will obey, love, and defend him. The state is maintained on the part of the ruler and the ruled by mutual acts of service and benevolence. A good king has no self-interest; and such a king will ever have obedient and loving subjects. The haughty proud tyrant will have a suspicious and jealous people, hourly ripening for revolt. The king is made for the people, not the people for the king. Let every potentate wisely consider this: and let every subject know that the heaviest cares rest on the heart, and the heaviest responsibility rests on the head, of the king. Let them, therefore, under his government, fashion themselves as obedient children; acknowledge him their head; and duly consider whose authority he has; that they may love, honour, and obey him. Happy are the people who have such a king; safe is the king who has such a people.

Verse 10. *And the young men that were grown up with him*] It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age. This, as Calmet observes, answered two great and important ends: 1. It excited the prince to emulation; that he might, as far as possible, surpass in all manly exercises, and in all acts of prudence and virtue, those whom one day he was to surpass in the elevation and dignity of his station. 2. That he might acquire a correct knowledge of the disposition and views of those who were likely to be, under him, the highest officers of the state; and, consequently, know the better how to trust and employ them. The old counsellors Rehoboam did not know: with the young nobility he had been familiar.

My little finger shall be thicker] A proverbial mode of expression: "My little finger is thicker than my father's thigh." As much as the thigh surpasses the little finger in thickness, so much does my power exceed that of my father; and the use that I shall make of it to employ and tax you, shall be in proportion.

Verse 11. *Chastise you with scorpions.*] Should you rebel, or become disaffected, my father's whip shall be a scorpion in my hand. His was chastisement, mine shall be punishment. St. Isidore, and after him Calmet, and others, assert that the scorpion was a sort of severe whip, the lashes of which were armed with iron points, that sunk into and tore the flesh. We know that the scorpion was a military engine among the Romans for shooting arrows, which, being poisoned, were likened to the scorpion's sting, and the wound it inflicted.

Verse 15. *The cause was from the Lord*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present version: but if we come to inquire into the meaning of the cause of all this confusion and anarchy, we shall find it was Rehoboam's folly, cruelty, and despotic tyranny:—and was this from the Lord? But does the text speak this bad doctrine? No: it says *כמה סיבה*, the REVOLUTION was from the Lord. This is consistent with all the declarations which went before. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them. We had such a *כמה revolution* in these nations, in 1688; and, thank God, we have never since needed another. None of our ancient translations understood the word as our present version does: they have it either the TURNING AWAY was from the Lord, or it was the Lord's ORDINANCE; viz. that they should turn away from this foolish king.

16 ¶ So when all Israel saw that the king hearkened not unto them; the people answered the king, saying, 'What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But ^{was} for the children of Israel which dwell in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam ^{sent} Adoram, who ^{was} over the tribute; and all Israel stoned him with stones, that he died. Therefore King Rehoboam ^{made} speed to get him up to his chariot, to flee to Jerusalem.

19 So ^{Israel} rebelled against the house of David unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah ^{only}.

21 ¶ And when ^{Rehoboam} was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But ^{the} word of God came unto She-maiah, the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; ^{for} this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

25 ¶ Then Jeroboam ^{built} Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built ^{Penuel}.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people ^{go} up to do sacrifice in the

house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, ^{even} unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and ^{made} two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: ^{behold} thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in ^{Beth-el}, and the other put he in ^{Dan}.

30 And this thing became ^a sin: for the people went to ^{worship} before the one, ^{even} unto Dan.

31 And he made a ^{house} of high places, ^{and} made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto ^{the} feast that ^{is} in Judah, and he ^{offered} upon the altar. So did he in Beth-el, ^{sacrificing} unto the calves that he had made; and ^{he} placed in Beth-el the priests of the high places which he had made.

33 So he ^{offered} upon the altar which he had made in Beth-el the fifteenth day of the eighth month, ^{even} in the month which he had ^{devised} of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, ^{and} ^{burnt} incense.

CHAPTER XIII.

A man of God prophesied against Jeroboam's altar, and foretold the destruction of that altar, and of its idolatrous priests, by Josiah; and gives Jeroboam a sign that the prophecy should be accomplished;—*1-8.* Jeroboam is enraged, and orders the man of God to be seized: and stretching out his hand for this purpose, his arm comes up, *4.* The altar is rent, and the calves poured out, according to the sign given by the man of God; and at his intercession Jeroboam's arm is restored, *5, 6.* Jeroboam wishes to engage him in his service, but he refuses, and tells him, that he was called by God not even to eat or drink in that place: and he accordingly departs, *7-10.* An old prophet that dwelt at Beth-el, hearing of this, rises after the man of God; deceives him; brings him back to his house, and persuades him to eat and drink, *11-13.* While he is eating, the word of the Lord came to the old prophet, and he foretells the death of the man of God; who, departing, is met by a lion, and slain, *20-25.* On hearing this, the old prophet goes to the place, finds the carcass, brings it home, buries it, and mourns over it, charging his sons to bury him, when dead, in the same grave, *26-32.* Notwithstanding these warnings, Jeroboam continues in his idolatry, *33, 34.*

A. M. 3030.
B. C. 974.
Ante l. O. l. 199.
A. D. 749.
Arch. Aethi.
Perpet. 30.

AND behold, there came ^a man of God out of Judah by the word of the Lord unto Beth-el: ^{and} Jeroboam stood by the altar ^{to} burn incense.

c Ch. 13. 32.—*d* Num. 3. 10. *Chap.* 13. 33. *2 Kings* 17. 32. *2 Chron.* 11. 14, 15. *Ezek.* 44. 7, 8.—*e* Lev. 23. 33, 34. *Num.* 29. 12. *Chap.* 8. 2, 5.—*f* Or, went up to the altar, &c.—*g* Or, to offer.—*h* Num. 7. 13.—*i* Or, went up to the altar, &c. *1 Kings* 15. 22.—*j* Heb. burnt incense.—*Ante l.* 199.—*2 Kings* 23. 17.—*Ch.* 12. 32, 33.—*Or*, to offer.

change, and novelty, than from any regular and praise-worthy principle.

Verse 28. *Made two calves of gold*] He invented a political religion, and instituted feasts in his own times, different from those appointed by the Lord; gave the people certain objects of devotion, and pretended to think it would be both inconvenient and oppressive to them to have to go up to Jerusalem to worship. This was not the last time that religion was made a state engine to serve political purposes. It is strange that, in pointing out his calves to the people, he should use the same words that Aaron used when he made the golden calf in the wilderness! when they must have heard what terrible judgments fell upon their forefathers for this idolatry.

Verse 29. *One in Beth-el, and the other—in Dan.*] One at the southern, and the other at the northern extremity of the land. Solomon's idolatry had prepared the people for Jeroboam's abominations.

Verse 31. *A house of high places*] A temple of temples: he had many high places in the land; and, to imitate the temple at Jerusalem, he made one chief over all the rest, where he established a priesthood of his own ordination.

Made priests of the lowest of the people] He took the people indifferently as they came; and made them priests till he had enough, without troubling himself whether they were of the family of Aaron, or the house of Levi, or not. Any priests would do well enough for such gods. But those whom he took seem to have been worthless good-for-nothing fellows, who had neither piety nor good sense. Probably the sons of Levi had grace enough to refuse to sanction this new priesthood, and idolatrous worship.

Verse 32. *Ordained a feast*] The Jews held their feast of tabernacles on the 15th day of the seventh

1 2 Sam. 20. 1.—*Ch.* 11. 13, 36.—*Ch.* 4. 6. & 5. 14.—*on* Heb. strengthened himself.—*2 Kings* 17. 21.—*Or*, fell away.—*Chap.* 11. 13, 32.—*2 Chron.* 11. 1. *2 Chron.* 11. 2.—*Ver.* 15.—*See* Judg. 9. 45.—*July* 8. 17.—*2 Kings* 12. 5, 6. *2 Kings* 10. 29 & 17. 16.—*1 Kings* 33. 4, 5.—*Gen.* 29. 18. *Hos.* 4. 15.—*2 Kings* 18. 26.—*Ch.* 13. 34. *2 Kings* 17. 21.

Verse 16. *So Israel departed unto their tents.*] That is, the ten tribes withdrew their allegiance from Rehoboam; only Judah and Benjamin, frequently reckoned one tribe, remaining with him.

Verse 18. *King Rehoboam sent Adoram*] As this was the person who was superintendent over the tribute, he was probably sent to collect the ordinary taxes; but the people, indignant at the master who had given them such a brutish answer, stoned the servant to death. The sending of Adoram to collect the taxes, when the public mind was in such a state of fermentation, was another proof of Rehoboam's folly and incapacity to govern.

Verse 20. *Made him king over all Israel.*] What is called Israel here, was ten-twelfths of the whole nation;—and had they a right to call another person to the throne? They had not: they had neither legal nor constitutional right. Jeroboam was not of the blood royal; he had no affinity to the kingdom. Nothing could justify this act, but the just judgment of God. God thus punished a disobedient and gainsaying people; and especially Solomon's family, whose sins against the Lord were of no ordinary magnitude.

Verse 24. *For this thing is from me*] That is, the separation of the ten tribes from the house of David.

They—returned to depart] This was great deference, both in Rehoboam and his officers, to relinquish, at the command of the prophet, a war which they thought they had good grounds to undertake. The remnant of the people heard the divine command gratefully, for the mass of mankind are averse from war. No nations would ever rise up against each other, were they not instigated to it, or compelled by their rulers.

Verse 27. *And they shall kill me*] He found he had little cause to trust this fickle people: though they had declared for him, it was more from caprice, desire of

2 And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, ⁹ Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave ^r a sign the same day, saying, This *is* the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when King Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

6 And the king answered and said unto the man of God, ^s Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought ^t the Lord, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and ^u I will give thee a reward.

8 And the man of God said unto the king, ^v If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the Lord, saying, ^w Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his ^x sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, ^y Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, ^z I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For ^{aa} it was said to me ^b by the word of the Lord, Thou shalt eat no bread nor drink water

q 2 Kings 23, 15, 16.—r Isa. 7, 14. John 2, 18. 1 Cor. 1, 22.—s Exod. 8, 8. & 9, 21. & 10, 17. Numb. 21, 7. Acts 9, 24. James 5, 16.—t Heb. the face of the Lord.

u 1 Sam. 9, 7. 2 Kings 5, 15.—v So Numb. 22, 18. & 24, 13.—w 1 Cor. 5, 11.—x Heb. son.—y Ver. 9, 2.—z Heb. word was.—aa Ch. 20, 35. 1 Thess. 4, 15.

month: Jeroboam, who would meet the prejudices of the people, as far as he could, appointed a similar feast on the 15th of the eighth month: thus appearing to hold the thing, while he subverted the ordinance.

Verse 33. *He offered upon the altar*] Jeroboam probably performed the functions of high priest himself, that he might in his own person condense the civil and ecclesiastical power.

NOTES ON CHAPTER XIII.

Verse 1. *There came a man of God*] Who this was, we know not. The *Chaldee*, *Syriac*, and *Arabic*, call him a *prophet*. The *Vulgate* and *Septuagint* follow the *Hebrew*. *אֱלֹהִים אִישׁ אֶחָד* *elohim*, means a divine person; one wholly devoted to God's service. Some have thought it was Shemaiah, others Joel, and others Iddo. It could not have been either the former or the latter, for he wrote the acts of Jeroboam, 2 Chron. ix. 29; and the prophet was killed before he returned home: but conjecture is idle on such a subject.

Jeroboam stood by the altar] Like gods, like priest: he made himself high priest: and he took of the lowest of the people, and made them priests of the high places: they proved themselves to be *fools*, by worshipping of *calves*.

Verse 2. *He cried against the altar*] He denounced the destruction of this idolatrous system.

A child shall be born—Josiah by name] This is one of the most remarkable and most singular prophecies in the Old Testament. It here most circumstantially foretells a fact which took place *three hundred and forty* years after the prediction: a fact which was attested by the two nations. The *Jews*, in whose behalf this prophecy was delivered, would guard it most sacredly; and it was the interest of the *Israelites*, against whom it was levelled, to impugn its authenticity and expose its falsehood, had this been possible. This prediction not only showed the *knowledge* of God, but his *power*. He gave, as it were, this warning to idolatry, that it might be on its guard, and defend itself against this Josiah, whenever a person of that name should be found sitting on the throne of David: and, no doubt, it was on the alert, and took all prudent measures for its own defence; but all in vain; for Josiah, in the *eighteenth* year of his reign, literally accomplished this prophecy, as we may read, 2 Kings, chap. xxiii. 15—20. And from this latter place we find that the prophecy had *three* permanent testimonials of its truth. 1. The house of Israel. 2. The house of Judah. And, 3. The tomb of the prophet, who delivered this prophecy, who, being slain by a lion, was brought back and buried at Beth-el; the *superscription* on whose tomb remained till the day on which Josiah destroyed that altar, and burnt dead men's bones upon it. See above, verses 15, 17, and 19.

Verse 3. *And he gave a sign*] A miracle, to prove that the prophecy should be fulfilled in its season.

Verse 4. *Lay hold on him*] No doubt stretching out his own hand at the same time, through rage, pride, and haste, to execute his own orders.

And his hand—dried up] The whole arm became suddenly rigid; the nerves no longer communicated their influence, and the muscles ceased to obey the dictates of the will.

Verse 5. *The altar also was rent*] It split or clave of its own accord; and, as the split parts would decline at the top from the line of their perpendicular, so the ashes and coals would fall off, or be poured out.

Verse 6. *Entreat—the face of the Lord thy God*] The face of God is his *favour*, as we see in many parts of the Sacred Writings: he says, *thy God*; for Jeroboam knew that he was not *his God*, for he was now in the very act of acknowledging other gods, and had no portion in the God of Jacob.

And the king's hand was restored] Both miracles were wrought to show the truth of the Jewish religion, and to convince this bold innovator of his wickedness, and to reclaim him from the folly and ruinous tendency of his idolatry.

Verse 7. *Come home with me—and I will give thee a reward*] Come and be one of my priests, and I will give thee a proper salary.

Verse 9. *For so was it charged me—Eat no bread, &c.*] That is, have no kind of communication with those idolaters. He was charged also not to return by the way that he came; probably lest the account of what was done should have reached the ears of any of the people through whom he had passed, and he suffer inconveniences on the account, either by persecution from the idolaters, or from curious people delaying him, in order to cause him to give an account of the transactions which took place at Beth-el. This is a reason why he should not return by the same way; but what the reason of this part of the charge was, if not the above, is not easy to see.

Verse 11. *An old prophet*] Probably once a prophet of the Lord, who had fallen from his steadfastness, and yet not so deeply as to lose the knowledge of the true God, and join with Jeroboam in his idolatries. We find he was not at the king's sacrifice, though his sons were there; and perhaps even they were there not as idolaters, but as spectators of what was done.

Verse 14. *And went after the man of God*] I can hardly think that this was with any evil design. His sons had given him such an account of the prediction, the power, and influence of this prophet, that he wished to have a particular acquaintance with him, in order that he might get farther information relative to the solemn import of the prophecy which he had denounced against the idolatry at Beth-el. This good man could not have been an object of the old prophet's malevolence.

there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, ^b of the which the *LORD* did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to *wit*, for the prophet whom he had brought back.

24 And when he was gone, ^c a lion met him by the way, and slew him: and his carcass was

cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath ^d torn him, and slain him, according to the word of the Lord, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor ^e torn the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcass in his own grave: and they mourned over him, *saying*, 'Alas, my brother!'

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I

b Ver. 9.—a Ch. 20. 38.—d Heb. broken.

e Heb. broken.—f Jer. 22. 18.

Verse 18. *An angel spake unto me*] That he lied unto him is here expressly asserted, and is amply proved by the event. But why should he deceive him? The simple principle of curiosity to know all about this prediction, and the strange facts which had taken place, of which he had heard at second hand, by means of his sons, was sufficient to induce such a person to get the intelligence he wished, by any means. We may add to this, that, as he found the man of God sitting under an oak, probably faint with fatigue and fasting, for he had had no refreshment, his humanity might have led him to practise this deception, in order to persuade him to take some refreshment. Having fallen from God, as I have supposed, ver. 11. his own tenderness of conscience was gone; and he would not scruple to do a moral evil, if even a temporal good could come of it. Again, is it not possible that the old prophet was himself deceived? for, though he lied unto him, it is possible that he was not conscious of his lie, for Satan, as an angel of light, might have deceived him in order to lead him to deceive the other. He does not say, as the man of God did, *It was said to me by the word of the Lord*—No: but *An angel spake unto me by the word of the Lord*. And I think it very likely that an angel did appear to him on the occasion; an angel of darkness and idolatry, in the garb of an angel of light, who wished to use him as an instrument to bring discredit on the awful transactions which had lately taken place, and to destroy him who had foretold the destruction of his power and influence.

Verse 19. *So he went back with him*] He permitted himself to be imposed on: he might have thought, as he had accomplished every purpose for which God sent him, and had actually begun to return by another way, God, who had given him the charge, had authority to say, "As thy purpose was to obey every injunction, even to the letter, I now permit thee to go with this old prophet, and take some refreshment." Now God might have as well dispensed with this part of the injunction, as he did in the case of Abraham—*Take thy son Isaac, thy only son, whom thou lovest—and offer him for a burnt-offering*: but, when he saw his perfect readiness, he dispensed with the actual offering, and accepted a ram in his stead. Thus much may be said in vindication of the man of God:—But, if this be so, why should he be punished with death, for doing what he had reason and precedent to believe might be the will of God? I answer—He should not have taken a step back, till he had remission of the clause from the same authority which gave him the general message. He should have had it from the word of the Lord to himself, in both cases, as Abraham had; and not taken an apparent contradiction of what was before delivered unto him, from the mouth of a stranger, who only professed to have it from an angel, who pretended to speak unto him by the word of the Lord. In this, and in this alone, lay the sinfulness of the act of the man of God, who came out of Judah.

Verse 20. *The word of the Lord came unto the prophet that brought him back*] "A great clamour," says Dr.

Kennicott, "has been raised against this part of the history, on account of God's denouncing sentence on the true prophet by the mouth of the false prophet: but, if we examine with attention the original words here, they will be found to signify either, *he who brought him back*; or, *whom he had brought back*; for the very same words, אֲשֶׁר הֵשִׁיבוּ *asher heshibo*, occur again ver. 23; where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the true prophet, thus brought back; and then the sentence is pronounced by God himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by God, not by the false prophet, we are assured in ver. 26. 'The Lord hath delivered him unto the lion, according to the word of the Lord, which he spake unto him.' Josephus expressly asserts, that the sentence was declared by God to the true prophet." The Arabic asserts the same.

Verse 21. *And he*] That is according to the above interpretation, the voice of God from heaven, addressing the man of God; the old prophet having nothing to do in this business.

Verse 22. *Thy carcass shall not come*] This intimated to him that he was to die an untimely death; but probably did not specify by what means.

Verse 24. *A lion met him—and slew him*] By permitting himself to be seduced by the old prophet, when he should have acted only on the expressly declared counsel of God, he committed the sin unto death; that is, such a sin as God will punish with the death of the body, while he extends mercy to the soul. See my notes on 1 John v. 16, 17.

From the instance here related we see, as in various other cases, that often judgment begins at the house of God. The true prophet, for receiving that as a revelation from God which was opposed to the revelation which himself had received, and which was confirmed by so many miracles, is slain by a lion, and his body deprived of the burial of his fathers; while the wicked king, and the old fallen prophet, are both permitted to live! If this was severity to the man of God, it was mercy to the others; neither of whom was prepared to meet his judge. Here we may well say, "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

Verse 28. *The lion had not eaten the carcass, nor torn the ass.*] All here was preternatural. The lion, though he had killed the man, does not devour him; the ass stands quietly by, not fearing the lion; and the lion does not attempt to tear the ass: both stand as guardians of the fallen prophet. How evident is the hand of God in all!

Verse 30. *Alas, my brother*] This lamentation is very simple, very short, and very pathetic. Perhaps the old prophet said it as much in reference to himself, who had been the cause of this untimely death, as in reference to the man of God, whose corpse he now committed to the tomb.

am dead, then bury me in the sepulchre where- in the man of God is buried; & lay my bones beside his bones:

32 ¶ For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

A. M. 3030. B. C. 974-951. 1. Olym. 189 -174. 33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

CHAPTER XIV.

Abijah, son of Jeroboam, falls sick, 1. Jeroboam sends his wife disguised to Ahijah the prophet, and with her a present, to inquire concerning his son, 3. 4. Ahijah discovers her by a divine intimation, and delivers to her a heavy message concerning the destruction of Jeroboam's house, and the death of her son, 5-16. The child dies, according to the prediction of Ahijah, 17. Jeroboam's reign and death, 18-20. Rehoboam's bad reign, and the apostasy of Judah, 21-31. Shishak, king of Egypt, invades Judah, spoils the temple, and takes away the golden shields made by Solomon: instead of which, Rehoboam makes others of brass, 25-28. Rehoboam's reign and death, 29-31.

A. M. 3018. B. C. 993. 1. Ch. 150. An. Therap. Arch. Aeth. perpet. 28.

At that time Abijah the son of Jeroboam fell sick. 2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

3 And take with thee ten loaves, and cracknels, and a cruise of honey, and go to him: he shall tell thee what shall become of the child.

2 Kings 23, 17, 18.— Ver. 2. 2 Kings 23, 16, 19.— See Ch. 16, 21.—k Ch. 12, 31, 32. 2 Chron. 11, 15 & 13, 9.—1 Heb. returned and made.—m Heb. filled his house. Judg. 17, 12.—n Ch. 12, 30.—o Ch. 14, 10.—p Ch. 11, 31.—q See 1 Sam. 9, 7, 8.—r Heb. in thine hand.

Verse 31. Lay my bones beside his bones] This argues a strong conviction, in the mind of the old prophet, that the deceased was a good and holy man of God; and he is willing to have place with him in the general resurrection.

Verse 32. In the cities of Samaria] It is most certain that Samaria, or as it is called in Hebrew, Shomeron, was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of Shimer, after whom he called the city Samaria, or Shomeron, see chap. xvi. 24. And this was fifty years after the death of Jeroboam. How then could the old prophet speak of Samaria, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name three hundred years before he was born? Some suppose that the historian adds these words, because Samaria existed in his time, and he well knew that it did not exist in the time of the old prophet; for himself, in the xvth chapter, gives us the account of its foundation by Omri. After all, it is possible that God might have given this revelation to the old prophet; and thus by anticipation, which is the language of prophecy, spoke of Samaria as then existing. This is the solution of Houbigant, and is thought sound by many good critics.

Verse 33. Jeroboam returned not from his evil way] There is something exceedingly obstinate and perverse, as well as blinding and infatuating, in idolatry. The prediction lately delivered at Beth-el, and the miracles wrought in confirmation of it, were surely sufficient to have affected and alarmed any heart, not wholly and incorrigibly hardened; and yet they had no effect on Jeroboam!

Made—the lowest of the people priests] So hardy was this bad man in his idolatry, that he did not even attempt to form any thing according to the model of God's true worship: he would have nothing like God and truth. In his calves, or rather oxen, he copied the manner of Egypt; and, in the formation of his priesthood, he seems to have gone aside from all models. Among the worst of heathens, the priesthood was filled with respectable men: but Jeroboam took of the lowest of the people, and put them in that office.

Whosoever would, he consecrated him] He made no discrimination: any vagabond that offered was accepted, even of those who had no character; who were too idle to work, and too stupid to learn.

Verse 34. And this thing became sin] These abominations were too glaring, and too insulting to the Divine

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5 ¶ And the Lord said unto Ahijah, Behold the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And I rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

a Or, cakes.—r Or, bottle.—u Chap. 11, 29.—v Heb. stood for his kingdom. w Heb. hard.—x See 2 Sam. 12, 7, 8. Ch. 16, 2.—y Ch. 11, 31.—z Ch. 11, 35, 36 & 15, 5.—a Chap. 12, 28. 2 Chron. 11, 15.—b Neh. 9, 36. Psa. 20, 17. Ezra. 2, 25. c Ch. 15, 29.—d Ch. 21, 21. 2 Kings 9, 8.—e Deut. 32, 28. 2 Kings 14, 25.

Majesty, to be permitted to last; therefore his house was cut off, and destroyed from the face of the earth.

A holy priesthood, a righteous ministry, is a blessing to any state; because it has a most powerful effect on the morals of the community; inducing order, sobriety, and habits of industry among the people; on the contrary, the profligacy of the clergy, and false principles of religion, are the most likely to unsettle a kingdom, and to bring about destructive revolutions in the state. This is the principle in which all national establishments of religion were originally formed. The state thought proper to secure a permanency of religion, that religion might secure the safety of the state; because it was supposed, from the general aversion of men from good, that, if left to themselves, they would have no religion at all. Where the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the state, as well as the attention of every individual. A Christian state has surely authority to enact, The Christian religion is, and shall be, the religion of this land; and, prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a version of the Sacred Writings established by the authority of the laws; and a form of sound words for general devotion established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of his country.

NOTES ON CHAPTER XIV.

Verse 1. Abijah—fell sick] This was but a prelude to the miseries which fell on the house of Jeroboam; but it was another merciful warning, intended to turn him from his idolatry and wickedness.

Verse 3. Ten loaves] Probably common, or household bread.

Cracknels] נקודים nakudim, spotted, or perforated bread: thin cakes, pierced through with many holes, the same as is called Jews' bread to the present day, and used by them at the passover. It was customary to give presents to all great personages; and no person consulted a prophet without bringing something in his hand.

Verse 5. She shall feign herself to be another woman.] It would have been discredit to Jeroboam's calves, if it had been known that he had consulted a prophet of Jehovah.

Verse 8. And rent the kingdom away from the house of David] That is, permitted it to be rent; because of the folly and insolence of Rehoboam.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou, therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover, the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old

when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah, an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 And it came to pass in the fifth year of King Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And King Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah, an Ammonitess. And Abijam his son reigned in his stead.

[Ch. 16. 4. & 21. 31.—Ver. 17.—2 Chron. 12. 12. & 19. 3.—Ch. 15. 27, 28, 29. 2 Kings 17. 6. Ps. 92. 3.—1 Josh. 23. 16.—2 Kings 15. 29.—Exod. 34. 13. Deut. 12. 3, 4.—Ch. 12. 30. & 13. 34. & 15. 30, 34. & 16. 2.—p Ch. 16. 6, 9, 15, 23. Cant. 6. 4.—Ver. 12.—Ver. 13.—2 Chron. 12. 9, & 2.—1 Heb. lay down. 2 Chron. 12. 13.—Ch. 11. 36.—w Ver. 31.—2 Chron. 12. 1.—y Deut. 32. 21. Psa. 78. 53. 1 Cor. 10. 21.]

2 Deut. 12. 2. Ezek. 16. 24, 25.—a Or, standing images, or, statues.—b 2 Kings 17. 9, 10.—c 1 Sam. 5.—d Deut. 23. 17. Ch. 15. 12. & 22. 46. 2 Kings 23. 7.—e Ch. 11. 40. 2 Chron. 12. 4.—f 2 Chron. 12. 9, 10, 11.—g Ch. 10. 17.—h Heb. runners. i 2 Chron. 12. 15.—k Ch. 12. 24. & 15. 6. 2 Chron. 12. 15.—l 2 Chron. 12. 16. m Ver. 21.—n 2 Chron. 12. 16. Abijah. 2 Chron. 1. 7. Abia.

Verse 10. Him that pisseth against the wall] Every male: so should this phrase be every where rendered.

Verse 11. Shall the dogs eat] They shall not have an honourable burial; and shall not come into the sepulchres of their fathers.

Verse 13. In him there is found some good thing] Far be it from God to destroy the righteous with the wicked: God respects even a little good, because it is a seed from himself. The kingdom of heaven is like a grain of mustard-seed.

Verse 15. For the LORD shall smite Israel] See this prophecy fulfilled, chap. xv. 23—30. when Baasha destroyed all the house and posterity of Jeroboam.

Verse 19. The rest of the acts of Jeroboam—are written in the—Chronicles] For some important particulars relative to this reign, see 2 Chron. xiii. 1—20.

Verse 24. There were also sodomites in the land] קדושים קדושים, consecrated persons; persons who had devoted themselves to practices of the greatest impurity, in the service of the most impure idols.

Verse 25. He took away the treasures] All the treasures which Solomon had amassed, both in the temple and in his own houses: a booty the most immense ever acquired in one place.

All the shields of gold which Solomon had made] These were three hundred in number, and were all made of beaten gold. See a computation of their value in the note on chap. x. 17.

Verse 28. The guard bare them] The guard probably were just three hundred, answering to the number of the shields.

Verse 31. Naamah, an Ammonitess] He was born of a heathen mother, and begotten of an apostate father:—from such an impure fountain could sweet water possibly spring?

Abijam his son reigned in his stead] Though righteousness cannot be propagated, because it is supernatural;

yet unrighteousness may, for that is a genuine offspring of nature. Abijam was the wicked son of an apostate father, and heathenish mother. Grace may be grafted on a crab stock; but let none do evil that good may come of it. A bad stock will produce bad fruit.

Dr. Kennicott observes, that the name of this king of Judah is now expressed three ways: here, and in four other places, it is Abijam, or Abim; in two others, it is Abihu; but in eleven other places, it is Abiah, as it is expressed by St. Matt. i. 7, Ποσειν εγγονα τον ΑΒΙΑ; and this is the reading of thirteen of Kennicott's and De Rossi's MSS. and of thirteen respectable editions of the Hebrew Bible. The Syriac is the same. The Septuagint, in the London Polyglot, has Αβιου, Αβιου; but in the Complutensian and Antwerp Polyglots it is Αβια, Αβια. Though the common printed Vulgate has Abiam, yet the Editio Princeps of the Vulgate, some MSS., and the text in the Complutensian and Antwerp Polyglots, has Αβια, which, without doubt, is the reading, that should in all cases, be followed.

The rabbins say, and particularly Rab. Sol. Jarchi, that the Shishak mentioned in this chapter is Pharaoh Necho; and that he invaded Israel in order to get the ivory throne of his son-in-law Solomon, which he had always coveted: and this throne he carried away. It appears, however, that he spoiled the temple, the king's palace, &c.; and, in short, took every thing away without resistance which he chose to carry off. It is very likely that this had a good effect on Rehoboam; it probably caused him to frequent the temple, ver. 28, which, it is likely, he had before neglected. This history is more particularly told in 2 Chron. xii. to which the reader will do well to refer: and, as to Rehoboam, though so much positive iniquity is not laid to his charge as to his father, yet little can be said for his piety: the idolatry introduced by Solomon does not appear to have been lessened in the days of Rehoboam.

CHAPTER XV.

Abijam's wicked reign, and death, 1-4. Asa succeeds him in the kingdom of Judah, and rules well, 9-15. He makes a league with the king of Syria against Baasha, king of Israel, who is obliged to desert in his attempt against Judah, 16-22. He is succeeded by his first and eldest, and is succeeded by his son Jehoshaphat, 23-25. Nadab, son of Jeroboam, reigns over Israel; but is slain by Baasha, who reigns in his stead, 26-28. Baasha destroys all the house of Jeroboam, according to the prediction of Ahijah, 29, 30. Baasha continues the idolatry of Jeroboam, 31-34.

Annos ante
1 Olymp. 182
-179. NOW in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

4 Nevertheless, for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

o 2 Chron. 13. 1. 2-p 2 Chron. 11. 30. 21. 22-q 2 Chron. 13. 2. Michaias the daughter of Uriel-r 2 Chron. 11. 21. Abalom-s Chap. 11. 4. Pac. 119. 80. t Ch. 11. 24. 36. 2 Chron. 21. 7-u Or, candle. Ch. 11. 36-v Ch. 14. 8-w 2 Sam. 11. 4, 15 & 12. 9.

NOTES ON CHAPTER XV.

Verse 1. Reigned Abijam over Judah.] Of this son of Rehoboam, of his brethren, and of Rehoboam's family in general, see the eleventh of 2 Chron. where many particulars are added.

Verse 3. His heart was not perfect] He was an idolater; or did not support the worship of the true God. This appears to be the general meaning of the heart not being perfect with God.

Verse 4. The Lord-give him a lamp] That is, a son to succeed him: see chap. xi. 36.

Verse 5. Save only in the matter of Uriah] Properly speaking, this is the only flagrant fault or crime in the life of David. It was a horrible offence; or rather, a whole system of offences. See the notes on 2 Sam. xi. and xii.

Verse 6. There was war between Rehoboam and Jeroboam] This was mentioned in the preceding chapter, ver. 30. and it can mean no more than this: there was a continual spirit of hostility kept up between the two kingdoms, and no doubt frequent skirmishing between bordering parties; but it never broke out into open war, for this was particularly forbidden. See chap. xii. 24. Hostility did exist, and no doubt frequent skirmishes; but open war, and pitched battles, there were none.

But why is this circumstance repeated, and the history of Abijam interrupted by the repetition? There is some reason to believe that Rehoboam is not the true reading, and that it should be Abijam: "Now there was war between Abijam and Jeroboam all the days of his life." And this is the reading of fourteen of Kennicott's and De Rossi's MSS. The Syriac has, Abia the son of Rehoboam; the Arabic has, Abijam. In the Septuagint, the whole verse is omitted in the London Polyglot; but it is extant in those of Complutum and Antwerp. Some copies of the Targum have Abijam also; and the Editio Princeps of the Vulgate has Abia. This is doubtless the true reading, as we know there was a very memorable war between Abia and Jeroboam; see it particularly described 2 Chron. xiii. 3, &c.

Verse 10. His mother's name] Our translators thought that grandmother was likely to be the meaning, and therefore have put it in the margin.

The daughter of Abishalom.] She is called, says Calmet, the daughter of Absalom, according to the custom of the Scriptures, which give the name of daughter indifferently to the niece, the granddaughter, and great-granddaughter.

Verse 12. The sodomites] ha kedashim; literally, the holy, or consecrated ones. See on chap. xiv. 24.

Verse 13. She had made an idol in a grove] The original word מִפְּלֵטֶת mipelseth, is variously understood. I shall give its different views in the versions:

"Besides, he removed his mother Maacha from being

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

11 And Asa did that which was right in the eyes of the Lord, as did David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

16 And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went

x Ch. 14. 30-y 2 Chron. 13. 2. 22-z 2 Chron. 14. 1.-a That is, grandmother. Ver. 2-b 2 Chron. 14. 2-c Ch. 14. 34 & 22. 46-d 2 Chron. 15. 16-e 11b cut off-f So Exod. 32. 20-g Ch. 24. 43. 2 Chron. 15. 17, 18-h See Ver. 3-i Heb. holy-k 2 Chron. 16. 1, &c.

chief in the sacred rites of Priapus, and in his grove which she had consecrated."—VULGATE.

"And Ana, (other copies Maacha,) he removed from being governess, because she had made an assembly in her grove."—SEPTUAGINT.

"Moreover he deprived Maacha, his mother, of her own magnificence; because she had celebrated a solemnity to her own worship."—SYRIAC.

"And even Maacha his mother he removed from the kingdom, because she had made an idol in a grove."—CHALDEE.

"Besides, he removed Maacha, his mother, from her kingdom, because she had made a high tree into an idol."—ARABIC.

"Also, he removed Maacha his mother, from the kingdom, because she had made a horrible statue; and our rabbins say, that it was called מִפְּלֵטֶת mipelseth, because מִפְּלֵטֶת מִפְּלֵטֶת mipelisa leyatsenutha, it produced wonderful ridicule: for she made it ad instar membræ veritilis, and she used it daily." Rabbi Solomon Jarchi.

From the whole, it is pretty evident that the image was a mere Priapus, or something of the same nature; and that Maachah had an assembly in the grove where this image was set up, and doubtless worshipped it with the most impure rites. What the Roman Priapus was I need not tell the learned reader; and, as to the unlearned, it would not profit him to know it. Maachah was most likely another Messalina; and Asa probably did for his mother what Claudius did for his wife.

Verse 14. The high places were not removed] He was not able to make a thorough reformation; this was reserved for his son Jehoshaphat.

Asa's heart was perfect] He worshipped the true God; and zealously promoted his service; see on ver. 3. And even the high places which he did not remove were probably those where the true God alone was worshipped; for, that there were such high places, the preceding history amply proves; and Jarchi intimates that these were places which individuals had erected for the worship of Jehovah.

Verse 15. Which his father had dedicated] On what account he and his father dedicated the things mentioned below we know not; but it appears that Asa thought himself bound by the vow of his father.

Verse 16. There was war] That is, there was continual enmity; see on ver. 6. But there was no open war till the thirty-sixth year of Asa, when Baasha, king of Israel, began to build Ramah, that he might prevent all communication between Israel and Judah; see 2 Chron. xv. 19. and xvi. 1; but this does not agree with what is said here, chap. xvi. 8, 9. that Baasha was killed by Zimri, in the twenty-sixth year of the reign of Asa. Chronologers endeavour to reconcile this, by saying that

Ante l. Ol. 178
An. Therap.
Arch. A. 955
perpet. 34

A. M. 3049
-370
B. C. 955-944
Annos ante
1 Olymp. 179
-178

A. M. 3051
-374
B. C. 953-928
Annos ante
1 Olymp. 177
-176

Ante l. Ol. 154 up against Judah, and built ¹ Ramah, ² that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver, and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hands of his servants: and King Asa sent them to ³ Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at ⁴ Damascus, saying,

19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may ⁵ depart from me.*

20 So Ben-hadad hearkened unto King Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote ⁶ Ijon, and ⁷ Dan, and ⁸ Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22 Then King Asa made a proclamation throughout all Judah, none was ⁹ exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and King Asa built with them ¹⁰ Geba of Benjamin, and ¹¹ Mispah.

23 ¶ The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Judah? Nevertheless ¹² in the time of his old age he was diseased ¹³ in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: ¹⁴ and ¹⁵ Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam ¹⁶ began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD,

and walked in the way of his father, and in ¹⁷ his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at ¹⁸ Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto ¹⁹ the saying of the LORD, which he spake by his servant Ahijah the Shilonite;

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, in his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in ²⁰ the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAPTER XVI.

John the prophet denounces the destruction of Baasha, 1-7. Zimri conspires against him, and slays him and his family, and reigns seven days, 8-15. The people make Omri king, and beseege Zimri in Tirzah; who, finding no way to escape, sets fire to his palace, and consumes himself int. 16-23. The people are divided, half following Tibni, and half Omri; the latter faction overcomes the former, Tibni is slain, and Omri reigns alone, 24-28. He founds Samaria, 24. His bad character and death, 25-28. Ahab rises in his stead; marries Jezebel, restores idolatry, and outdoes his predecessors in wickedness, 29-33. Hiel the Beth-elite rebuilds Jericho, 34.

THEN the word of the LORD came to ¹ Jehu the son of Hanani against Baasha, saying, ² Forasmuch as I exalted thee out

1 Josh. 18. 25.—m SerCh. 12. 27.—n 2 Chron. 16. 2.—o Ch. 11. 23, 24.—p Heb. go up.—q 2 Kings 15. 25.—r 7 Hale. 18. 29.—s 2 Sam. 20. 14.—t 2 Chron. 16. 6.—u Heb. free.—v Josh. 21. 17.—w Josh. 18. 28.—x 2 Chron. 16. 12.—y 2 Chron. 17. 1.—z Matt. 1. 6, called Josephat.

1 Heb. reigned.—b Ch. 12. 30. & 14. 16.—c Ch. 14. 14.—d Josh. 19. 44. & 21. 23. Ch. 16. 15.—e Ch. 14. 10, 14.—f Ch. 14. 9. 16.—g Ver. 15.—h Ch. 12. 29. 29. & 13. 33. & 14. 16.—i Ver. 7. 2 Chron. 19. 2. & 20. 34.—j Ch. 14. 7.

the years should be reckoned not from the beginning of the reign of Asa, but from the separation of the kingdoms of Israel and Judah. It is most certain that Baasha could not make war upon Asa in the thirty-sixth year of his reign, when it is evident from this chapter that he was slain in the twenty-sixth year of that king. We must either adopt the mode of solution given by chronologists, or grant that there is a mistake in some of the numbers; most likely in the parallel places in Chronicles, but which we have no direct means of correcting. But the reader may compare 2 Chron. xiv. 1. with xv. 10, 19. and xvi. 1.

Verse 17. And Baasha—built Ramah] As the word signifies a high place, what is here termed Ramah was probably a hill (commanding a defile through which lay the principal road to Jerusalem,) which Baasha fortified, in order to prevent all intercourse with the kingdom of Judah, lest his subjects should cleave to the house of David. Ramah was about two leagues northward of Jerusalem.

Verse 18. Asa took all the silver] Shishlak, king of Egypt, had not taken the whole, or there had been some treasures brought in since that time.

Ben-hadad] This was the grandson of Rezon, called here Hezion, who founded the kingdom of Damascus. See chap. xi. 23, 24. and Culmet.

Verse 19. There is a league between me and thee] Or, Let there be a league between me and thee; as there was between my father and thy father. There was no reason why Asa should have emptied his treasures at this time to procure the aid of the Syrian king; as it does not appear that there was any danger which himself could not have turned aside. He probably wished to destroy the kingdom of Israel; and, to effect this purpose, even robbed the house of the Lord.

Verse 20. Ijon, and Dan, &c.] He appears to have attacked, and taken those towns which constituted the principal strength of the kingdom of Israel.

Verse 21. Dwelt in Tirzah.] This seems to have been

the royal city: see ver. 33. and chap. xiv. 17. And in this Baasha was probably obliged to shut himself up.

Verse 22. None was exempted] Every man was obliged to go and help to dismantle the fortress at Ramah which Baasha had built. This was a general levee en masse of the people: every one was obliged to lend a helping hand, as the state was then supposed to be in danger, and all exemptions necessarily ceased. This is a maxim of civil policy: Ubi adversus hostem muniendi sunt limites, omnis immunitas cessat: "Where the boundaries are to be fortified against an enemy, then all exemptions cease."

Verse 23. And the cities which he built] Such as Geba and Mizpah, which he built out of the spoils of Ramah.

He was diseased in his feet.] Probably he had a strong rheumatic affection, or the gout. This took place in the thirty-ninth year of his reign, three years before his death: and, it is said, that he sought to physicians rather than to the Lord, 2 Chron. xvi. 12, 13.

Verse 24. Asa slept with his fathers] Of his splendid and costly funeral we read, 1 Chron. xvi. 13.

Verse 25. Nadab—began to reign over Israel] He began his reign in the second year of the reign of Asa, and reigned two years.

Verse 27. Smote him at Gibbethon] This was a city in the tribe of Dan, and generally in the possession of the Philistines.

Verse 29. He smote all the house of Jeroboam] This was according to Ahijah's prophetic declarations; see chap. xiv. 10, 14. Thus God made use of one wicked man to destroy another.

Verse 32. There was war] See on ver. 16.

Verse 34. Walked in the way of Jeroboam] The entail of iniquity cannot be cut off but by a thorough conversion of the soul to God; and, of this, these bad kings seem to have had no adequate notion. The wicked followed the steps of the wicked, and became still more wicked: sin gathers strength by exercise and age.

of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house: and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam: and because he killed him.

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the Chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts; half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

1 Ch. 15. 34.—1 Ver. 11.—m Ch. 14. 10. & 15. 22.—n Ch. 14. 11.—o 2 Chron. 16. 1. p Ch. 14. 17. & 15. 21.—q Ver. 1.—r Ch. 15. 27. 29. See How 1. 4.—s 2 Kings 9. 31. t Heb. which was over.—u 1 Sam. 25. 32.—v Or, both his kinsmen and his friends.

w Ver. 3.—x Heb. by the hand of.—y Ver. 1.—z Dent. 32. 21. 1 Sam. 15. 21. Isai. 41. 29. Jonah 2. 8. 1 Cor. 8. 4. & 10. 19.—a Ch. 15. 37.—b Ch. 12. 25. & 15. 25. 34. c Heb. Shemerion.—d See Ch. 13. 32. 2 Kings 17. 24. John 4. 4.

NOTES ON CHAPTER XVI.

Verse 1. Then the word of the Lord came to Jehu] Of this prophet we know nothing but from this circumstance. It appears from 2 Chron. xvi. 7, 10, that his father Hanani was also a prophet, and suffered imprisonment in consequence of the faithful discharge of his ministry to Asa.

Verse 2. Made thee prince over my people] That is, in the course of my providence, I suffered thee to become king: for it is impossible that God should make a rebel, a traitor, and a murderer, king over his people, or over any people. God is ever represented in Scripture as doing those things which, in the course of his providence, he permits to be done.

Verse 7. And because he killed him.] This the Vulgate understands of Jehu the prophet, put to death by Baasha: Ob hanc causam occidit eum, hoc est, Jehu filium Hanani prophetam; "on this account he killed him, that is, Jehu the prophet, the son of Hanani." Some think Baasha is intended; others Jeroboam; and others Nadab, the son of Jeroboam. This last is the sentiment of Rab. Sol. Jarchi, and of some good critics. The order is here confused; and the seventh verse should probably be placed between the fourth and fifth.

Verse 9. Captain of half his chariots] It is probable that Zimri, and some other who is not here named, were commanders of the cavalry.

Verse 11. He slew all the house of Baasha] He endeavoured to exterminate his memory: and the Jews say, when such a matter is determined, they not only destroy the house of the person himself, but the five neighbouring houses, that the memory of such a person may perish from the earth.

Verse 13. For all the sins of Baasha] We see why it was that God permitted such judgments to fall on this family. Baasha was a grievous offender, and so also was

his son Elah: and they caused the people to sin; and they provoked God to anger by their idolatries.

Verse 15. The people were encamped against Gibbethon] It appears that, at this time, the Israelites had war with the Philistines, and were now besieging Gibbethon, one of their cities. This army, hearing that Zimri had rebelled, and killed Elah, made Omri, their general, king, who immediately raised the siege of Gibbethon, and went to attack Zimri, in the royal city of Tirzah; who, finding his affairs desperate, chose rather to consume himself in his palace than to fall into the hands of his enemies.

Verse 21. Divided into two parts] Why this division took place we cannot tell; the people appear to have been for Tibni, the army for Omri: and the latter prevailed.

Verse 23. In the thirty and first year of Asa] There must be a mistake here in the number thirty-one: for, in verse 10 and 15, it is said that Zimri slew his master, and began to reign in the twenty-seventh year of Asa: and as Zimri reigned only seven days, and Omri immediately succeeded him, this could not be in the thirty-first, but in the twenty-seventh year of Asa, as related above. Rab. Sol. Jarchi reconciles the two places thus: "The division of the kingdom between Tibni and Omri began in the twenty-seventh year of Asa: this division lasted five years, during which Omri had but a share of the kingdom. Tibni dying, Omri came into the possession of the whole kingdom, which he held seven years: this was in the thirty-first year of Asa. Seven years he reigned alone; five years he reigned over part of Israel; twelve years in the whole. The two dates, the twenty-seventh and thirty-first of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri." Jarchi quotes Sedar Olam for this solution.

Verse 24. He bought the hill Samaria of Shemer] This should be read, "He bought the hill of Shomerion from

25 ¶ But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the

sight of the Lord above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove: and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

o Mic. 6. 16.—f Ver. 19.—g Ver. 19.—h Heb. was it a light thing, &c.—i Deut. 7. 3.—k Judg. 18. 7.—l Ch. 21. 35, 26. 2 Kings 10. 18 & 17. 16.

m 2 Kings 10. 21, 26, 27.—n 2 Kings 13. 6 & 17. 10 & 21. 3. Jer. 17. 2.—o Ver. 32. Ch. 21. 25.—p Josh. 6. 26.

Shomer, and called it Shomeron; (*i. e.* Little Shomer,) after the name of Shomer, owner of the hill." At first the kings of Israel dwelt at Shechem, and then at Tirzah; but this place having suffered much in the civil broils, and the palace having been burnt down by Zimri, Omri purposed to found a new city, to which he might transfer the seat of government. He fixed on a hill that belonged to a person of the name of *Shomer*; and bought it from him for two talents of silver, about 707l. 3s. 9d. Though this was a large sum in those days, yet we cannot suppose that the hill was very large which was purchased for so little; and probably no other building upon it than Shomer's house, if indeed he had one there. *Shomeron*, or, as corruptly written, *Samaria*, is situated in the midst of the tribe of Ephraim, not very far from the coast of the Mediterranean sea, and about midway between Dan and Beer-sheba: thus Samaria became the capital of the ten tribes, the metropolis of the kingdom of Israel, and the residence of its kings. The kings of Israel adorned and fortified it: Ahab built a house of ivory in it, chap. xxii. 39; the kings of Syria had magazines or storehouses in it, for the purpose of commerce; see chap. xx. 34. And it appears to have been a place of considerable importance and great strength.

Samaria endured several sieges: Ben-hadad, king of Syria, besieged it twice, chap. xx. 1, &c.; and it cost Shalmanezar a siege of three years to reduce it, 2 Kings xvii. 6, &c. After the death of Alexander the Great, it became the property of the kings of Egypt: but Antiochus the Great took it from the Egyptians; and it continued in the possession of the kings of Syria till the Asmoneans took and razed it to the very foundation. *Gabinus*, proconsul of Syria, partially rebuilt it, and called it *Gabiniانا*. Herod the Great restored it to its ancient splendour, and placed in it a colony of six thousand men, and gave it the name of *Sebasté*, in honour of *Augustus*. It is now a place of little consequence.

Verse 25. *Did worse than all—before him*] Omri was—1. An idolater in principle—2. An idolater in practice—3. He led the people to idolatry by precept and example—4. And 4. which was that in which he did worse than all before him, he made statutes in favour of idolatry, and obliged the people by law to commit it. See Mic. vi. 16. where this seems to be intended; For the statutes of Omri are kept, and all the works of the house of Ahab.

Verse 31. *He took to wife Jezebel*] This was the head and chief of his offending: he took to wife not only a heathen, but one whose hostility to the true religion was well known, and carried to the utmost extent. 1. She was the idolatrous daughter of an idolatrous king—2. She practised it openly—3. She not only countenanced it in others, but protected it, and gave its partisans honours and rewards—4. She used every means to persecute the true religion—5. She was hideously cruel; and put to death the prophets and priests of God—6. And all this she did with the most zealous perseverance, and relentless cruelty.

Notwithstanding Ahab had built a temple, and made an altar for Baal, and set up the worship of *Asherah*, the Sidonian *Venus*, which we (ver. 33.) have transformed into a grove; yet so well known was the hostility of Jezebel to all good, that his marrying her was esteemed the highest pitch of vice, and an act the most provoking to God, and destructive to the prosperity of the kingdom.

Verse 33. *Ahab made a grove*] אֲשֶׁרָה *Asherah*, As-

tarte, or *Venus*: what the Syriac calls an idol, and the Arabic a tall tree; probably meaning by the last an image of *Priapus*, the obscene keeper of groves, orchards, and gardens.

Verse 34. *Did Hiel the Beth-elite build Jericho*] I wish the reader to refer to my note on Josh. vi. 26. for a general view of this subject. I shall add a few observations. Joshua's curse is well known: "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."—Josh. vi. 26. This is the curse, but the meaning of its terms are not very obvious. Let us see how this is to be understood, from the manner in which it was accomplished.

"In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub; according to the word of the Lord which he spake by Joshua the son of Nun." This prediction was delivered upwards of five hundred years before the event; and, though it was most circumstantially fulfilled, yet we know not the precise meaning of some of the terms used in the original execration, and in this place, where its fulfilment is mentioned. There are three opinions on the words, *lay the foundation in his first-born, and set up the gates in his youngest son*.

1. It is thought, when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct.

2. These expressions signify only *great delay* in the building:—that he who should undertake it should spend nearly his whole life in it; all the time in which he was capable of procreating children: in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind, intimating *greatly protracted labour*, occasioned by *multitudinous hindrances and delays*.

3. That he who rebuilt this city should, in laying the foundation, *slay, or sacrifice*, his first-born, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received. This latter opinion seems to be countenanced by the *Chaldee*, which represents Hiel as slaying his first-born, Abiram, and his youngest son, Segub.

But who was *Hiel the Beth-elite*? The *Chaldee* calls him *Hiel of Beth-Momé*, or the *Behmomite*; the *Vulgate*, Hiel of *Beth-el*; the *Septuagint*, Hiel the *Baith-elite*; the *Syriac* represents *Ahab* as the builder, "Also in his days did Ahab build Jericho, the place of execration;" the *Arabic*, "Also in his days did Hiel build the house of idols—to wit, Jericho." The *MSS.* give us no help. None of these versions, the *Chaldee* excepted, intimates that the children were either slain, or died; which circumstance seems to strengthen the opinion, that the passage is to be understood of *delays and hindrances*. Add to this, Why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if

CHAPTER XVII.

Elijah's message to Ahab, concerning the three years' drought, 1. He is commanded to go to the brook Cherith, where he is to be fed by ravens, 2-7. He afterwards goes to a widow's house at Zarephath, and miraculously multiplies her meal and oil, 8-16. Her son dies, and Elijah restores him to life, 17-21.

18 **AND** ^{Ante l. Ol. 133.} ^{Ante l. Ol. 133.} ^{perpet. 12} Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up because there had been no rain in the land.

8 ¶ And the word of the Lord came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I

have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a parcel of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son:

14 For thus saith the Lord God of Israel. The barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth.

15 And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16 And the barrel of meal wasted not, neither did the cruise of oil fail, according to the word of the Lord, which he spake by Elijah.

17 ¶ And it came to pass after these things,

A. M. 3094.
B. C. 910.
Ante l. Ol. 133.
Ante l. Ol. 133.
perpet. 12

A. M. 3095
B. C. 909
Ante l. Ol. 133
L. Olyrup. 133
—131

q Heb. *Elijahu*. Luke 1. 17. & 4. 25, he is called *Elias* — 2 Kings 3. 11. — Deut. 10. 8. — Eccles. 45. 3. — Jsa. 5. 17. — Luke 4. 25. — Heb. at the end of days.

w Obad. 20. Luke 4. 26, called *Sarepta*. — x Heb. *ginech*. — y Or, a full year. — z Heb. by the hand of.

Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the divine displeasure, and at the risk of losing his whole family? Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state.

NOTES ON CHAPTER XVII.

Verse 1. *Elijah the Tishbite*] The history of this great man is introduced very abruptly; his origin is enveloped with perfect obscurity. He is here said to be a *Tishbite*. *Tishbeh*, says Calmet, is a city beyond Jordan, in the tribe of Gad, and in the land of Gilead. Who was his father, or from what tribe he sprang, is not intimated: he seems to have been the prophet of Israel peculiarly, as we never find him prophesying in *Judah*. A number of apocryphal writers have trifled at large about his parentage, miraculous birth, of his continual celibacy, his academy of the prophets, &c. &c. all equally worthy of credit. One opinion, which at first view appears strange, bears more resemblance to truth than any of the above, viz. that he had no earthly parentage known to any man; that he was an angel of God, united for a time to a human body, in order to call men back to perfect purity, both in doctrine and manners, from which they had totally swerved. His Hebrew name, which we have corrupted into *Elijah*, and *Elias*, is *אליהו* *Alihu*; or, according to the vowel points, *Eliyah*; and signifies, he is my God. Does this give countenance to the supposition that this great personage was a manifestation in the flesh of the Supreme Being? He could not be the Messiah; for we find him with Moses on the mount of transfiguration with Christ. The conjecture, that he was an angel, seems countenanced by the manner of his departure from this world; yet, in James v. 17. he is said to be a man *homo*, of like passions, or rather with real human propensities: this, however, is reconcilable with the conjecture.

There shall not be dew nor rain these years] In order to remove the abruptness of this address, R. S. Jarchi dreams thus:—"Elijah and Ahab went to comfort Hiel in his grief, concerning his sons. And Ahab said to Elijah, Is it possible that the curse of Joshua, the son of Nun, who was only the servant of Moses, should be fulfilled; and the curse of Moses, our teacher, not be fulfilled; who said, (Deut. xi. 16, 17.) *If ye turn aside and serve other gods, and worship them, then the Lord's wrath shall be kindled against you; and he will shut up the heaven that there be no rain?* Now all the Israelites serve other gods, and yet the rain is not withheld. Then Elijah said unto Ahab, *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*" This same mode of connecting this, and the preceding chapter, is followed by the Jerusalem and Babylonian Talmuda, Sedar Olam, Abarbanel, &c.

Verse 3. *Hide thyself by the brook Cherith*] This brook, and the valley through which it run, are supposed

to have been on the western side of Jordan, and not far from Samaria. Others supposed it to have been on the eastern side, because the prophet is commanded to go eastward, ver. 3. It was necessary, after such a declaration to this wicked and idolatrous king, that he should immediately hide himself; as, on the first drought, Ahab would undoubtedly seek his life. But what a proof was this of the power of God, and the vanity of idols! As God's prophet prayed, so there was rain or drought; and all the gods of Israel could not reverse it! Was not this sufficient to have converted all Israel?

Verse 4. *I have commanded the ravens to feed thee*] Thou shalt not lack the necessities of life: thou shalt be supplied by an especial providence. See more on this subject at the end of the chapter.

Verse 6. *And the ravens brought him bread and flesh*] The *Septuagint*, in the Codex Vaticanus, and some ancient fathers, read the passage thus—*Και δι κορακις εφευρον αυτου αρουρα το πρωι, και κρεα το δευτερον*, *And the crows brought him bread in the morning, and flesh in the evening*: but all the other versions agree with the Hebrew text. This is the first account we have of flesh-meat breakfasts, and flesh-meat suppers. And, as this was the food appointed by the Lord, for the sustenance of the prophet, we may naturally conjecture that it was the food of the people at large.

Verse 7. *The brook dried up*] Because there had been no rain in the land for some time; God having sent this drought as a testimony against the idolatry of the people. See Deut. xi. 16, 17.

Verse 9. *Get thee to Zarephath*] This was a town between Tyre and Sidon, but nearer to the latter, and is therefore called in the text *Zarephath*, which belonged to Sidon; or, as the *Vulgate* and other versions express it, *Sarepta of the Sidonians*. *Sarepta* is the name by which it goes in the New Testament; but its present name is *Sarphan*. Mr. Maundrel, who visited it, describes it as consisting of a few houses only, on the tops of the mountains; but supposes that it anciently stood in the plain below, where there are still ruins to a considerable extent.

Verse 12. *A handful of meal in a barrel*] The word *cad*, is to be understood as implying an earthen jar; not a wooden vessel, or barrel of any kind. In the East they preserve their corn and meal in such vessels; without which precaution the insects would destroy them. Travellers, in Asiatic countries, abound with observations of this kind.

The word *cruise*, *μνος tsiphath*, says Jarchi, signifies what, in our tongue, is expressed by *bouteille*, a bottle. Jarchi was a French rabbin.

Verse 13. *But make me thereof a little cake first*] This was certainly putting the widow's faith to an extraordinary trial: to take and give to a stranger, of whom she knew nothing, the small pittance requisite to keep her child from perishing, was too much to be expected.

that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

a See Luke 5. 8.—2 Kings 4. 34.—e Heb. measured.

Verse 16. The barrel of meal wasted not] She continued to take out of her jar, and out of her bottle, the quantity of meal and oil requisite for the consumption of her household; and, without carefully estimating what was left, she went with confidence each time for a supply, and was never disappointed. This miracle was very like that worked by Jesus at the marriage at Cana in Galilee: as the servants drew the water out of the pots, they found it turned into wine; and thus they continued to draw wine from the water-pots till the guests had been sufficiently supplied.

Verse 17. There was no breath left in him.] He ceased to breathe, and died.

Verse 18. To call my sin to remembrance] She seems to be now conscious of some secret sin, which she had either forgotten, or too carelessly passed over; and, to punish this, she supposes the life of her son was taken away. It is mostly in times of adversity that we duly consider our moral state: outward afflictions often bring deep searchings of heart.

Verse 21. Stretched himself upon the child three times] It is supposed that he did this in order to communicate some natural warmth to the body of the child, in order to dispose it to receive the departed spirit. Elisha, his disciple, did the same, in order to restore the dead child of the Shunammite, 2 Kings iv. 24. And St. Paul appears to have stretched himself on Eutychus, in order to restore him to life, Acts xx. 10.

Let this child's soul come into him again.] Surely this means more than the breath. Though the word נפש nephesh, may sometimes signify the life; yet, does not this imply that the spirit must take possession of the body in order to produce and maintain the flame of animal life? The expressions here are singular: Let his soul נפש nephesh, come into him; עליקירבו אל kirbo, into the midst of him.

Verse 22. And the soul] נפש nephesh, "of the child came into him again;" אל-קירבו אל kirbo, "into the midst of him;" and he revived, וחי va yechai, "and he became alive." And did he not become alive from the circumstance of the immaterial principle coming again into him?

Although רוח ruach, is sometimes put for the breath, yet נפש nephesh generally means the immortal spirit; and where it seems to refer to animal life alone, it is only such a life as is the immediate and necessary effect of the presence of the immortal spirit.

The words and mode of expression here appear to me a strong proof, not only of the existence of an immortal and immaterial spirit in man; but also that that spirit can and does exist in a separate state from the body. It is here represented as being in the midst of the child like a spring in the centre of a machine, which gives motion to every part, and without which the whole would stand still.

Verse 24. The word of the Lord in thy mouth is truth.] Three grand effects were produced by this temporary affliction.—1. The woman was led to examine her heart, and try her ways.—2. The power of God became highly manifest in the resurrection of the child.—3. She was convinced that the word of the Lord was truth, and that not one syllable of it could fall to the ground. Through a little suffering all this good was obtained.

The subject in the fourth verse of this chapter deserves a more particular consideration:

I have commanded the ravens to feed thee.—It is contended that, if we consider ערבים orebim, to signify ravens, we shall find any interpretation on this ground to be clogged with difficulties. I need mention but a few: the raven is an unclean bird, And these ye shall have in abomination among the fowls—every raven after his kind, Lev. xi. 13—16; that is, every species of this genus shall be considered by you unclean and abominable. Is it, therefore,

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

d Heb. into his inward parts.—e Heb. 11. 35.—f John 3. 8. & 16. 30.

likely that God would employ this most unclean bird to feed his prophet? Besides, where could the ravens get any flesh that was not unclean? Carrion is their food; and would God send any thing of this kind to his prophet? Again, if the flesh was clean which God sent, where could ravens get it? Here must be at least three miracles; one, to bring from some table the flesh to the ravens; another, to induce the ravenous bird to give it up; and the third, to conquer its timidity toward man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that he would employ a bird that his own law had pronounced abominable. Again, he could not have employed this means without working a variety of miracles at the same time, in order to accomplish one simple end: and this is never God's method: his plan is ever to accomplish the greatest purposes by the simplest means.

The original word orebim has been considered by some as meaning merchants, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. To get a constant supply from such hands in an extraordinary way was miracle enough; it showed the superintendence of God, and that the hearts of all men are in his hands.

But in answer to this, it is said, that "the original word never signifies merchants; and that the learned Bochart has proved this." I have carefully read over cap. 13. part ii. lib. 2. of the Hierozicon of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that ravens are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis ערבי סוחרן Ezek. xxvii. 27. the occupiers of thy merchandize; and asserts that ערבים orebim, per se, mercatores nusquam significat, by itself, never signifies merchants. Now, with perfect deference to so great an authority, I assert that ערבי orebey, the contracted form of ערבים orebim, does signify merchants, both in Ezek. xxvii. 9, 27. and that סוחרן mosharen, signifies a place for merchandize, the market-place or bazaar, in Ezek. xxvii. 9, 13, 17, 19; as also the goods sold in such places, Ezek. xxvii. 33; and therefore may, for aught proved to the contrary, signify merchants in the text.

As to Bochart's objections, that the prophet being ordered to go to the brook Cherith, that he might lie hid, and the place of his retreat not be known, if any traders or merchants supplied his wants, they would most likely discover where he was, &c.; I think there is no weight in it; for the men might be as well bound by the secret inspiration of God, not to discover the place of his retreat, as they were to supply his wants: besides, they might have been of the number of those seven thousand men who had not bowed their knees to the image of Baal, and consequently would not inform Ahab and Jezebel of their prophet's hiding place.

Some have supposed that the original means Arabians; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. Colonies of Arabs, and hordes and families of the same people, have been widely scattered over different places, for the purpose of temporary sojournment and trade; for they were a wandering people, and often to be found in different districts remote enough from the place of their birth. But, letting this pass merely for what it is worth, and feeling as I do the weight of the objections that may be brought against the supposition of ravens being the agents employed to feed the prophet, I would observe, that there was a town or city of the name of Orbo, that was not far from the place where Elijah was commanded to hide himself. In Bereshith Rabba, a rabbinical comment on Gene-

CHAPTER XVIII.

Elijah is commended by the Lord to show himself to Ahab, 1-2. Ahab and Obadiah his steward search the land to find procedure for the cattle, 3-6. Obadiah meets Elijah, who commands him to inform Ahab that he is ready to present himself before him, 7-13. Elijah and Ahab meet, 14-19. Elijah proposes that the four hundred and fifty prophets of Baal should be gathered together of mount Carmel; that they should offer a sacrifice to their god, and he to Jehovah; and the god who should send down fire to consume the sacrifices should be acknowledged as the true God, 20-24. The proposal is accepted, and the prophets of Baal call in succession their god through the whole day, 25-29. Elijah offers his sacrifice, prays to God, and fire comes down to consume it, and consumes it; whereupon the people acknowledge Jehovah to be the true God, and they slay all the prophets of Baal, 30-40. Elijah proposes Ahab that there shall be a miracle; and it comes accordingly, and Ahab and Elijah come to Jezreel, 41-45.

AND it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab, and I will send rain upon the earth.

2 And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the Lord greatly:

4 For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water:)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God liveth, there is no nation nor kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom, and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

15 And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18 ¶ And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send and gather to me all Israel upon mount Carmel, and the prophets of

g Luke 4. 25. James 5. 17.—h Dent. 24. 12.—i Heb. Obadiah.—k Heb. over his house.—l Heb. feed.—m Heb. that we cut not off ourselves from the beasts.

n 2 Kings 2. 16. Ezek. 3. 12. Matt. 4. 1. Acta 9. 39.—o Ch. 21. 20.—p Josh. 7. 25. Acta 16. 20.—q 2 Chron. 15. 2.—r Josh. 19. 25.

sis, we have these words: עיר היא כחמיה כיתשאן ושמה ערבו Air his beleshom Beithshan, veshemo orbo; "There is a town in the vicinity of Bethshan, (Scythopolis,) and its name is Orbo." We may add to this from St. Jerom, Orbim accolae ville in finibus Arabum, Eliae dederunt alimenta; "The Orbim, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." Now, I consider Jerom's testimony to be of great worth, because he spent several years in the Holy Land, that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of the people, in order to his translating the Sacred Writings, and explaining them. Had there not been such a place in his time he could not have written as above: and, although in this place the common printed editions of the Vulgate have corvi, crows or ravens; yet, in 2 Chron. xxi. 16. St. Jerom translates the same word ערבו Orbim, "the Arabians;" and the same in Neh. iv. 7: it is, therefore, most likely that the inhabitants of Orbe, or Orbo, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this, being specially moved thereto by the Spirit of the Lord. Add to all these testimonies that of the Arabic version, which considers the word as meaning a people, عرب Orabim, and not ravens or fowls of any kind. In such a case this version is high authority.

It is contended, that those who think the miracle is lost if the ravens be not admitted, are bound to show—1. With what propriety the raven, an unclean animal, could be employed? 2. Why the dove, or some such clean creature, was not preferred? 3. How the ravens could get properly dressed flesh to bring to the prophet? 4. From whose table it was taken; and by what means? 5. Whether it be consistent with the wisdom of God, and his general conduct, to work a tissue of miracles where one was sufficient? 6. And whether it be not best, in all cases of this kind, to adopt that mode of interpretation which is most simple; the wisdom, goodness, and providence of God, being as equally apparent as in those cases where a multitude of miracles are resorted to, in order to solve difficulties?

NOTES ON CHAPTER XVIII.

Verse 1. After many days—in the third year] We learn from our Lord, Luke iv. 25. that the drought, which brought on the famine in Israel, lasted three years and six months, St. James, v. 17. gives it the same duration. Probably Elijah spent six months at the brook Cherith, and three years with the widow at Sarepta.

I will send rain upon the earth] The word אורחא

haadamah, should be translated the ground, or, the land; as it is probable that this drought did not extend beyond the land of Judæa.

Verse 3. Obadiah feared the Lord greatly] He was a sincere and zealous worshipper of the true God; and his conduct toward the persecuted prophets was the full proof both of his piety and humanity.

Verse 4. Fed them with bread and water] By these are signified the necessaries of life, of whatsoever kind.

Verse 5. Unto all fountains of water] All marshy or well-watered districts, where grass was most likely to be preserved.

Verse 10. There is no nation or kingdom] He had sent through all his own states, and to the neighbouring governments, to find out the prophet; as he knew, from his own declaration, that both ruin and drought were to be the effect of his prayers. Had he found him, he no doubt intended to oblige him to procure rain; or punish him for having brought on this drought.

He took an oath] Ahab must have had considerable power and authority among the neighbouring nations, to require and exact this; and Elijah must have kept himself very secret to have shunned such an extensive and minute search.

Verse 12. The Spirit of the Lord shall carry thee] Obadiah supposed that the Spirit of the Lord had carried him to some strange country, during the three years and a half of the drought; and, as he had reason to think that Ahab would slay Elijah if he found him, and that the God of the prophet would not suffer his servant to fall into such murderous hands: he took for granted that, as soon as he should come into danger, so soon would the Spirit of the Lord carry him away, or direct him to some hiding-place.

Verse 13. When Jezebel slew the prophets] This persecution was probably during the dearth; for, as this bad woman would attribute the public calamity to Elijah, not being able to find him, she would naturally wreak her vengeance on the prophets of Jehovah, who were within her reach.

Verse 18. I have not troubled Israel] Here the cause of the dearth is placed on its true ground: the king and the people had forsaken the true God; and God shut up the heavens that there was no rain. Elijah was only the minister whom God used to dispense this judgment.

Verse 19. Gather to me all Israel] The heads of tribes and families; the rulers of the people.

The prophets of Baal four hundred and fifty—the prophets of the groves four hundred] The king and

Baal four hundred and fifty, *and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, "How long halt ye between two * opinions? If the LORD be God, follow him; but if * Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, "I, even I only, remain a prophet of the LORD; * but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under.

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God

that * answereth by fire, let him be God. And all the people answered and said, "It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, * hear us. But there was * no voice, nor any that * answered. And they * leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either * he is talking, or he * is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves, after their manner, with knives and lancets, till * the blood gushed out upon them.

* Chap. 16: 33.—† Chap. 22: 6.—‡ 2 Kings 17: 41. Matt. 6: 21.—v Or, thoughts. w See Josh. 21: 15.—x Chap. 19: 10, 11.—y Ver. 19.—z Ver. 35. 1 Chron. 21: 26. † Heb. The word is good.—b Or, answer.

c Psa. 115: 5. Jer. 10: 5. 1 Cor. 14: 8 & 12: 2.—d Or, heard.—e Or, leaped up and down at the altar.—f Heb. with a great voice.—g Or, he insulteth.—h Heb. hath a pursuit.—i Lev. 19: 28. Deut. 14: 1.—k Heb. poured out blood upon them.

queen had different religious establishments: the king and his servants worshipped Baal, the supreme lord and master of the world, the sun. For this establishment four hundred and fifty priests were maintained.

The queen and her women worshipped אֲשֵׁרָה Asherah, אֲסֵרֵתִי Astarté, or Venus; and for this establishment four hundred priests were maintained. These latter were in high honour: they ate at Jezebel's table; they made a part of her household. It appears that those eight hundred and fifty priests were the domestic chaplains of the king and queen; and, probably, not all the priests that belonged to the rites of Baal and Asherah in the land; and yet, from the following verse, we learn that Ahab had sent to all the children of Israel to collect these prophets: but Jezebel had certainly four hundred of them in her own house, who were not at the assembly mentioned here. Those of Baal might have a more extensive jurisdiction than those of Asherah, the latter being constantly resident in Samaria.

Verse 21. How long halt ye between two opinions? Literally, "How long hop ye about upon two boughs?" This is a metaphor taken from birds hopping about from bough to bough; not knowing on which to settle. Perhaps the idea of limping, through lameness, should not be overlooked. They were halt, they could not walk uprightly; they dreaded Jehovah, and therefore could not totally abandon him; they feared the king and queen, and therefore thought they must embrace the religion of the state. Their conscience forbade them to do the former; their fear of man persuaded them to do the latter: but in neither were they heartily engaged; and, at this juncture, their minds seemed in equipoise, and they were waiting for a favourable opportunity to make their decision. Such an opportunity now, through the mercy of God, presented itself.

Verse 22. I only, remain a prophet of the LORD That is, I am the only prophet of God present, and can have but the influence of an individual; while the prophets of Baal are four hundred and fifty to one! It appears that the queen's prophets, amounting to four hundred, were not at this great assembly; and these are they whom we meet, chap. xxii. 6. and whom the king consulted relative to the battle at Ramoth-gilead.

Verse 24. The God that answereth by fire] Elijah gave them every advantage when he granted that the God who answered by fire should be acknowledged as the true God: for as the Baal who was worshipped here was incontestably Apollo, or the sun, he was therefore the god of fire, and had only to work in his own element.

Verse 25. For ye are many] And therefore shall have the preference; and the advantage of being first in your application to the Deity.

Verse 26. From morning even until noon] It seems that the priests of Baal employed the whole day in their desperate rites. The time is divided into two periods:—

1. From morning until noon; this was employed in preparing and offering the sacrifice, and in earnest supplication for the celestial fire. Still there was no answer: and at noon Elijah began to mock and ridicule them, and this excited them to commence anew.—And, 2. They continued from noon to the time of offering the evening sacrifice, dancing up and down, cutting themselves with knives, mingling their own blood with their sacrifice, praying, supplicating, and acting in the most frantic manner.

And they leaped upon the altar] Perhaps it will be more correct to read with the margin, they leaped up and down at the altar; they danced round it with strange and hideous cries and gesticulations: tossing their heads to and fro, with a great variety of bodily contortions.

A heathen priest, a high priest of Budhoo, has been just showing me the manner in which they dance and jump up and down, and from side to side, twisting their bodies in all manner of ways, when making their offerings to their demon-gods; a person all the while beating furiously on a tom-tom, or drum, to excite and sustain those frantic attitudes; at the same time imploring the succour of their god, frequently in some such language as this—"O loving brother devil, hear me, and receive my offering." To perform these sacrificial attitudes they have persons who are taught to practice them from their earliest years, according to directions laid down in religious books; and to make the joints and body pliant, much anointing of the parts, and mechanical management, are used; and they have masters whose business it is to teach these attitudes and contortions, according to the rules laid down in those books. It seems, therefore, that was a very general practice of idolatry; as, indeed, are the others mentioned in this chapter.

Verse 27. At noon—Elijah mocked them] Had not Elijah been conscious of the divine protection, he certainly would not have used such freedom of speech, while encompassed by his enemies.

Cry aloud] Make a great noise: oblige him by your vociferations to attend to your suit.

For he is a god] אֱלֹהִים הוּא ki Elohim hu; he is the supreme god; you worship him as such; he must needs be such; and, no doubt, jealous of his own honour, and the credit of his votaries!

He is talking] He may be giving audience to some others: let him know that he has other worshippers, and must not give too much of his attention to one. Perhaps the word רָעַח raach, should be interpreted as in the margin, he meditateth; he is in a profound reverie; he is making some godlike projects; he is considering how he may best keep up his credit in the nation. Shout! let him know that all is now at stake.

He is pursuing] He may be taking his pleasure in hunting; and may continue to pursue the game in heaven, till he have lost all his credit and reverence on earth.

The original words, שָׁרַח sarach, are variously translated: He is in a hotel, in diversorio, VULGATE. Perhaps he is delivering oracles מִן מוֹרֵי צְרַפְרָאִימֵי אַבְרָם, ΣΕΡΤΥΑΓΙΣΤ. Or, he is on some special business. Therefore, cry aloud.

He is in a journey] He has left his audience-chamber, and is making some excursions: call aloud to bring him back, as his all is at stake.

Peradventure he sleepeth] Rab. S. Jarchi gives this the most degrading meaning: I will give it in Latin, because it is too coarse to be put in English;—Fortassis ad locum secretum abiit, ut ventrem ibi exoneret. "Perhaps he is gone to the ——" This certainly reduces Baal to the lowest degree of contempt, and with it the ridicule and sarcasm are complete.

Verse 28. They cried aloud] The poor fools acted as they were bidden.

And cut themselves after their manner] This was done

29 And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the

prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hear me, that these people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

1 1 Cor. 11, 4, 5.—in Heb. ascending.—n Ver. 28.—o Heb. attention.—p Ch. 19, 10.—(q) Gen. 32, 26, & 35, 10.—2 Kings 17, 31.—(r) 1 Cor. 3, 17.—(s) Lev. 1, 6, 7, 3.—t See Judg. 6, 30.—u Heb. went.—v Ver. 32, 34.—w Exal. 3, 6.

x Ch. 8, 43.—2 Kings 19, 19.—y Num. 16, 28.—z Lev. 9, 24.—Jail. 4, 7, 14.—(aa) Gen. 22, 26.—(ab) 1 Cor. 7, 1.—(ac) Ver. 31.—(ad) 1 Cor. 10, 2.—(ae) 2 Kings 10, 25.—(af) Deut. 13, 5.—(ag) 1st. 40.—(ah) Or, a sound of a noise of rain.—James 5, 17, 18.

according to the rites of that barbarous religion: if the blood of the bullock would not move him, they thought their own blood might; and with it they smeared themselves and their sacrifice. This was not only the custom of the idolatrous Israelites, but of the Syrians, Persians, Greeks, Indians, and in short of all the heathen world.

Verse 29. *They prophesied*] They made incessant prayer and supplication: a farther proof that to pray, or supplicate, is the proper ideal meaning of the word *נבא* *naba*, which we constantly translate to *prophecy*, when even all the circumstances of the time and place are against such a meaning. See what is said on the case of Saul among the prophets, in the note on 1 Sam. x. 5.

Verse 30. *He repaired the altar of the Lord*] There had been an altar of Jehovah in this place, called, even among the heathens, the altar of Carmel, probably built in the time of the Judges; or, as the rabbins imagine, by Saul. Tacitus and Suetonius mention an altar on mount Carmel, which Vespasian went to consult: there was no temple nor statue, but simply an altar that was respectable for its antiquity. "*Est Judeam inter Syriamque Carmelus; ita vocant montem Deumque: nec simulachrum Deo, aut templum solum tradidere majores: aram tantum, et reverentiam.*" Tacit. Hist. lib. ii. c. 78. A priest, named Basilides, officiated at that altar: and assured Vespasian that all his projects would be crowned with success.

Suetonius speaks to this purpose:—*Apud Judæam Carmeli Dei oraculum consulentem ita confirmare sortes, ut quicquid cogitaret voleretque animo, quamlibet magnam, id esse proventurum pollicerentur.* Suet. in Vespas. cap. 5. The mount, the absence of a temple, no image, but a simple altar, very ancient, and which was held in reverence on account of the true answers which had been given there, prove that this was originally the altar of Jehovah; though, in the time of Vespasian, it seems to have been occupied by a heathen priest, and devoted to lying vanities.

Verse 31. *Took twelve stones*] He did this to show that all the twelve tribes of Israel should be joined in the worship of Jehovah.

Verse 32. *He made a trench*] This was to detain the water that might fall down from the altar, when the barrels should be poured upon it, ver. 35.

Verse 33. *Fill four barrels*] This was done to prevent any kind of suspicion that there was fire concealed under the altar. An ancient writer, under the name of Chrysostom, quoted by Calmet, says, that he had seen, under the altars of the heathens, holes dug in the earth, with funnels proceeding from them, and communicating with openings on the tops of the altars. In the former the priests concealed fire, which, communicating through the funnels with the holes, set fire to the wood, and consumed the sacrifice; and thus the simple people were led to believe that the sacrifice was consumed by a miraculous fire. Elijah showed that no such knavery could be practised in

the present case. Had there been a concealed fire under the altar, as in the case mentioned above, the water that was thrown on the altar must have extinguished it most effectually. This very precaution has for ever put this miracle beyond the reach of suspicion.

Verse 36. *Lord God of Abraham*] He thus addressed the Supreme Being, that they might know, when the answer was given, that it was the same God whom the patriarchs and their fathers worshipped; and thus have their hearts turned back again to the true religion of their ancestors.

Verse 38. *Then the fire of the Lord fell*] It did not burst out from the altar: this might still, notwithstanding the water, have afforded some ground for suspicion that fire had been concealed (after the manner of the heathens) under the altar.

Consumed the burnt-sacrifice] The process of this consumption is very remarkable; and all calculated to remove the possibility of a suspicion that there was any concealed fire. 1. The fire came down from heaven. 2. The pieces of the sacrifice were first consumed. 3. The wood next, to show that it was not even by means of the wood that the flesh was burnt. 4. The twelve stones were also consumed, to show that it was no common fire, but one whose agency nothing could resist. 5. The dust, the earth of which the altar was constructed, was burnt up. And, 6. The water that was in the trench was, by the action of this fire, entirely evaporated. 7. The action of this fire was, in every case, downward, contrary to the nature of all earthly and material fire. Nothing can be more simple and artless than this description; and yet how amazingly full and satisfactory is the whole account!

Verse 39. *Fell on their faces*] Struck with awe and reverence at the sight of this incontestable miracle.

And they said] We should translate the words thus: JEHOVAH, He is the God! JEHOVAH, He is the God! Baal is not the God; Jehovah alone is the God of Israel!

As our term Lord is very equivocal, we should every where insert the original word *יהוה* which we should write *Yehé* or *Yehetch*, or *Yahrah* or *Yehueh*; or, according to the points, *Yehovah*.

Verse 40. *Let not one of them escape*] They had committed the highest crime against the state and the people, by introducing idolatry, and bringing down God's judgments upon the land: therefore their lives were forfeited to that law which had ordered every idolater to be slain. It seems also that Ahab, who was present, consented to this act of impartial justice.

Verse 41. *Get thee up, eat and drink*] It appears most evidently that Ahab and the prophet were now on good terms; and this is a farther evidence that the slaying of the false prophets was by the king's consent.

Verse 42. *Put his face between his knees*] He kneeled down, and then bowed his head to the earth; so that, while his face was between his knees, his forehead touched the ground.

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is nothing.* And he said, Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, *Prepare thy chariot, and get thee down, that the rain stop thee now.*

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAPTER XIX.

Ahab tells Jezebel what Elijah had done: she is enraged, and threatens to take away his life, 1, 2. He leaves Jezreel, and comes to Beer-sheba, and hence to the wilderness, where he is fed and encouraged by an angel, 3-9. His complaint, and the vision by which God instructs him, 10-11. He is sent to Damascus, in order to smother Hazeel king over Syria; and Jehu, king over Israel, 12-18. He meets with Elisha, who becomes his servant, 19-21.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, *So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.*

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into

the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, *It is enough; now, O Lord, take away my life: for I am not better than my fathers.*

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, *Arise and eat.*

6 And he looked, and behold, there was a cake baked on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the second time, and touched him, and said, *Arise and eat; because the journey is too great for thee.*

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, *What doest thou here, Elijah?*

10 And he said, *I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks

g Heb. *is, or, bind.*—h 2 Kings 4. 29. & 9. 1.—i Heb. *till thou come to Jezreel.* k Ch. 13. 40.—l Ruth 1. 17. Ch. 30. 10. 2 Kings 6. 31.—m Numb. 11. 15. Josh. 4. 3.

n Heb. *for his life.*—o Heb. *bolster.*—p So Exod. 34. 28. Deut. 9. 9, 18. Matt. 4. 2.—q Exod. 3. 1.—r Rom. 11. 3.—s Numb. 25. 11, 13. Ps. 69. 9.—t Chap. 18. 4. u Ch. 18. 22. Rom. 11. 3.—v Exod. 24. 12.—w Ezek. 1. 4. & 37. 7.

Verse 43. *Look toward the sea.*] From the top of mount Carmel the Mediterranean sea was full in view.

Verse 44. *There ariseth a little cloud out of the sea, like a man's hand.*] *ישׁ כבב ke caph ish*, like the hollow of a man's hand. In the form of the hand bent, the concave side downward. I have witnessed a resemblance of this kind at sea, previously to a violent storm. A little cloud, the size of a man's hand, first appearing, and this increasing in size and density every moment, till at last it covered the whole heavens, and then burst forth with incredible fury.

Mr. Bruce mentions a similar appearance in Abyssinia:—"Every morning, in Abyssinia, is clear, and the sun shines. About nine a small cloud, not above four feet broad, appears in the east, whirling violently round, as if upon an axis; but arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah foretelling rain on mount Carmel." *Travels*, vol. v. page 336. edit. 1805.

Verse 46. *Ran before Ahab.*] Many think that Elijah ran before the king, in order to do him honour: and much learned labour has been spent on this passage, in order to show that Elijah had put himself at the head of a company of chanters, who ran before the king, reciting his praises, or the praises of God; a custom which still exists in Arabian countries! I believe all these entirely mistake the writer's meaning. Ahab yoked his chariot, and made all speed to Jezreel. The hand of the Lord, or, as the *Targum* says, the spirit of strength, came upon Elijah, and he girded up his loins, that is, tucked up his long garments in his girdle, and ran; and notwithstanding the advantage the king had, by means of his chariot, the prophet reached Jezreel before him. There is no intimation here that he ran before the horses' heads. All this was intended to show that he was under the peculiar influence and inspiration of the Almighty, that the king might respect and fear him; and not do, or permit to be done to him, any kind of outrage.

NOTES ON CHAPTER XIX.

Verse 1. *Ahab told Jezebel.*] Probably with no evil design against Elijah.

Verse 2. *So let the gods do.*] If I do not slay thee, let the gods slay me with the most ignominious death.

Verse 3. *He arose, and went for his life.*] He saw it was best to give place to this storm, and go to a place of safety. He probably thought that the miracle at Carmel would have been the means of effecting the conversion of

the whole court, and of the country: but, finding himself mistaken, he is greatly discouraged.

To Beer-sheba.] This being at the most southern extremity of the Promised Land, and under the jurisdiction of the king of Judah, he might suppose himself in a place of safety.

Left his servant there.] Being alone, he would be the more unlikely to be discovered: besides, he did not wish to risk the life of his servant.

Verse 4. *A day's journey into the wilderness.*] Probably in his way to mount Horeb. See verse 8.

Juniper tree.] A tree that afforded him a shade from the scorching sun.

It is enough.] I have lived long enough; I can do no more good among this people, let me now end my days.

Verse 5. *As he lay and slept.*] Excessive anguish of mind frequently induces sleep, as well as great fatigue of body.

An angel touched him.] He needed refreshment, and God sent an angel to bring him what was necessary.

Verse 6. *A cake baked on the coals.*] All this seems to have been supernaturally provided.

Verse 7. *The journey is too great for thee.*] From Beer-sheba to Horeb was about one hundred and fifty miles.

Verse 8. *Forty days and forty nights.*] So he fasted just the same time as Moses did at Horeb; and as Christ did in the wilderness.

Verse 9. *He came thither unto a cave.*] Conjectured by some to be the same cave in which God put Moses, that he might give him a glimpse of his glory. See Exod. xxxiii. 22.

What doest thou here, Elijah?] Is this a reproach for his having fled from the face of Jezebel, through what some call *unbelieving fears*, that God would abandon him to her rage?

Verse 10. *I have been very jealous for the Lord.*] The picture which he draws here of apostate Israel is very affecting:

1. *They have forsaken thy covenant.*] They have now cleaved to and worshipped other gods.

2. *Thrown down thine altars.*] Endeavoured, as much as they possibly could, to abolish thy worship, and destroy its remembrance from the land.

3. *And slain thy prophets.*] That there might be none to prove their iniquity, or teach the truth; so that the restoration of the true worship might be impossible.

4. *I only, am left.*] They have succeeded in destroying all the rest of the prophets, and they are determined not to rest till they slay me.

before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and

when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

a So Ezek. 3. 6. Isai. 6. 2.—7. Yer. 2.— Ver. 10.—2 Kings 9. 13, 12.—b 2 Kings 9. 1-3. Ecclesi. 48. 8.—c Luke 4. 27, called Elisha.

d 2 Kings 9. 12. & 9. 14, &c. & 10. 6, &c. & 13. 3.—e See Hos. 6. 5.—f Rom. 11. 4. g Or, I will leave.—h See Hos. 13. 2.

Verse 11. *Stand upon the mount before the LORD.*] God was now treating Elijah nearly in the same way that he treated Moses: and it is not unlikely that Elijah was now standing on the same place where Moses stood, when God revealed himself to him in the giving of the law. See Exod. xix. 9, 16.

The Lord passed by.] It appears that the passing by of the Lord occasioned the strong wind, the earthquake, and the fire: but in none of these was God to make a discovery of himself unto the prophet; yet these, in some sort, prepared his way, and prepared Elijah to hear the small still voice. The apparatus, indicating the presence of the Divine Majesty, is nearly the same as that employed to minister the law to Moses; and many have supposed that God intended these things to be understood thus: that God intended to display himself to mankind, not in judgment, but in mercy; and that as the wind, the earthquake, and the fire, were only the forerunners of the small still voice, which proclaimed the benignity of the Father of spirits; so the law, and all its terrors, were only intended to introduce the mild spirit of the Gospel of Jesus, proclaiming glory to God in the highest; and, on earth, peace and good will unto men. Others think that all this was merely natural; and that a real earthquake, and its accompaniments, are described. 1. Previously to earthquakes the atmosphere becomes greatly disturbed, mighty winds and tempests taking place. 2. This is followed by the actual agitation of the earth. 3. In this agitation, fire frequently escapes, or a burning lava is poured out, often accompanied with thunder and lightning. 4. After these the air becomes serene, the thunder ceases to roll, the forked lightnings no longer play, and nothing remains but a gentle breeze. However correct all this may be, it seems most probably evident that what took place at this time was out of the ordinary course of nature: and although the things, as mentioned here, may often be the accompaniments of an earthquake that has nothing supernatural in it; yet here, though every thing is produced in its natural order, yet the exciting cause of the whole is supernatural. Thus the Chaldee understands the whole passage: "And behold the Lord was revealed; and before him was a host of the angels of the wind, tearing the mountains, and breaking the rocks before the LORD; but the Majesty (*Shekinah*) of the Lord was not in the host of the angels of the wind. And after the host of the angels of the wind, there was a host of the angels of commotion; but the Majesty of the Lord was not in the host of the angels of commotion. And after the host of the angels of commotion, a fire; but the Majesty of the Lord was not in the host of the angels of fire. And after the host of the angels of fire, a voice singing in silence," &c.; that is, a sound with which no other sound was mingled. Perhaps the whole of this is intended to give an emblematical representation of the various displays of divine providence and grace.

Verse 13. *Wrapped his face in his mantle.*] This he did to signify his respect: so Moses hid his face, for he dared not to look upon God, Exod. iii. 6. *Covering the face* was a token of respect among the Asiatics; as *uncovering* the head is among Europeans.

Verse 15. *To the wilderness of Damascus.*] He does not desire him to take a road by which he might be likely to meet Jezebel, or any other of his enemies.

Anoint Hazael.] For what reason the Lord was about to make all these revolutions, we are told in ver. 17. God was about to bring his judgments upon the land, and especially on the house of Ahab. This he exterminated by means of Jehu; and Jehu himself was a scourge of the

Lord to the people. Hazael also grievously afflicted Israel: see the accomplishment of these purposes, 2 Kings viii. and ix.

Verse 16. *Elisha—shalt thou anoint to be prophet in thy room.*] *Jarchi* gives a strange turn to these words. "Thy prophecy, (or execution of the prophetic office,) does not please me; because thou art the constant accuser of my children." With all their abomination, this rabbin would have us believe that those vile idolaters and murderers were still the beloved children of God! And why?—Because God had made a covenant with their fathers; therefore, said the ancient as well as the modern *Siren song*: "Once in the covenant, always in the covenant; once a son, and a son for ever." And yet we have here the testimony of God's own prophet, and the testimony of their history, that they had forsaken the covenant; and, consequently, renounced all their interest in it.

Verse 17. *Shall Elisha slay.*] We do not find that Elisha either used the sword, or commissioned it to be used, though he delivered solemn prophecies against this disobedient people; and this is probably the sense in which this should be understood, as Elisha was prophet before Hazael was king, and Hazael was king before Jehu; and the heavy famine which he brought on the land took place before the reign either of Jehu or Hazael. The meaning of the prophecy may be this:—Hazael, Jehu, and Elisha, shall be the ministers of my vengeance against this disobedient and rebellious people. The order of time, here, is not to be regarded.

Verse 18. *Seven thousand in Israel.*] That is, many thousands; for seven is a number of perfection, as we have often seen: so the barren has borne seven; has had a numerous offspring. *Gold seven times purified*; purified till all the dross is perfectly separated from it. The court, and multitudes of the people, had gone after Baal; but perhaps the majority of the common people still worshipped, in secret, the God of their fathers.

Every mouth which hath not kissed him.] Idolaters often kiss their hand in honour of their idols; and hence the origin of adoration: bringing the hand to the mouth, after touching the idol, if it were within reach; and, if not, they kissed the right hand, in token of respect and subjection. The word is compounded of *ad*, to, and *os*, oris, the mouth. *Dexterâ manu deum contingentes, ori admovébant*: "Touching the god with their right hand, they applied it to their mouth." So kissing the hand, and adoration, mean the same thing: thus *Pluvv. Inter adorandum, dexteram ad osculum referimus*, Nat. Hist. lib. xxviii. cap. 2.—"In the act of adoration we kiss the right hand." *Cicero* mentions a statue of Hercules, the chin and lips of which were considerably worn by the frequent kissing of his worshippers: *Ul rictus ejus, et mentem paulo sit attritus, quod in precibus et gratulationibus, non solum id reuerari, sed etiam osculari solent.*—*Orat. in VERREM.*

Verse 19. *Twelve yoke of oxen.*] Elisha must have had a considerable estate, when he kept twelve yoke of oxen to till the ground. If, therefore, he obeyed the prophetic call, he did it to considerable secular loss.

He with the twelfth.] Every owner of an inheritance among the Hebrews, and indeed among the ancients in general, was a principal agent in its cultivation.

Cast his mantle upon him.] Either this was a ceremony used in a call to the prophetic office, or it indicated that he was called to be the servant of the prophet. The mantle, or pallium, was the peculiar garb of the prophet, as we may learn from Zech. xiii. 4; and this was probably made of skin dressed with the hair on. See also 2 Kings i. 8. It is likely, therefore, that Elijah threw his mantle

20 And he left the oxen, and ran after Elijah, and said, ' Let me. I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, ' Go back again : for what have I done to thee ?

21 And he returned back from him, and took a yoke of oxen, and slew them, and ' boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAPTER XX.

Ben-hadad, king of Syria, and thirty-two kings, besiege Samaria. 1. He sends an insulting message to Ahab; and insists on pillaging the whole city. 2-7. The elders of Israel counsel the king not to submit to such shameful conditions. 8. The king retreats to Ben-hadad, who, being enraged, swears revenge. 9-12. A prophet comes to Ahab, and promises him victory, and gives him directions how he should order the battle. 13-19. The Syrians are discomfited, and Ben-hadad severely escapes. 20. 21. The prophet warns Ahab to be on his guard, for the Syrians would return next year. 22. The counselors of the king of Syria instruct him how he may successfully invade Israel. 23-25. He leads an immense army to Aphek, to fight with Ahab. 26. 27. A sign of God encourages Ahab; who attacks the Syrians, and kills one hundred thousand of them. 28. They retreat to Aphek, where twenty-seven thousand of them are slain by a casualty. 29. Ben-hadad and his courtiers, being closely besieged in Aphek, and unable to escape, murder themselves with secretions on their heads, and halbers on their heads; the king of Israel receives them in a friendly manner, and makes a covenant with Ben-hadad. 31-34. A prophet, by a symbolical action, shows him the impolicy of his conduct, in permitting Ben-hadad to escape; and predicts his death, and the slaughter of Israel. 35-43.

A. M. 3098.
B. C. 901.
Anno 1. O. 125.
An. Mosaic.
Arch. Alisha.
p. 21.
AND Ben-hadad the king of Syria gathered all his host together : and there were thirty and two kings with him, and horses, and chariots : and he went up and besieged Samaria, and warred against it.

1 Matt. 3. 21, 22. Luke 9. 51, 62. k Heb. (1) return.—1 2 Sam. 21. 22.—m 2 Kings 6. 24.

on Elisha to signify to him that he was called to the prophetic office. See more on this subject below.

Verse 20. *Let me—kiss my father and my mother*] Elisha fully understood that he was called by this ceremony to the prophetic office : and it is evident that he conferred not with flesh and blood, but resolved, immediately re-resolved, to obey ; only he wished to bid farewell to his relatives. See below.

What have I done to thee?] Thy call is not from me, but from God : to him, not to me, art thou accountable for thy use or abuse of it.

Verse 21. *He returned back*] He went home to his house : probably he yet lived with his parents, for it appears he was a single man ;—and he slew a yoke of the oxen : and he made a feast for his household, having boiled the flesh of the oxen with his agricultural implements, probably in token that he had abandoned secular life ; and, having bidden them an affectionate farewell, he arose, went after Elijah, who probably still awaited his coming in the field, or vicinity, and ministered unto him.

On the call of Elisha I may make a few remarks :

1. Elisha is commanded, ver. 16. to anoint Elisha prophet in his room. Though it is generally believed that kings, priests, and prophets, were inaugurated into their respective offices by the rite of unction, and this I have elsewhere supposed, yet this is the only instance on record where a prophet is commanded to be anointed, and even this case is problematical : for it does not appear that Elijah did anoint Elisha. Nothing is mentioned in his call to the prophetic office, but the casting the mantle of Elijah upon him ; wherefore it is probable that the word anoint, here, signifies no more than the call to the office, accompanied by the simple rite of having the prophet's mantle thrown over his shoulders.

2. A call to the ministerial office, though it completely sever from all secular occupations, yet never supercedes the duties of filial affection. Though Elisha must leave his oxen, and become a prophet to Israel, yet he may first go home, eat and drink with his parents and relatives, and bid them an affectionate farewell.

3. We do not find any attempt on the part of his parents to hinder him from obeying the divine call : they had too much respect for the authority of God, and they left their son to the dictates of his conscience. Wo to those parents who strive for filthy lucre's sake, to prevent their sons from embracing a call to preach Jesus to their perishing countrymen, or to the heathen, because they see that the life of a true evangelist is a life of comparative poverty ; and they had rather he should gain money than save souls.

4. The cloak, we have already observed, was the prophet's peculiar habit ; it was probably in imitation of this that the Greek philosophers wore a sort of mantle, that distinguished them from the common people ; and by which they were at once as easily known as certain academical characters are by their gowns and square caps. The pallium was as common among the Greeks as the toga was among the Romans. Each of these was so

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold is mine ; thy wives also and thy children, even the goodliest, are mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children ;

6 Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants, and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief : for he sent unto me for my wives, and for my children, and for my silver, and for my gold ; and I denied him not.

8 And all the elders and all the people said unto him, Hearken not unto him, nor consent.

a Chap. 15. 18.—b Heb. desirable.—p 2 Kings 5. 7.—q Heb. I kept not back from him.

peculiar to those nations, that *Palliatius*, is used to signify a Greek, as *Togatus* is to signify a Roman.

5. Was it from this act of Elijah, conveying the prophetic office and its authority to Elisha, by throwing his mantle upon him, that the popes of Rome borrowed the ceremony of collating an archbishop to the spiritualities and temporalities of his see, and investing him with plenary sacerdotal authority, by sending him what is well known in ecclesiastical history by the name *pallium*, *pull*, or cloak ? I think this is likely : for, as we learn from Zech. xlii. 4. and 2 Kings i. 8. that this mantle was a rough or hairy garment, so we learn from Durandus that the *pallium* or *pull*, was made of white wool, after the following manner :

The nuns of St. Agnes annually, on the festival of their patroness, offer two white lambs on the altar of their church, during the time they sing *Agnus Dei*, in a solemn mass ; which lambs are afterwards taken by two of the canons of the Lateran church, and by them given to the pope's subdeacons, who send them to pasture till shearing time ; and then they are shorn, and the *pull* is made of their wool, mixed with other white wool. The *pull* is then carried to the Lateran church, and there placed on the high altar by the deacons, on the bodies of St. Peter and St. Paul ; and after an usual watching, or vigil, it is carried away in the night, and delivered to the subdeacons, who lay it up carefully. Now, because it was taken from the body of St. Peter, it signifies the plenitude of ecclesiastical power : and therefore, the popes assume it as their prerogative, being the professed successors of this apostle, to invest other prelates with it. This was at first confined to Rome, but afterwards it was sent to popish prelates in different parts of the world.

6. It seems from the place in Zechariah, quoted above, that this rough cloak, or garment, became the covering of hypocrites and deceivers ; and that persons assumed the prophetic dress without the prophetic call : and God threatens to unmask them. We know that this became general in the popish church in the beginning of the 16th century ; and God stripped those false prophets of their false and wicked pretensions, and exposed them to the people. Many of them profited by this exposure, and became reformed ; and the whole community became at least more cautious. The Romish church should be thankful to the Reformation for the moral purity which is now found in it ; for had not its vices, and usurpations, and superstitious sales of indulgences, been thus checked, the whole fabric had, by this time, been probably dissolved. Should it carry its reformation still farther, it would have a more legitimate pretension to the title of apostolic. Let them compare their ritual with the Bible and common sense, and they will find cause to lop many cumbrous and rotten branches from a good tree.

NOTES ON CHAPTER XX.

Verse 1. *Ben-hadad*] Several MSS. and some early printed editions, have *Ben-hadar* ; or, the son of Harar, as the Septuagint. He is supposed to be the same whom

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

13 ¶ And, behold, there came a prophet unto Ahab king of Israel, saying, Thus said the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord.

14 And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing; Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

u Ch 19. 2.—v Heb. are at my feet. So Exod 11. 8. Judges 4. 10.—w Heb. word. x Ver. 15.—y Or, tents.—z Or, place the engines: And they placed engines. z Heb. approached.

y Ver. 28.—z Or, servant.—a Heb. hind, or, te.—b Ver. 11. Chap 16. 2. c 2 Sam. 11. 1.—d Heb. that was fallen.—e Josh. 13. 4.—f Heb. to the rear. g h i k l m n o p q r s t u v w x y z

Ass stirred up against the king of Israel, chap. xv. 18. or, as others, his son or grandson.

Thirty and two kings] Tributary chieftains of Syria, and the adjacent countries. In former times every town and city had its independent chieftain. Both the Septuagint and Josephus place this war after the history of Naboth.

Verse 4. I am thine, and all that I have.] He probably hoped, by this humiliation, to soften this barbarous king, and perhaps to get better conditions.

Verse 6. Whosoever is pleasant in thine eyes.] It is not easy to discern in what this second requisition differed from the first; for surely his silver, gold, wives, and children, were among his most pleasant or desirable things. Jarchi supposes that it was the Book of the Law of the Lord which Ben-hadad meant, and of which he intended to deprive Israel. It is, however, evident that Ben-hadad meant to sack the whole city; and, after having taken the royal treasures, and the wives and children of the king, to deliver up the whole to be pillaged by his soldiers.

Verse 8. Hearken not unto him.] The elders had every thing at stake; and they chose rather to make a desperate defence than tamely to yield to such degrading and ruinous conditions.

Verse 10. If the dust of Samaria shall suffice.] This is variously understood. Jonathan translates thus: "If the dust of Shomeron shall be sufficient for the soles of the feet of the people that shall accompany me." i. e. I shall bring such an army that there will scarcely be room for them to stand in Samaria and its vicinity.

Verse 11. Let not him that girdeth on.] This was, no doubt, a proverbial mode of expression. Jonathan translates, "Tell him, let not him who girds himself, and goes down to the battle, boast as he who has conquered and returned from it."

Verse 12. In the pavilions.] This word comes from *papilio*, a butterfly; because tents, when pitched or spread out, resembled such animals: partly because of the mode of their expansion, and partly because of the manner in which they were painted.

Set yourselves in array.] The original word *simu*, which we translate by this long periphrasis, is probably a military term for *Begin the attack; invest the city; every man to his post; or some such like expression.*

Verse 13. There came a prophet.] Who this was we

cannot tell: Jarchi says it was *Micaiah, son of Imiah*. It is strange that, on such an occasion, we hear nothing of Elijah, or Elisha! Is it not possible that this was one of them disguised?

Verse 14. By the young men of the princes of the provinces.] These were probably some chosen persons out of the militia of different districts, raised by the princes of the provinces; the same as we would call *lord-licutenants* of counties.

Verse 15. Two hundred and thirty-two.] These were probably the king's *life or body guards*; not all the militia, but *two hundred and thirty* of them who constituted the royal guard in Samaria. They were, therefore, the king's own regiment; and he is commanded by the prophet to put himself at their head.

Seven thousand.] How low must the state of Israel have been at this time! These, Jarchi thinks, were the *seven thousand* who had not bowed the knee to Baal.

Verse 18. Take them alive.] He was confident of victory. Do not slay them; bring them to me, they may give us some useful information.

Verse 20. The Syrians fled.] They were, doubtless, panic-struck.

Verse 23. Their gods are gods of the hills.] It is very likely that the small Israelitish army availed itself of the heights and uneven ground, that they might fight with greater advantage against the Syrian cavalry; for Ben-hadad came up against Samaria with horses and chariots, ver. 1. These, therefore, must soon be thrown into confusion when charging in such circumstances; indeed, the chariots must be nearly useless.

Let us fight against them in the plain.] There our horses and chariots will all be able to bear on the enemy; and there their gods, whose influence is confined to the hills, will not be able to help them. It was a general belief in the heathen world, that each *district* had its tutelary and protecting deity, who could do nothing out of his own sphere.

Verse 24. Take the kings away.] These were not acquainted with military affairs; or they had not competent skill. Put experienced captains in their place, and fight not but on the plains, and you will be sure of victory.

Verse 26. Ben-hadad numbered the Syrians, and went up to Aphek.] There were several towns of this name; see

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore ^b will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, ¹ into ² an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him.

^b Ver. 13—ⁱ Or, from chamber to chamber.—^k Heb. into a chamber within a chamber. Ch. 22: 25—^l Gen. 37: 31.—^m Ch. 15: 21.—ⁿ 2 Kings 2: 3, 5, 7, 15.

the note on Josh. xii. 18. It is supposed that the town mentioned here was situated in Libanus, upon the river Adonis, between Heliopolis and Biblos.

Verse 28. *Because the Syrians have said*] God resents their blasphemy, and is determined to punish it. They shall now be discomfited in such a way as to show that God's power is every where; and that the multitude of a host is nothing against him.

Verse 29. *Slew—a hundred thousand footmen in one day.*] This number is enormous: but the MSS. and versions give no various reading.

Verse 30. *A wall fell upon twenty and seven thousand*] From the first view of this text it would appear that when the Syrians fled to Aphek, and shut themselves within the walls, the Israelites immediately brought all hands, and sapped the walls, in consequence of which a large portion fell, and buried twenty-seven thousand men. But perhaps the hand of God was more immediately in this disaster: probably a burning wind is meant. See at the end of the chapter.

Came into the city, into an inner chamber] However the passage above may be understood, the city was now, in effect, taken; and Ben-hadad either betook himself, with his few followers, to the citadel, or to some secret hiding-place, where he held the council with his servants immediately mentioned.

Verse 31. *Put sackcloth on our loins, and ropes upon our heads*] Let us show ourselves humbled in the deepest manner; and let us put ropes about our necks, and go submitting to his mercy, and deprecating his wrath. The citizens of Calais are reported to have acted nearly in the same way, when they surrendered their city to Edward III. king of England, in 1346: see at the end.

Verse 32. *Thy servant Ben-hadad*] See the vicissitude of human affairs! A little before he was the haughtiest of all tyrants; and Ahab calls him his lord: now, so much is he humbled, that he will be glad to be reputed Ahab's slave!

Verse 33. *Did hastily catch it*] They were watching to see if any kind word should be spoken by him, from which they might draw a favourable omen: and, when they heard him use the word brother, it gave them much encouragement.

Verse 34. *Thou shalt make streets for thee in Damascus*] It appears that it was customary for foreigners to have a place assigned to them, particularly in maritime towns, where they might deposit and vend their merchandise. This was the very origin of European settlements in Asiatic countries: "The people gave an inch to those strangers; and, in consequence, they took an ell." Under the pretence of strengthening the place where they kept their wares, to prevent depredations, they built forts,

Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, = The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said *Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of ^a the sons of the prophets said unto his neighbour ^b in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, ^c a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man emote him. ^d so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And ^e as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then ^f shall thy life be for his life, or else thou shalt ^g pay a talent of silver.

40 And as thy servant was busy here and

^a Ch. 13, 17, 18.—^b Ch. 13, 24.—^c Heb. smiting and wounding.—^d See 2 Sam. 12, 1, &c.—^e 2 Kings 10: 24.—^f Heb. weigh.

and soon gave laws to their entertainers. In vain did the natives wish them away; they had got power, and would retain it; and at last subjected these countries to their own dominion.

It was customary also in the time of the Crusades, to give those nations which were engaged in them, *streets, churches, and post dues*, in those places which they assisted to conquer. The Genoese and Venitians had each a street in Accon, or St. Jean d'Acre, in which they had their own jurisdiction; with oven, mill, bagnio, weights, and measures. See *William of Tyre*, and *Harmer's Observations*.

He made a covenant with him] According to the words recited above, putting him under no kind of disabilities whatsoever.

Verse 35. *In the word of the Lord*] By the word or command of the Lord; that is, God has commanded thee to smite me. Refusing to do it, this man forfeited his life, as we are informed in the next verse.

By this emblematical action he intended to inform Ahab, that, as the man forfeited his life who refused to smite him when he had the Lord's command to do it; so he, (Ahab,) had forfeited his life, because he did not smite Ben-hadad when he had him in his power.

Verse 36. *A lion found him and slew him.*] This seems a hard measure; but there was ample reason for it. This person was also one of the sons of the prophets, and he knew that God frequently delivered his counsels in this way, and should have immediately obeyed; for the smiting could have had no evil in it when God commanded it: and it could be no outrage or injury to his fellow, when he himself required him to do it.

Verse 38. *Disguised himself with ashes upon his face.*] It does not immediately appear how putting ashes upon his face could disguise him. Instead of אפר *apher*, dust, *Houbigant* conjectured that it should be אפאד *aphad*, a fillet, or bandage. It is only the corner of the last letter which makes the difference; for the א *daleth*, and ר *resh*, are precisely the same, only the shoulder of the former is square, the latter round. That *bandage*, not *dust*, was the original reading, seems pretty evident from its remains in two of the oldest versions, the *Septuagint* and the *Chaldee*: the former has, *Kai kathēnato en telamoni tous ophalmon autou*, "And he bound his eyes with a fillet." The latter has *וְכָסְתָּהוּ עֵינָיו בְּכַסְתָּהוּ אֶתְרוֹ* *ukerid bemaāphra ētinohi*; "And he covered his eyes with a cloth." The MSS. of *Kennicott* and *De Rossi* contain no various reading here: but *bandage* is undoubtedly the true one.

Verse 39. *Keep this man*] The drift of this is at once seen: but Ahab, not knowing it, was led to pass sentence on himself.

there, " he was gone. And the king of Israel said unto him, *So shall thy judgment be; thyself hast decided it.*

41 And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the

u Heb. he was not.—v Ch. 22. 31-37.

Verse 41. *Took the ashes away*] He took the bandage from off his eyes: see on ver. 33. It was no doubt of thin cloth, through which he could see, while it served for a sufficient disguise.

Verse 42. *Thy life shall go for his life*] This was fulfilled at the battle of Ramoth-gilead, where he was slain by the Syrians; see chap. xxii. 34, 35.

Verse 43. *Heary and displeas'd*] Heavy or afflicted, because of these dreadful tidings; and displeas'd with the prophet for having announced them. Had he been displeas'd with himself, and humbled his soul before God, even those judgments, so circumstantially foretold, might have been averted.

1. We have already seen, in ver. 30, that, according to our text, *twenty-seven thousand* men were slain by the falling of a wall. Serious doubts are entertained concerning the legitimacy of this rendering. I have, in the note, given the conjecture concerning sapping the foundation of the wall, and thus overthrowing them that were upon it. If, instead of חומה chomah, a wall, we read חמה confusion, or disorder, then the destruction of the *twenty-seven thousand* men may appear to have been occasioned by the *disorganized* state into which they fell; and of which their enemies taking advantage, might destroy the whole with ease.

But חמה chomah, a wall, becomes, as Dr. Kennicott has observed, a very different word when written without the *vau*, חמה chamah, which signifies *heat*; sometimes the *sun*, *vehement heat*, or the *heat of the noon-day sun*; and also the name of a *wind*, from its suffocating, *parching* quality.

The same noun, from יחם yacham, Dr. Castel explains by *exandescencia, furor, venenum*; burning, rage, poison. These renderings, says Dr. Kennicott, all concur to establish the sense of a *burning wind*; eminently blasting and destructive. I shall give a few instances from the Scripture:

We read in Job xxvii. 21. *The east wind carrieth him away*; where the word קדים kadim, is καυων, burning, in the *Septuagint*; and in the *Vulgate*, *ventus urens*, a burning wind. In Ezek. xix. 12. *She was plucked up, hatched, she was cast down to the ground, and the east wind dried up her fruit; her strong rods withered, and the fire consumed them.* Hosea (xiii. 15.) mentions the desolation brought by *an east wind, the wind of the Lord.* What in Amos iv. 9. is, *I have smitten you with blasting*, is in the *Vulgate* *vento vehemente*, "with a vehement wind;" and in the *Syriac*, *with a hot wind.*

Let us apply these to the history: when Ben-hadad, king of Syria, was besieging Samaria the second time, the Israelites slew of the Syrians *one hundred thousand* footmen in one day; and it follows that when the rest of the army fled to Aphek, *twenty-seven thousand* of the men that were left were suddenly destroyed by החמה hachomah, or חמה chamah, a *burning wind*. That such is the true interpretation will appear more clearly, if we compare the destruction of Ben-hadad's army with that of Sennacherib, whose sentence is that God would send upon him a *BLAST*, רוח ruach, a wind; doubtless such a wind as would be suddenly destructive. The event is said to be that, in the night, *one hundred and eighty five thousand Assyrians* were smitten by the angel of the Lord, 2 Kings xix. 7, 35. The connexion of this sentence, with this execution of it, is given by the Psalmist, who says, civ. 4. *God maketh his angels רוחות ruchoth, winds*; or, *maketh the winds his angels*, i. e. messengers for the performance of his will. In a note on Psa. xi. 6. Professor Michaelis has these words, *Ventus zelgaphoth, pestilens curus est, orientatibus notissimus, qui obria quaris necat*; "The wind Zelgaphoth is a pestilent east wind, well known to the Asiatics, which suddenly kills those who are exposed to it." *Therenot* mentions such a wind in 1658; that, in one night, suffocated *twenty thousand* men! And the *Samiel* he mentions as having, in 1665, suffocated *four thousand* persons! Upon the whole, I conclude, says the Doctor, that, as *Therenot* has mentioned *two* great multitudes destroyed by this *burning wind*; so has Holy Scripture recorded the destruction of *two* much greater multitudes, by a similar cause: and, therefore, we should translate the words thus; *But the rest fled to*

Aphek, into the city; and the burning wind fell upon the *twenty and seven thousand* of the men that were left.

43 And the king of Israel went to his house heavy and displeas'd, and came to Samaria.

w Chap. 21. 4.

2. On the case of Ben-hadad and his servants coming out to Ahab, with *sackcloth on their loins, and ropes about their necks*, ver. 31. I have referred to that of the six citizens of Calais, in the time of Edward III. I shall give this affecting account from Sir *John Froissart*, who lived in that time, and relates the story circumstantially; and with that simplicity and detail that give it every appearance of truth. He is the only writer of all his contemporaries who gives the relation; and, as it is not only illustrative of the text in question, but also very curious and affecting, I will give it in his own words; only observing that, King Edward having closely invested the city, in 1346, and the king of France having made many useless attempts to raise the siege, at last withdrew his army, and left it to its fate. "Then," says *Froissart*, chap. cxlv. "after the departure of the king of France with his army, the Calesians saw clearly that all hopes of succour were at an end; which occasioned them so much sorrow and distress that the hardiest could scarcely support it. They entreated, therefore, most earnestly, the Lord *John de Viennes*, their governor, to mount upon the battlements, and make a sign that he wished to hold a parley.

"The king of England, upon hearing this, sent to him Sir *Walter Manny* and Lord *Bassel*. When they were near, the Lord de Viennes said to them: 'Dear gentlemen, you who are very valiant knights, know that the king of France, whose subjects we are, has sent us hither to defend this town and castle from all harm and damage. This we have done to the best of our abilities: all hopes of help have now left us, so that we are most exceedingly straitened: and if the gallant king, your lord, have not pity upon us, we must perish with hunger. I therefore entreat that you would beg of him to have compassion upon us, and to have the goodness to allow us to depart in the state we are in; and that he will be satisfied with having possession of the town and castle, with all that is within them, as he will find therein riches enough to content him.' To this Sir *Walter Manny* replied: 'John, we are not ignorant of what the king our lord's intentions are, for he has told them to us: know then, that it is not his pleasure that you should get off so, for he is resolved that you surrender yourselves wholly to his will, to allow those whom he pleases their ransom, or to be put to death; for the Calesians have done him so much mischief, and have, by their obstinate defence, cost him so many lives, and so much money, that he is mightily enraged.'

"The Lord de Viennes answered, 'These conditions are too hard for us: we are but a small number of knights and squires, who have loyally served our lord and master, as you would have done, and have suffered much ill and disquiet: but we will endure more than any men ever did, in a similar situation, before we consent that the smallest boy in the town should fare worse than the best. I therefore, once more, entreat you, out of compassion, to return to the king of England, and beg of him to have pity on us: he will, I trust, grant you this favour; for I have such an opinion of his gallantry as to hope that, through God's mercy, he will alter his mind.'

"The two lords returned to the king, and related what had passed. The king said, 'He had no intention of complying with the request, but should insist that they surrendered themselves unconditionally to his will.' Sir *Walter* replied: 'My lord, ye may be to blame in this, as you will set us a very bad example; for, if you order us to go to any of your castles, we shall not obey you so cheerfully if you put these people to death, for they will retaliate upon us in a similar case.'

"Many barons who were present supported this opinion: upon which the king replied; 'Gentlemen, I am not so obstinate, as to hold my opinion alone against you all—Sir *Walter*, you will inform the governor of Calais, that the only grace he is to expect from me is, that six of the principal citizens of Calais march out of the town with bare heads and feet, with *ropes round their necks*, and the keys of the town and castle in their hands. These six persons shall be at my absolute disposal, and the remainder of the inhabitants pardoned.'

"Sir *Walter* returned to the Lord de Viennes, who was

CHAPTER XXI.

Ahab covets the vineyard of Naboth, and wishes to have it either by purchase or exchange, 1, 2. Naboth refuses to alienate it on any account, because it was his inheritance from his fathers, 3. Ahab becomes discontented, takes to the bed, and refuses to eat, 4. Jezebel, finding all her schemes a failure, grows hazy in the way, and 5-7. She writes to the judges of Jezreel to procure a false, to accuse Naboth of blasphemy, carry him out, and stone him to death; which is accordingly done, 8-11. She then tells Ahab to go and take possession of the vineyard; he goes, and smears by Jezebel, who begins upon him the same cruel judgments, 12-24. Ahab's abominable character, 25, 26. He humbles himself; and God promises not to bring the threatened public calamities in his days, but in the days of his son, 27-29.

A. M. 3105.
B. C. 899.
An. Maccab. 1.
Arch. Athen. 23.
Perpet. 23.

AND it came to pass, after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

a 1 Sam. 8. 14.—b Heb. be zool in thine eyes.

waiting for him on the battlements, and told him all that he had been able to gain from the king. 'I beg of you,' replied the governor, 'that you would be so good as to remain here a little, while I go and relate all that has passed to the townsmen; for, as they have desired me to undertake this, it is but proper they should know the result of it.'

"He went to the market-place, and caused the bell to be rung; upon which all the inhabitants, men and women, assembled in the town-hall. He then related to them what he had said, and the answers he had received, and that he could not obtain any conditions more favourable; to which they must give a short and immediate answer.

"This information caused the greatest lamentations and despair, so that the hardest heart would have had compassion on them: even the Lord de Vienne wept bitterly.

"After a short time, the most wealthy citizen of the town, by name *Eustace de St. Pierre*, rose up and said, 'Gentlemen, both high and low, it would be a very great pity to suffer so many people to die through famine, if any means could be found to prevent it; and it would be highly meritorious in the eyes of our Saviour, if such misery could be averted. I have such faith and trust in finding grace before God, if I die to save my townsmen, that I name myself as first of the six.'

"When Eustace had done speaking, they all rose up, and almost worshipped him; many cast themselves at his feet, with tears and groans. Another citizen, very rich, and respected, rose up and said, 'He would be the second to his companion *Eustace*;' his name was *John Daire*. After him *James Wisant*, who was very rich in merchandise and lands, offered himself as companion to his two cousins; as did *Peter Wisant* his brother. Two others then named themselves, which completed the number demanded by the king of England. The Lord *John de Vienne*, then mounted a small hackney, for it was with difficulty he could walk, (he had been wounded in the siege,) and conducted them to the gate. There was the greatest sorrow and lamentation over all the town; and in such manner were they attended to the gate, which the governor ordered to be opened, and then shut upon him and the six citizens, whom he led to the barriers, and said to sir Walter Manny, who was there waiting for him, I deliver up to you, as governor of Calais, with the consent of the inhabitants, these six citizens; and I swear to you that they were, and are, at this day, the most wealthy and respectable inhabitants of Calais. I beg of you, gentle sir, that you would have the goodness to beseech the king, that they may not be put to death.' 'I cannot answer for what the king will do with them,' replied Sir Walter, 'but you may depend that I will do all in my power to save them.'

"The barriers were opened, when these six citizens advanced towards the pavilion of the king; and the Lord de Vienne re-entered the town.

"When Sir Walter Manny had presented these six citizens to the king, they fell upon their knees, and, with uplifted hands, said, 'Most gallant king, see before you six citizens of Calais, who have been capital merchants, and who bring you the keys of the castle and of the town. We surrender ourselves to your absolute will and pleasure, in order to save the remainder of the inhabitants of Calais, who have suffered much distress and misery. Condescend therefore out of your nobleness of mind to have mercy and compassion upon us.' All the barons, knights, and squires, that were assembled there in great numbers, wept at this sight.

"The king eyed them with angry looks, (for he hated much the people of Calais, for the great losses he had formerly suffered from them at sea,) and ordered their heads to be stricken off. All present entreated the king that he would be more merciful to them; but he would not listen to them. Then Sir Walter Manny said, 'Ah, gentle king, let me beseech you to restrain your anger; you have the reputation of great nobleness of soul, do not therefore tar-

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my

c Lev. 25. 23. Numb. 25. 7. Ezech. 36. 18.

nish it by such an act as this; nor allow any one to speak in a disgraceful manner of you. In this instance, all the world will say you have acted cruelly, if you put to death six such respectable persons; who of their own free will, have surrendered themselves to your mercy, in order to save their fellow-citizens.' Upon this the king gave a wink, saying, *Be it so*, and ordered the headsmen to be sent for; for, that the Calaisians had done him so much damage, it was proper they should suffer for it.

"The queen of England, who was at that time very big with child, fell on her knees, and with tears said, 'Ah, gentle sir, since I have crossed the sea with great danger to see you, I have never asked you one favour; now I most humbly ask as a gift, for the sake of the Son of the blessed Mary, and for your love to me, that you will be merciful to these six men.' The king looked at her for some time in silence, and then said, 'Ah lady, I wish you had been any where else than here; you have entreated in such a manner that I cannot refuse you; I therefore give them to you, to do as you please with them.'

"The queen conducted the six citizens to her apartments, and had the halters taken from round their necks, new clothed, and served them with a plentiful dinner: she then presented each with nobles, and had them escorted out of the camp in safety."

This is the whole of this affecting account, which is mentioned by no other writer; and has been thought a proper subject for the pen of the poet, the pencil of the painter, and the burin of the engraver; and which has seldom been fairly represented in the accounts we have of it from our historians. The translation I have borrowed from the accurate edition of Froissart, by Mr. Johns, of Hafod; and to his Work, vol. i. page 367, I must refer for objections to the authenticity of some of the facts stated by the French historian. We see in *Eustace de St. Pierre*, and his five companions, the portrait of genuine patriotism: the principle almost as rare in the world as the Egyptian phoenix, which leads its possessors to devote their property, and consecrate their lives to the public weal. Widely different from that spurious birth, which is deep in the cry of *my country!* while it has nothing in view but its places, pensions, and profits—Away with it!

NOTES ON CHAPTER XXI.

Verse 1. *After these things*] This and the xxth chapter are transposed in the *Septuagint*; this preceding the account of the Syrian war with Ben-hadad. *Josephus* gives the history in the same order.

Verse 2. *Give me thy vineyard*] The request of Ahab seems, at first view, fair and honourable. Naboth's vineyard was nigh to the palace of Ahab, and he wished to add it to his own for a kitchen garden, or perhaps a grass-plot, פנין גן ירק; and he offers to give him either a better vineyard for it, or to give him its worth in money. Naboth rejects the proposal with horror: *The Lord forbid it me that I should give the inheritance of my fathers to thee*. No man could finally alienate any part of the parental inheritance; it might be sold or mortgaged till the jubilee, but at that time it must revert to its original owner, if not redeemed before; for this God had particularly enjoined, Lev. xxv. 14—17, 25—28. Therefore Naboth properly said, *The Lord forbid it me to give the inheritance of my fathers*. Ahab most evidently wished him to alienate it finally, and this is what God's law had expressly forbidden; therefore he could not, consistently with his duty to God, indulge Ahab: and it was high iniquity in Ahab to tempt him to do it; and, to covet it, showed the depravity of Ahab's soul. But we see farther that, despotic as those kings were, they dared not seize on the inheritance of any man. This would have been a flagrant breach of the law and constitution of the country; and this indeed would have been inconsistent with the character which they sustained, viz. *The*

fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles, that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth ^don high among the people;

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst ^eblaspheme God and the king. And then carry him out, and ^fstone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 ^gThey proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. ^hThen they carried him forth out of the city, and stoned him with stones, that he died.

d Heb. in the top of the people.—e Exod. 22. 28. Lev. 24. 15, 16. Acts 6. 11.—f Lev. 24. 11.—g Isa. 38. 4.—h See 2 Kings 9. 26.—i Ps. 9. 12.—k Chap. 13. 32. 2 Chron. 22. 2.

Lord's viceregents. The Jewish kings had no authority either to alter the old laws, or to make new ones.

Verse 4. *He laid him down upon his bed*] Poor soul! he was lord over ten-twelfths of the land, and became miserable because he could not get a poor man's vineyard added to all that he possessed! It is a true saying, That soul in which God dwells not, has no happiness; and he who has God, has a satisfying portion. Every privation and cross makes an unholy soul unhappy: and privations and crosses it must ever meet with, therefore—

** Where'er it goes is hell; itself is hell!**

Verse 7. *Dost thou now govern the kingdom of Israel?*] Naboth, not Ahab, is king. If he have authority to refuse, and thou have no power to take, he is the greater man of the two. This is the vital language of despotism and tyranny.

Verse 8. *She wrote letters in Ahab's name*] She counterfeited his authority, by his own consent; and he lent his signet to stamp that authority.

Verse 9. *Proclaim a fast*] Intimate that there is some great calamity coming upon the nation, because of some evil tolerated in it.

Set Naboth on high] Bring him to a public trial.

Verse 10. *Set two men*] For life could not be attained but on the evidence of two witnesses at least.

Sons of Belial] Men who will not scruple to tell lies, and take a false oath.

Thou didst blaspheme God and the king] Thou art an atheist, and a rebel. Thou hast spoken words injurious to the perfections and nature of God; and thou hast spoken words against the crown and dignity of the king. The words literally are, *Naboth hath blessed God and the king*; or, as Parkhurst contends, "Thou hast blessed the false gods and Molech," ברכת אלהים וּמֹלֶךְ. And though Jezebel was herself an abominable idolatress, yet, as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth, upon the false accusation of blessing the heathen Alein and Molech, which subjected him to death by Deut. xii. 6. xvii. 2-7.

Many think that the word בָּרַךְ *barac*, signifies both to bless and curse; and so it is interpreted in most Lexicons:

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, ^awhich is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, ^bIn the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, ^cHast thou found me, O mine enemy? And he answered, I have found thee: because ^dthou hast sold thyself to work evil in the sight of the LORD.

21 Behold, ^eI will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab ^fhim that pisseth against the wall, and ^ghim that is shut up and left in Israel.

22 And will make thine house like the house of ^hJeroboam the son of Nebat, and like the house of ⁱBaasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And ^jof Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the ^kwall of Jezreel.

24 ^l¶ Him that dieth of Ahab in the city the

1 Ch. 22. 28.—m Ch. 18. 17.—n 2 Kings 17. 17. Rom. 7. 14.—o Ch. 14. 10. 2 Kings 9. 8.—p 1 Sam. 25. 22.—q Ch. 11. 10.—r Ch. 13. 29.—s Ch. 16. 3, 11.—t 2 Kings 9. 36.—u Or, ditch.—w Ch. 14. 11. & 16. 4.

it is passing strange, that, out of the same word, precedeth blessing and cursing; and, to give such opposite and self-destructive meanings to any word is very dangerous. Parkhurst denies that it ever has the meaning of cursing, and examines all the texts where it is said to occur with this meaning; and shows that blessing, not cursing, is to be understood in all those places: see him under בָּרַךְ sec. vi.

Verse 13. *And stoned him with stones*] As they pretended to find him guilty of treason against God and the king, it is likely they destroyed the whole of his family; and then the king seized on his grounds as confiscated, or as escheated to the king, without any heir at law. That his family was destroyed appears strongly intimated, 2 Kings ix. 26: *Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord.*

Verse 15. *Arise, take possession*] By what rites or in what forms this was done, we do not know.

Verse 18. *Go down to meet Ahab*] This was the next day after the murder, as we learn from the above quotation, 2 Kings ix. 26.

Verse 19. *In the place where dogs licked, &c.*] It is in vain to look for a literal fulfilment of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 29. Now dogs did lick the blood of Ahab; but it was at the pool of Samaria, where his chariot and his armour were washed, after he had received his death-wound at Ramoth-gilead; but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concerning his son was fulfilled, see 2 Kings ix. 25; where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown into the portion of the field of Naboth the Jezreelite; and there, doubtless, the dogs licked his blood, if they did not even devour his body.

Verse 20. *Thou hast sold thyself to work evil*] See a similar form of speech, Rom. vii. 14. Thou hast totally abandoned thyself to the service of sin; Satan is become thy absolute master, and thou his undivided slave.

Verse 23. *The dogs shall eat Jezebel*] This was most literally fulfilled, see 2 Kings ix. 36.

dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whose whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house.

CHAPTER XXII.

Jehoshaphat king of Judah, and Ahab king of Israel, unite against the Syrians, in order to recover Ramoth-gilead. — They appear of false prophets; who promise them success. Micaiah, a true prophet, foretells the disaster of the war, 3—17. A lying spirit, in the mouths of Ahab's prophets, persuades Ahab to go up against Ramoth, 18—20. The confederate armies are routed, and the king of Israel slain, 20—26. Death and burial of Ahab, 27—40. Character of Jehoshaphat, 41—47. He makes a vow, in order to go to Ophir for gold; which is wrecked at Ezion-geber, 48. His death, 49. He is succeeded by his son Jehoram, 50. Ahab's successor is his father Ahab, and reigns wickedly, 51, 52.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth is ours, and we be still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.

x Chap. 16, 30, &c.—y Chap. 16, 31.—z Or, incited.—a Gen. 15, 16. 2 Kings 21, 11. b Gen. 37, 34.—c 2 Kings 9, 25.—d 2 Chron. 13, 2, &c.—e Deut. 4, 45.

Verse 25. Did sell himself to work wickedness] He hired himself to the devil for this very purpose, that he might work wickedness. This was to be his employment, and at this he laboured.

In the sight of the LORD, whom Jezebel his wife stirred up.] A good wife is from the Lord; a bad wife is from the devil: Jezebel was of this kind; and she has had many successors.

Verse 27. He rent his clothes] He was penetrated with sorrow.

Put sackcloth upon his flesh] He humbled himself before God and man.

And fasted] He afflicted his body for his soul's benefit.

Lay in sackcloth] Gave the fullest proof that his repentance was real.

And went softly.] Walked barefooted; so the Chaldee, Syriac, and Arabic. The Vulgate has demisso capite; with his head hanging down. Houbigant translates, went groaning. Jarchi says that the word עט, at, used here, signifies, to be unshod. This is its most likely sense. All these things prove that Ahab's repentance was genuine; and God's approbation of it puts it out of doubt.

Verse 29. Seest thou how Ahab humbleth himself] He did abase himself: he did truly repent him of his sins; and it was such a repentance as was genuine in the sight of God; he humbleth himself before me.

The penitent heart ever meets the merciful eye of God: repentance is highly esteemed by the Father of compassion; even where it is comparatively shallow and short-lived. Any measure of godly sorrow has a proportionate measure of God's regards: where it is deep and lasting, the heart of God is set upon it. He that mourns shall be comforted: thus hath God spoken; and, though repentance for our past sins can purchase no favour, yet, without it God will not grant us his salvation.

NOTES ON CHAPTER XXII.

Verse 1. Three years without war] That is, from the time that Ahab made the covenant with Ben-hadad, men-

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver it into the hand of the king.

7 And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

f Heb. silent from taking it.—g 2 Kings 3, 7.—h Ch. 18, 19.—i 2 Kings 3, 11.—k Or, eunuch.—l Heb. four.—m Numb. 22, 38.

tioned chap. xx. 34. And probably in that treaty it was stipulated that Ramoth-gilead should be restored to Israel: which not being done, Ahab formed a confederacy with Judah, and determined to take it by force.

Verse 4. Will thou go with me] We find that there was a good understanding between Jehoshaphat and Ahab; which, no doubt, was the consequence of a matrimonial alliance between the son of the former, Jehoram, and the daughter of the latter, Athaliah; see 2 Chron. xviii. 1. 2 Kings viii. 48. This coalition did not please God, and he is severely reprov'd for it by Jehu the seer, 2 Chron. xix. 1—3.

Verse 6. About four hundred men] These were probably the prophets of Asherah, or Venus, maintained by Jezebel, who were not present at the contention on mount Carmel. See chap. xviii. 19, &c.

Verse 8. Micaiah the son of Imlah] The Jews suppose that it was this prophet who reprov'd Ahab for dismissing Ben-hadad, chap. xx. 35, &c. And that it was because of the judgments with which he had threatened him, that Ahab hated him: I hate him, for he doth not prophesy good concerning me, but evil.

Verse 9. The king of Israel called an officer] עַבְדֵי סַרְיָס; literally, a eunuch: probably a foreigner, for it was not lawful to disgrace an Israelite, by reducing him to such a state.

Verse 11. Zedekiah—made him horns of iron] This was in imitation of that sort of prophecy which instructed by significative actions. This was frequent among the prophets of the Lord.

Verse 13. The words of the prophets declare good] What notion could these men have of prophecy, when they supposed it was in the power of the prophet to model the prediction as he pleased; and have the result accordingly?

Verse 15. Go, and prosper] This was a strong irony; as if he had said, All your prophets have predicted success; you wish me to speak as they speak; Go, and prosper, for the LORD will deliver it into the hand of the king. These were the precise words of the false prophets, see

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD; I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left:

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath

put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

n Matt. 9. 36—o Jer. 6. 1. Dan. 7. 9—p Job 1. 6 & 2. 1. Ps. 103. 31. Dan. 7. 10. Zech. 1. 10. Matt. 18. 10. Heb. 1. 7, 11—q Or, deceive—r Judg. 9. 23. Job 12. 16. Ezek. 14. 5. 2 Thes. 2. 11.

s Ezek. 14. 9—t 2 Chron. 18. 23—u Or, from chamber to chamber—v Heb. a chamber in a chamber. Ch. 30. 30—w Num. 16. 23. Deut. 1. 34. 21. 22—x Or, when he was to disguise himself, and enter into the battle—y 2 Chron. 33. 22.

ver. 6. and 11; and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them: hence the king *adjures* him, (ver. 16.) that he would speak to him nothing but truth; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

It is worthy of remark, that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The reader will observe, that the word *it* is not in the original; *the Lord will deliver it into the hand of the king*; and the words are so artfully constructed that they may be interpreted *for or against*: so that, be the event whatever it might, the *juggling prophet* might save his credit, by saying he meant what had happened. Thus, then, the prophecy might have been understood: *The Lord will deliver (it) Ramoth-Gilead, into the king's (Ahab's) hand*; or, *the Lord will deliver (Israel) into the king's hand*; i. e. into the hand of the king of Syria. And Micaiah repeats these words of uncertainty in order to *ridicule* them, and expose their fallacy.

The following oracles, among the heathens, were of this same *dubious* nature, in order that the priests' credit might be saved, let the event turn out as it might. Thus the Delphic oracle spoke to Croesus words which are capable of this double meaning, and which he understood to his own destruction:—

¶ *Croesus Helym penetrans, magnam subvertit openam vim;*

Which says, in effect—

“If you march against Cyrus, he will either overthrow you, or you will overthrow him.”

He trusted in the latter; the former took place; he was deluded; and yet the oracle maintained its credit. So in the following:—

Ais to, Evrida, Romanos sincere posses.

His redibus nunquam in bello peribis.

Pyrrhus, king of Epirus, understood by this that he should conquer the Romans, against whom he was then making war: but the oracle could be thus translated—“The Romans shall overcome thee.” He trusted in the former; made unsuccessful war, and was overcome: and yet the juggling priest saved his credit. The latter line is capable of two opposite meanings:—

“Thou shalt go, thou shalt return, thou shalt never perish in war.”

Or,

“Thou shalt go, thou shalt not return, thou shalt perish in war.”

When prophecies and oracles were not delivered in this dubious way, they were generally couched in such intricate and dark terms that the assistance of the oracle was necessary to explain the oracle; and then it was *ignotum per ignotius*: a dark saying, paraphrased by one yet more obscure.

Verse 17. *These have no master*] Here the prophet foretells the defeat of Israel, and the death of the king: they were as *sheep* that had not a *shepherd*; people that had no *master*; the political *shepherd* and *master* (Ahab) shall fall in battle.

Verse 19. *I saw the LORD sitting on his throne*] This is a mere *parable*; and only tells, in figurative language, what was in the womb of providence; the events which were shortly to take place, the agents employed in them, and the permission on the part of God for these agents to act. Micaiah did not choose to say before this angry and impious king, “Thy prophets are all liars; and the devil, the father of lies, dwells in them:” but he represents the whole by this *parable*; and says the same *truths* in language as forcible, but less offensive.

Verse 22. *Go forth, and do so*] This is no more than, “God has permitted the spirit of lying to influence the whole of thy prophets; and he now, by my mouth, apprises thee of this, that thou mayest not go and fall at Ramoth-gilead.” Never was a man more circumstantially and fairly warned: he had counsels from the *God of truth*, and counsels from the *spirit of falsity*; he obstinately forsook the former, and followed the latter. He was shown by this *parable* how every thing was going on; and that all was under the control and direction of God; and that still it was possible for him to make that God his friend, whom, by his continual transgressions, he had made his enemy; but he would not: his blood was, therefore, upon his own head.

Verse 23. *The LORD hath put a lying spirit*] He hath permitted, or suffered, a lying spirit to influence thy prophets. It is requisite again to remind the reader, that the Scriptures repeatedly represent God as *doing* what, in the course of his providence, he only *permits* or *suffers* to be done. Nothing can be done in heaven, in earth, or hell, but either by his immediate *energy* or *permission*. This is the reason why the Scripture speaks as above.

Verse 24. *Which way went the Spirit of the LORD from me*] This is an expression of as great insolence as the act was of brutal aggression. “Did the Spirit of the LORD, which rests solely upon me, condescend to inspire thee! Was it at this ear (where he smote him) that it entered, in order to hold communion with thee?” Josephus tells an idle rabbinical tale about this business, which is as unworthy of repetition as it is of credit. See his *Antiq. of the Jews*, book viii. c. 10.

Verse 25. *When thou shalt go into an inner chamber*] It is probable that this refers to some divine judgment which fell upon this deceiver. Hearing of the tragical result of the battle, he no doubt went into a secret place, to hide himself from the resentment of Jezebel, and the Israelitish courtiers; and there, it is probable, he perished: but *how, when, or where*, is not mentioned.

Verse 27. *Feed him with bread of affliction*] Deprive him of all the *conveniences* and *comforts* of life: treat him *severely*; just keep him alive, that he may see my triumph.

Verse 30. *I will disguise myself*] Probably he had heard of the orders given by Ben-hadad to his thirty-two captains, to fight with the king of Israel only: that is, to make their most powerful attack where he commanded, in order to take him prisoner; that he might lead him captive whose captive he formerly was: and, therefore, he disguised himself, that he might not be known.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 ¶ And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign: and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the Chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

A. M. 3086—3107. B. C. 918—897. Anno ante I. Olymp. 142—141. the kings A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megaclic, Arch. Athen. perpet. 25. A. M. 3080—3117. B. C. 914. Ante I. Ol. 138. An. Megaclic, Arch. Athen. perpet. 8. A. M. 3080—3117. B. C. 914—898. Anno ante I. Olymp. 138—113.

1 2 Chron. 18. 31. Prov. 13. 20.—a Heb. in his simplicity. 2 Sam. 15. 11. b Heb. joints and the breastplate.—c Heb. made sick.—d Heb. ascended.—e Heb. basin.

f Heb. came.—g Chap. 21. 19.—h Amos 3. 15.—i 3 Chron. 20. 31.—k 2 Chron. 17. 3.—l Chap. 14. 23. & 15. 14. 3 Kings 12. 3.—m 2 Chron. 19. 2. 2 Cor. 6. 14.—n Ch. 14. 24. & 15. 12.

But put thou on thy robes] What is meant by this? He could not mean, "Appear as the king of Judah, for they will not molest thee, as the matter of contention lies between them and me:" this is Jarchi's turn. But if Jehoshaphat aided Ahab, is it to be supposed that the Syrians would spare him in battle? A general in the civil wars of England, when he had brought his army in sight of their foes, thus addressed them: "Yonder are your enemies; if you do not kill them, they will kill you." So it might be said in the case of Jehoshaphat and the Syrians.

The Septuagint gives the clause a different and more intelligible turn: "I will cover (conceal) myself, and enter into the battle; καὶ ἐν ἐσθραῖ τοῦ ἡμαρτοῦ μου, but put thou on my robes." And does it not appear that he did not on Ahab's robes? And was it not this that caused the Syrians to mistake him for the king of Israel? ver. 32.

Verse 34. Drew a bow at a venture] It is supposed that he shot, as the archers in general did, not aiming at any person in particular.

The word *le-tummo*, which we translate in his simplicity, has been variously understood: in his integrity, his uprightness, in his perfection; i. e. to the utmost of his skill and strength. This is most probably the meaning; and may imply both aim and power, having his butt full in view. In cases where the archers wished to do the greatest execution, they bent their bows, and pulled till the subtending string drew back the arrow up to its head. This they could not do always, because it required their whole strength; and they could not put forth their utmost effort each time, and continue to discharge many shots. Our old national ballad of the Chevy Chase mentions the slaying of Sir Hugh Montgomery, who had slain Earl Percy, in nearly the same way that Ahab appears to have been shot:

"And thus did both these nobles die
Whose courage none could stain:
An English archer then perceived
The middle lev' l' was slain:
Who had a bow bent in his hand,
Made of a trusty tree;
An arrow of a cloth-yard long
Up to the head drew he:
Against Sir Hugh Montgomery then,
No right his shaft he set,
The gray goose wind that was thereon
In his heart's blood was wet."

Between the joints of the harness] "Between the cuirass and the lower part of the helmet;" and then the arrow must pass through the neck, just above the breast; or, "between the cuirass and the cussarts;" and then the arrow must pass through the abdomen, or just where the armour of the thighs joins to that which covers the breast and belly.

The Vulgate has, *Inter pulmonem et stomachum*; "between the lungs and the stomach;" consequently, in the region of the heart.

Verse 35. The king was stayed up] He did not wish his misfortune should be known, lest his troops should be discouraged.

Verse 36. Every man to his city] It appears that the Israelites and Jews maintained the fight the whole of the day; but when at evening the king died, and this was known, there was a proclamation made, probably with the consent of both Syrians and Israelites, that the war was over. Ahab being dead, his subjects did not choose to contend for Ramoth-gilead: so the Israelites went to their own cities, and the Syrians to their own country.

Verse 38. The dogs licked up his blood] Some of the rabbins think that this was in the very place where Naboth was stoned: see on chap. xxi. 19. The Septuagint translate this verse strangely: "And the swine and the dogs licked his blood; and the whores bathed themselves in his blood, according to the word of the Lord." It is certain that the Hebrew words *hazonoth rachateu*, "washed his armour," might be translated as the Septuagint have done; "and the whores, (or public women,) washed," &c. And so the rabbins seem to have understood the words: but then they suppose that Jezebel had made him two images of prostitutes, which he had with him in his chariot. It is not worth inquiring into the use for which they say these images were made. See *Kimchi* and *Jarchi*.

Verse 39. Ivory house] A royal palace which he built in Samaria, decorated with ivory; and hence called the ivory house. Amos, the prophet, speaks against this luxury, chap. iii. 15.

Verse 43. The high places were not taken away] In 2 Chron. xvii. 6. it is expressly said, that he did take away the high places. Allowing that the text is right in 2 Chron. the two places may be easily reconciled. There were two kinds of high places in the land:—1. Those used for idolatrous purposes.—2. Those that were consecrated to God, and were used before the temple was built. The former he did take away; the latter he did not. But some think the parallel place in 2 Chron. xvii. 6. is corrupted; and that, instead of *עֲשֵׂהוּ עֵשֶׂת* *עֲשֵׂהוּ עֵשֶׂת* *עֲשֵׂהוּ עֵשֶׂת*, "and moreover he took away," we should read *עֲשֵׂהוּ עֵשֶׂת* *עֲשֵׂהוּ עֵשֶׂת* "and he did not take away."

Verse 46. The remnant of the sodomites] *קִרְיָוֹת* of the consecrated persons; or, it may rather apply here to the system of pollution, effeminacy, and debauch. He destroyed the thing itself; the abominations of Priapus, and the rites of Venus, Baal, and Ashtaroth. No more of that impure worship was to be found in Judea.

Verse 47. There was no king in Edom] It is plain

47 * There was then no king in Edom: a deputy was king.

48 † Jehoshaphat † made † ships of Tharshish to go to Ophir for gold: † but they went not; for the ships were broken at † Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And † Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

A. M. 3115.
B. C. 889.
Ante J. OI. 113.
An. Diogeneti,
Arch. Athen.
perpet. 3.

o Gen. 25. 23. 2 Sam. 8. 14. 2 Kings 3. 9. & 8. 20—p 2 Chron. 20. 35, &c.—q Or, had ten ships.—r Ch. 10. 22.

Verse 47. There was no king in Edom.] It is plain that the compiler of this book lived after the days of Jehoshaphat, in whose time the Edomites revolted: see 2 Kings viii. 22. David had conquered the Edomites; and they continued to be governed by deputies, appointed by the kings of Judah, till they recovered their liberty, as above. This note is introduced by the writer to account for Jehoshaphat's building ships at Ezion-geber, which was in the territory of the Edomites; and which showed them to be, at that time, under the Jewish yoke.

Verse 48. Ships of Tharshish to go to Ophir for gold] In the parallel place, 2 Chron. xx. 36. it is said that Jehoshaphat joined himself to Ahaziah, to make ships to go to Tharshish; and they made the ships in Ezion-geber. Concerning these places, and the voyage thither, see the notes on 1 Kings ix. 26—28. and x. 11, 22. Some translate, instead of ships of Tharshish, ships of burden. See Houbigant; who expresses himself doubtful as to the meaning of the word.

Verse 49. But Jehoshaphat would not.] It appears from the above-cited place in Chronicles, that Jehoshaphat did join in making and sending ships to Tharshish; and, it is possible, that what is here said, is spoken of a second expedition, in which Jehoshaphat would not join Ahaziah. But, instead of יהוה אלהי אבא, "he would not;" perhaps we should read יהוה אלהי אבא "he consented to

51 ¶ † Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the Lord, and † walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For † he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

Armo. ante
I. OVI. p. 124
—125.

* 2 Chron. 20. 37.—† Chap. 9. 26.—‡ 2 Chron. 21. 1.—§ Ver. 40.—¶ Chap. 13. 21. x Judg. 2. 11. Chap. 16. 31.

him:" two words pronounced exactly in the same way, and differing but in one letter: viz. an † aleph, for a † tau. This reading, however, is not supported by any MS. or version; but the emendation seems just; for there are several places in these historical books in which there are mistakes of transcribers, which nothing but violent criticism can restore; and to this it is dangerous to resort, but in cases of the last necessity. Critics have recommended the 48th and 49th verses to be read thus: Jehoshaphat had built ships of burden at Ezion-geber, to go to Ophir for gold. 49. And Ahaziah, the son of Ahab, had said to Jehoshaphat, Let my servants, I pray thee, go with thy servants in the ships: to which Jehoshaphat consented. But the ships went not thither: for the ships were broken at Ezion-geber. This is Houbigant's translation; who contends, "that the words of the 48th verse, but they went not, should be placed at the end of the 49th verse; for who can believe that the sacred writer should first relate that the ships were broken, and then that Ahaziah requested of Jehoshaphat that his servants might embark with the servants of Jehoshaphat?" This bold critic, who understood the Hebrew language better than any man in Europe, has, by happy conjectures, since verified by the testimony of MSS. removed the blots of many careless transcribers from the Sacred Volume.

THE END OF THE NOTES ON I. KINGS.

THE KINGS,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

Year from the Creation, according to the English Bible, 3104—Year before the birth of Christ, 892—Year before the vulgar era of Christ's nativity, 896—Year since the Deluge, according to Archbishop Usher and the English Bible, 1192—Year of the Call Yuga, or Indian era of the Deluge, 2208. Chronologists vary very considerably in their calculations of the time which elapsed between the flood and the birth of Abraham, the difference of the two extremes amounting to *nine hundred years*. Archbishop Usher's computation is from the common Hebrew Text, with the single exception of fixing the birth of Abraham in the *one hundred and thirtieth* year of the life of his father, instead of the *seventy*, in order to reconcile Gen. xi. 26, 32, with Acts vi. 4. But these passages are better reconciled, in the opinion of Dr. Kennicott, by stating (with the Samaritan Pentateuch) the whole life of Terah to have been *one hundred and forty-five* years, instead of *two hundred and five*, as in our common Bibles.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 299—Year from the foundation of Solomon's temple, 115—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 79—Year before the era of Iphitus, who re-established the Olympic games, *three hundred and thirty-eight* years after their institution by Hercules, or about *eight hundred and eighty-four* years before the commencement of the Christian era, 12—Year before the conquest of Carthage at Eba, (nearly equal) the first Olympiad, (being the 28th Olympiad after their re-establishment by Iphitus,) 120—Year before the Varroian, or generally received era of the building of Rome, 145—Year before the building of Rome, according to Cato and the Fasti Consulars, 144—Year before the building of Rome, according to Polybius the historian, 145—Year before the building of Rome, according to Fabius Pictor, who lived about *two hundred and twenty-five* years before the Christian era, 149—Year before the commencement of the Nabonassar era, 180. The years of this epoch contained uniformly 365 days, so that 1361 Nabonassarian years equal to 1490 Julian years. This era commenced on the fourth of the calends of March, (Feb. 28.) B. C. 747, which was the year in which Zoroaster laid the foundation of Rome, according to Fabius Pictor—Year of the Julian period, 3848—Year of the Dionysian period, 94—Cycle of the Sun, 10—Cycle of the Moon, 18—Year of Megacles, the sixth perpetual action of the Athenians, 26—Ceraerus, the immediate predecessor of Sardanapalus, was king over the Assyrian empire, in the year of the Julian period, 3811; Langens, in 3822 of the same epoch; and Eusebius, in the year before Christ, 322—Year of Agrippa Siveus, the eleventh king of the Latins, 30—Year of Jehoshaphat, king of Judah, 13—Year of Ahabiah, king of Israel, 3—Last year of the prophet Elijah—Tenth year of Elisha.

CHAPTER I.

Ahaziah, being hurt by a fall, sends messengers to Baal-zebub to inquire whether he shall recover, 1, 2. They are met by Elijah, who sends them back with the information that he shall surely die, 3-8. The king sends a captain and fifty men, to bring Elijah to Samaria, on which fire comes down from heaven, and destroys both him and his men, 9, 10. Another captain, and fifty men, are sent, who are likewise destroyed, 11, 12. A third is sent, who, behaving himself humbly, Elijah is compassed to accompany him; he obeys, comes to the king, reproves his idolatry, and announces his death, 13-16. Ahaziah dies, and Jehoram reigns in his stead, 17, 18.

A. M. 3108.
B. C. 895.
Ante J. OI 120.
An. Megacles,
Arch. Athén.
perpet. 26.

THEN Moab rebelled against Israel after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man was he which came up to meet you, and told you these words?

8 And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

a 2 Sam. 8. 2-b Ch. 3. 3-c 1 Sam. 5. 10-d Heb. The bed whither thou art gone up, thou shalt not come down from it.

e Heb. What was the manner of the man?—f See Zech. 13. 4. Matt. 3. 6.

Jehoiakim, A. M. 3402, and ended under Belshazzar, A. M. 3470, or 3472. There was after this a partial restoration of the Jews; but they never more rose to any consequence among the nations: and, at last, their civil polity was finally dissolved by the Romans, and their temple burnt, A. D. 70. And from that time until now they became fugitives and vagabonds over the face of the earth, universally detested by mankind.

NOTES ON CHAPTER I.

Verse 1. *Moab rebelled*] The Moabites had been subdued by David, and laid under tribute, chap. iii. 4. and 2 Sam. viii. 2. After the division of the two kingdoms, the Moabites fell partly under the dominion of Israel, partly under that of Judah, until the death of Ahab, when they arose, and shook off this yoke. Jehoram confederated with the king of Judah and the king of Edom, in order to reduce them. See this war, chap. iii. 5.

Verse 2. *Fell down through a lattice*] Perhaps either through the flat roof of his house, or over or through the balustrades, with which the roof was surrounded.

Go, inquire of Baal-zebub] Literally, the *fly god*, or *master of flies*. The Septuagint has *Baal uviv*, *Baal the fly*. He was the tutelary god of Ekron; and probably was used at first as a kind of *telem*, to drive away flies. He became afterward a very respectable devil; and was supposed to have great power and influence. In the New Testament Beelzebub is a common name for Satan himself, or the prince of devils. See my notes on Matt. x. 25.

Verse 4. *But shalt surely die*] The true God tells you this: he, in whose hands are both life and death, who can kill and make alive. Baal-zebub can do nothing; God has determined that your master shall die.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him.

And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahab which he did, are they not written in the book of the Chronicles of I. Olym. 131 -140.

CHAPTER II.

Elijah, about to be taken up to heaven, goes in company with Elisha, from Gilgal to Bethel, 1, 2. Thence to Jericho, 3-5. And thence to Jordan, 6, 7. Elijah carries the waters with his mantle; they divide, and he and Elisha pass over on dry ground, 8. Elijah desires Elisha to ask what he should do for him; who receives a double portion of his spirit, which is promised on a certain condition, 9, 10. A chariot and horses of fire descend; and Elijah mounts, and ascends by a whirlwind to heaven, 11. Elisha gets his mantle; comes back to Jordan; smites the waters with it, and they divide, and he goes over, 12-14. The sons of the prophets see that the spirit of Elijah rests on Elisha, 15. They propose to send Elisha to seek Elijah, supposing the Spirit of the Lord might have cast him on some mountain or valley; after three days' search, they return, not having found him, 16-18. The people of Jericho apply to Elisha to heal their unwholesome water, 19. He casts salt into the spring, in the name of Jehovah, and the water becomes wholesome, 20-22. Forty-two young persons of Bethel, mocking him, are slain by two she-bears, 23, 24. He goes to Carmel, and returns to Samaria, 25.

A. M. 3108 -2107
B. C. 897-896
I. Olym. 131 -140

A. M. 3108
B. C. 896
Anst. I. 131, 132
An. Mephistoc.
Arch. 131, 132
Joseph. 13

AND it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

g Luke R. 54—A Heb. bowed.—1 Sam. 26. 21. Psa. 72. 24.—4 The 2d year that Jehoram was Prorex, and the 18th of Jehoshaphat, ch. 3. 1.

1 Gen. 5. 26.—in 1 Kings 18. 21.

Verse 8. He was a hairy man] That is, he wore a rough garment, either made of camel's hair, as his successor John Baptist's was; or he wore a skin dressed with the hair on. Some think that the meaning is, he had very long hair, and a long beard. The ancient prophets all wore rough garments, or upper coats made of the skins of beasts: They wandered about in sheep-skins and goat-skins, says the apostle, Heb. xi. 37.

Verse 9. A captain of fifty with his fifty] It is impossible that such a man as Ahaziah, in such circumstances, could have had any friendly design in sending a captain and fifty soldiers for the prophet; and the manner in which they are treated, shows plainly that they went with a hostile intent.

And he spake unto him, Thou man of God] Thou prophet of the Most High.

Verse 10. And there came down fire] Some have blamed the prophet for destroying these men, by bringing down fire from heaven upon them. But they do not consider that it was just as possible for Elijah to bring down fire from heaven, as for them to do it. God alone could send the fire; and, as he is just, and good, he could not have destroyed these men, had there not been a sufficient cause to justify the act. It was not to please Elijah, or to gratify any vindictive humour in him, that God thus acted; but to show his power and his justice. No entreaty of Elijah could have induced God to have performed an act that was wrong in itself. Elijah, personally, had no concern in the business; God led him simply to announce on these occasions what he himself had determined to do. If I be a man of God, i. e. as surely as I am a man of God, fire shall come down from heaven, and shall consume thee and thy fifty. This is the literal meaning of the original: and by it we see that Elijah's words were only declarative, and not imprecatory.

Verse 15. And the angel of the Lord said—Go down with him] This is an additional proof that Elijah was then acting under particular inspirations: he had neither will nor design of his own. He waited to know the counsel, declare the will, and obey the command, of his God.

And he arose, and went down] He did not even regard his personal safety, or his life; he goes without the least hesitation to the king, though he had reason to suppose he would be doubly irritated by his prediction, and the death of one hundred of his men. But with all these consequences he had nothing to do; he was the ambassador of the King eternal; and his honour and life were in the hands of his Master.

Verse 17. And Jehoram reigned in his stead] The Vulgate, Septuagint, and Syriac say, Jehoram his brother reigned in his stead, in the second year of Jehoram. There were two Jehorams who were contemporary: the

first, the son of Ahab, brother to Ahaziah, and his successor in the kingdom of Israel; the second, the son of Jehoshaphat, king of Judah, who succeeded his father in Judah. But there is a difficulty here; "How is it that Jehoram, the brother of Ahaziah, began to reign in the second year of Jehoram son of Jehoshaphat, seeing that, in chap. iii. ver. 1. he is said to have begun his reign in the 18th year of the reign of Jehoshaphat? And, in chap. viii. 16. that he began that reign in the 5th year of Jehoram king of Israel? Calmet and others answer thus: "Jehoram, king of Israel, began to reign in the 18th year of Jehoshaphat king of Judah; which was the second year after this same Jehoshaphat had given the viceregency to his son Jehoram: and afterward Jehoshaphat communicated the royalty to Jehoram his successor, two years before his death, and the fifth year of Jehoram, king of Israel." Dr. Lightfoot takes another method:—"Observe," says he, "these texts, 1 Kings xxii. 51. Ahaziah, the son of Ahab, began to reign over Israel, in Samaria, in the seventeenth year of Jehoshaphat, king of Judah, and reigned two years. And 2 Kings i. 17. And Ahaziah died according to the word of the Lord which Elijah had spoken, and Jehoram reigned in his stead, in the second year of Jehoram, son of Jehoshaphat, king of Judah. And 2 Kings iii. 1. Now Jehoram, the son of Ahab, began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat, king of Judah. By these Scriptures it is most plain, that both Jehoram, the son of Jehoshaphat, and Ahaziah, the son of Ahab, began to reign in the seventeenth of Jehoshaphat: for who sees not in these texts that Jehoshaphat's eighteenth, when Jehoram, the son of Ahab, began to reign, is called the second year of Jehoram, the son of Jehoshaphat? Now, Jehoshaphat's reign was not yet expired, by eight or nine years; for this was in his seventeenth year, and he reigned twenty-five years, 1 Kings xxii. 42. Nor was Ahab's reign expired by two or three years; for this was in his twentieth year; and he reigned twenty-two years, 1 Kings xvi. 29. But the reason why both their sons came thus into their thrones in their lifetime, and both in the same year, was, because their fathers, Jehoshaphat and Ahab, were both engaged in the war against the Syrians, about Ramoth-gilead; and while they were providing for it, and carrying it on, they made their sons viceroys, and set them to reign in their stead, while they were absent or employed upon that expedition." This is very probable; seems well supported by the texts; and solves the difficulties with which many have been puzzled, and not a few stumbled, had we sufficient evidence for the viceregency here mentioned.

NOTES ON CHAPTER II.

Verse 1. When the Lord would take up Elijah] It appears that God had revealed this intended translation

2 And Elijah said unto Elisha, "Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

a See Ruth 1. 15, 16.—o 1 Sam. 1. 28. Ver. 4, 5. Ch. 4. 30.—p 1 Kings 20. 35. Ver. 5, 7, 11. Ch. 4. 1, 38. & 9. 1.—q Heb. In sight, or, over against.

not only to Elijah himself, but also to Elisha, and to the schools of the prophets, both at Beth-el and Jericho, so that they were all expecting this solemn event.

Verse 2. Tarry here, I pray thee] He either made these requests, through humility, not wishing any person to be witness of the honour conferred on him by God; or with the desire to prove the fidelity of Elisha, whether he would continue to follow and serve him.

Verse 3. Knowest thou that the Lord] Thus we see, that it was a matter well known to all the sons of the prophets. This day the Lord will take thy master and instructor from thee.

Verse 7. Fifty men of the sons of the prophets] They fully expected this extraordinary event; and they could have known it only from Elijah himself, or by a direct revelation from God.

Verse 8. Took his mantle] Την μλητην αυτου, his sheepskin, says the Septuagint. The skins of beasts, dressed with the hair on, were formerly worn by prophets and priests, as the simple insignia of their office. As the civil authority was often lodged in the hands of such persons, particularly among the Jews, mantles of this kind were used by kings and high civil officers when they bore no sacred character. The custom continues to the present day: a lamb's-skin hood, or cloak, is the badge which certain graduates in our universities wear; and the royal robes of kings and great officers of state are adorned with the skins of the animal called the ermine.

They were divided hither and thither] This was a most astonishing miracle, and could be performed only by the almighty power of God.

Verse 9. A double portion of thy spirit be upon me.] This is in reference to the law, Deut. xxi. 17. He shall acknowledge the first-born by giving him a double portion of all that he hath—the right of the first-born is his. Elisha considered himself the only child, or first-born, of Elijah; as the disciples of eminent teachers were called their children: so here he claims a double portion of his spiritual influence; any other disciples coming in for a single share only. The sons of the prophets, mean no more than the disciples or scholars of the prophets. The original words were pi shenayim, mean rather two parts, than double the quantity.

Verse 10. A hard thing] This is what is not in my power; God alone can give this: yet, if thou see me taken away from thee, it shall be so. Perhaps this means no more than, "If thou continue with me till I am translated, God will grant this to thee;" for, on the mere seeing or not seeing him in the moment in which he was taken away, this divine gift could not depend.

Verse 11. A chariot of fire, and horses of fire] That is, a chariot and horses of the most resplendent glory, which, manifesting itself in coruscations, or shooting rays, seemed to be like blazing fire, or like the sun in his strength. Some think that this circumstance, known in the heathen world, gave rise to the fable of Apollo, or the sun, being seated in a blazing chariot, drawn by horses

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it, and he cried, "My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said,

r So Exal. 14. 21. Josh. 3. 16. Ver. 14.—s Heb. Thou hast done hard in asking. t Ch. 61. 7. Psa. 101. 4.—u Eccles. 48. 9. 1 Mac. 2. 58.—v Ch. 13. 14.—w Heb. tip.

which breathed and snorted fire. These horses were four, and called Pyroeis, Eous, Ethon, and Phlegon; all which words signify fire, or resplendent light. So Ovid:—

*Non tibi quod respiceres animosus ignibus illis
Quos in pectore habent, quos ore et naribus effant,
In promptu regeres est: tunc me patientius, ut cecum
Incluseris animi; cervicibus repugnat habentis.* Ovid. Met. lib. II. 84.

*Interius volucres Pyroeis, et Eous, et Ethon,
Et tunc equi, quosdamque Phlegon, insignibus aurras
Flammisera implent, pedibusque repagula pulsant.* N. 118.

Meanwhile the restless horses neigh'd aloud,
Breathing out fire, and pawing where they stood.
Nor wouldst you find it easy to compose
The mettled steed, when from their nostrils flows
The scorching fire, that in their nostrils glows.
Even I their headstrong fury scarce restrain,
When they grow warm, and strive to the rein.—Dryden.

Perhaps the whole of this fable, which represents Phaeton, son of Apollo, requesting to drive the chariot of his father (the horses and chariot of fire) for one day, was borrowed from the request of Elisha, to his spiritual father Elijah, whom he afterwards saw borne away by a whirlwind, in a chariot of fire, drawn by fiery steeds.

Verse 11. Elijah went up into heaven] He was truly translated; and the words here leave us no room to indulge the conjecture of Dr. Priestley, who supposes that, as "Enoch, (probably Moses) Elijah, and Christ, had no relation to any other world or planet, they are no doubt in this;" for we are told that Elijah went up into heaven; and we know, from the sure testimony of the Scripture, that our blessed Lord is at the right hand of the Majesty on high, ever living to make intercession for us.

Verse 12. The chariot of Israel, and the horsemen thereof.] The Chaldee translates these words thus: "My master, my master! who, by thy intercession, wert of more use to Israel than horses and chariots." This is probably the sense.

In the book of Ecclesiasticus, chap. xlviii. 1, &c. the fiery horses and chariot are considered as an emblem of that burning zeal which Elijah manifested in the whole of his ministry. "Then stood up Elijah the prophet as fire: and his word burned as a lamp," &c. And rent them in two pieces.] As a sign of sorrow for having lost so good and glorious a master.

Verse 13. He took—the mantle] The same with which he had been called by Elijah to the prophetic office; and the same by which Elijah divided Jordan. His having the mantle, was a proof that he was invested with the authority and influence of his master.

Verse 14. Where is the Lord God of Elijah] The Vulgate gives a strange turn to this verse:—Et percussit aquas, et non sunt divises, et dixit, Ubi est Deus Elias etiam nunc? Percussitque aquas, et divisa sunt hic et illic. "And he smote the waters, but they did not divide: and he said, Where is the God of Elijah even now? And he struck the waters, and they were divided hither and thither." The act of striking the waters seems to be twice repeated in the verse, though we get rid of the second striking by rendering the second clause, when he also had

Where is the Lord God of Elijah? And when he had also smitten the waters, & they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men: let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20 And he said, Bring me a new cruise, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said,

Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head: go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER III.

The reign and idolatry of Jehoram, king of Israel, 1-3. Mesha, king of Moab, rebels against Israel, 4, 5. Jehoram, Jehoshaphat, and the king of Edom, join against the Moabites, and are brought into great distress for want of water, 6-10. The three kings go to Elisha to inquire of the Lord, who promises them water, and a complete victory, 11-13. Water comes the next morning, and fills the trenches which these kings had made in the valley, 20. The Moabites arm against them; and suppose, when they saw the sun shining upon the waters, which looked like blood, that the contemperate kings had fallen out, and fought each other; and that they had nothing to do but take the spoil, 21-23. The leading army attack, and completely rout them, beat down their cities, and mar their land, 24, 25. The king of Moab, having made an unsuccessful attack on Samaria, Elisha takes his eldest son, and offers him for a burnt-offering upon the wall; and there is great indignation against Israel, 26, 27.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

Ante I. O. 11. An. Moabica, Ant. Arabica, Perpet. 26.

x Ver. 8.—y Ver. 7.—z Heb. sons of strength.—a See 1 Kings 18, 12. Ezek. 8, 3. Did and Drag. 36. Ac. 8, 30.—b Heb. one of the mountains.

c Heb. causing to miscarry.—d See Exod. 15, 25. Chap. 4, 41. & 6, 6. Job. 9, 6. e Prov. 20, 11. & 22, 6, 15.—f Prov. 17, 12. Lam. 3, 10.—g Ch. 1, 17.

smitten the waters: which has the same Hebrew words as the first, and which we translate, he smote the waters. The Vulgate supposes he smote once in vain, perhaps confiding too much in his own strength; and then, having invoked the God of Elijah, he succeeded. This distinction is not followed by any of the other versions; nor is the clause, et non sunt divisa, "and they divided not," expressed by the Hebrew text.

Verse 15. The spirit of Elijah doth rest on Elisha] This was a natural conclusion, from seeing him with the mantle, and working the same miracle. This disposed them to yield the same obedience to him they had done to his master: and in token of this, they went out to meet him, and bowed themselves to the ground before him.

Verse 16. Fifty strong men] Probably the same fifty which are mentioned, ver. 7. and who saw Elijah taken up in the whirlwind.

Cast him upon some mountain] Though they saw him taken up toward heaven, yet they thought it possible that the Spirit of the Lord might have descended with him, and left him on some remote mountain or valley.

Ye shall not send.] He knew that he was translated to heaven; and that, therefore, it would be useless.

Verse 17. Till he was ashamed] He saw they would not be satisfied unless they made the proposed search: he felt, therefore, that he could not, with any good grace, resist their importunity any longer.

Verse 19. The water is naught, and the ground barren.] The barrenness of the ground was the effect of the badness of the water.

Verse 21. And cast the salt in there] He cast in the salt at the place where the waters sprang out of the earth. Jerchi well observes here, "Salt is a thing which corrupts water; therefore it is evident that this was a true miracle." What Elisha did on this occasion, getting the new cruise, and throwing in the salt, was only to make the miracle more conspicuous. If the salt could have had any natural tendency to render the water salubrious, it could have acted only for a short time, and only on that portion of the stream which now arose from the spring; and in a few moments its effects must have disappeared. But the miracle here was permanent: the death of men and cattle, which had been occasioned by the insalubrity of the waters, ceased; the land was no longer barren; and the waters became permanently fit for all agricultural and domestic uses.

Verse 23. There came forth little children out of the city] These were probably the school of some celebrated teacher: but, under his instruction, they had neither learned piety nor good manners.

Go up, thou bald head: go up, thou bald head.] אלה קרח אלה קרח aleh kareach; aleh kareach. Does not this imply the grossest insult? Ascend, thou empty skull, to heaven, as it is pretended thy master did! This was blasphemy against God; and their punishment, for they

were Bethelite idolaters, was only proportioned to their guilt. Elisha cursed them, i. e. pronounced a curse upon them, in the name of the Lord, בְּשֵׁם יְהוָה beshem Yehovah; by the name or authority of Jehovah. The spirit of their offence lies in their ridiculing a miracle of the Lord: the offence was against him, and he punished it. It was no petulant humour of the prophet that caused him to pronounce this curse; it was God alone: had it proceeded from a wrong disposition of the prophet, no miracle would have been wrought in order to gratify it.

"But was it not a cruel thing to destroy forty-two little children, who, in mere childishness, had simply called the prophet bare skull, or bald head?"

I answer, Elisha did not destroy them: he had no power by which he could bring two she-bears out of the wood to destroy them. It was evidently either accidental, or a divine judgment; and if a judgment, God must be the sole author of it. Elisha's curse must be only declaratory of what God was about to do. See on chap. i. 10. "But then, as they were little children, they could scarcely be accountable for their conduct; and, consequently, it was cruelty to destroy them." If it was a judgment of God, it could not be cruel nor unjust; and I contend that the prophet had no power by which he could bring these she-bears to fall upon them. But were they little children? for here the strength of the objection lies. Now I suppose the objection means children from four to seven or eight years old; for so we use the word: but the original נְעָרִים נְעָרִים nearim ketanim, may mean young men, for נָעַר na'ar, signifies to be young, in opposition to old, and is so translated in various places in our Bible. And נָעַר na'ar, signifies not only a child, but a young man, a servant, or even a soldier, or one fit to go out to battle; and is so translated in a multitude of places in our common English version. I shall mention but a few, because they are sufficiently decisive: Isaac was called נָעַר na'ar, when twenty-eight years old, Gen. xxi. 5-12. And Joseph was so called when he was thirty-nine, Gen. xli. 12. Add to these 1 Kings xx. 14. And Ahab said, By whom? [shall the Assyrians be delivered into my hand.] Thus saith the Lord, By the young men (נְעָרִים נְעָרִים) denaury, of the princes of the provinces.) That these were soldiers, probably militia, or a selection from the militia, which served as a body-guard to Ahab, the event sufficiently declares; and the persons that mocked Elisha were perfectly accountable for their conduct. But is it not possible that these forty-two were a set of unlucky young men, who had been employed in the wood, destroying the whelps of these same she-bears, who now pursued them, and tore them to pieces, for the injury they had done? We have already heard of the ferocity of a bear robbed of her whelps. See at the end of 2 Sam. chap. xvii.

The mention of she-bears gives some colour to the above conjecture; and, probably, at the time when these young fellows insulted the prophet, the bears might be tracing

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the ^b image of Baal ^c that his father had made.

3 Nevertheless he cleaved unto ^b the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel a hundred thousand ^d lambs, and a hundred thousand rams, with the wool.

5 But it came to pass, when ^a Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: ^a I am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle ^e that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

^a Heb. *statue*.—1 Kings 16. 31, 32.—1 Kings 12. 29, 31, 32.—See Lev. 16. 1. ^b 1 Kings 17. 1.—1 Kings 22. 4.—^c Heb. *at their feet*. See Exod. 11. 8.—^d 1 Kings 22. 7.

the footsteps of the murderers of their young; and thus came upon them in the midst of their insults; God's providence ordering these occurrences, so as to make this natural effect appear as a divine cause. If the conjecture be correct, the bears were prepared, by their loss, to execute the curse of the prophet; and God's justice guided them to the spot, to punish the iniquity that had been just committed.

NOTES ON CHAPTER III.

Verse 2. *He put away the image of Baal*] He abolished this worship; but he continued that of the *calves* at Dan and Beth-el.

Verse 4. *Was a sheep-master*] The original is נָקֵד *naked*, of which the Septuagint could make nothing; and therefore retained the Hebrew word *שׂוֹמֵר*: but the Chaldee has מַרְיָה גִיטֵיהּ *marie gitieh*, "a sheep-maester." *Aquila* has συμφοροποιος, and *Symmachus* τρεφον βοσκματα, all to the same sense. The original signifies one who *marks* or *brands*, probably from the marking of sheep. He fed many sheep, &c. and had them all *marked* in a particular way, in order to ascertain his property.

A hundred thousand lambs] The Chaldee and Arabic have a hundred thousand fat oxen.

Verse 7. *My people as thy people*] We find that Jehoshaphat maintained the same friendly intercourse with the son, as he did with the father. See 1 Kings, chap. xxii. 4.

Verse 8. *Through the wilderness of Edom.*] Because he expected the king of Edom to join them, as we find he did; and being tributary to Judah, he was obliged to do it.

Verse 9. *They fetched a compass of seven days*] By taking a circuitous route, to go round the southern part of the Dead sea, they probably intended to surprise the Moabites: but, it appears, their journey was ill planned, as they at last got into a country in which it was impossible to obtain water; and they were brought, in consequence, to the utmost extremity.

Verse 10. *The LORD hath called these three kings together*] That is, this is a divine judgment: God has judicially blinded us, and permitted us to take this journey to our destruction.

Verse 11. *Is there not here a prophet of the LORD*] The kings of Judah still acknowledged the true God, and him only.

Poured water on the hands of Elijah.] That is, was his constant and confidential servant.

Verse 12. *The word of the LORD is with him.*] He has the gift of prophecy.

Verse 13. *Get thee to the prophets of thy father*] This was a just but cutting reproof.

Nay] The Chaldee adds here, *I beseech thee do not call*

11 ^a But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, ^a went down to him.

13 And Elisha said unto the king of Israel, ^a What have I to do with thee? ^b get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, ^a As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a ^a minstrel. And it came to pass, when the minstrel played, that ^a the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, ^a Make this valley full of ditches:

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

^a Chap. 2. 95.—^b Ezek. 14. 3.—^c So Judg. 10. 14. Ruth 1. 15.—1 Kings 18. 18. ^d 1 Kings 17. 1. Chap. 6. 16.—^e See 1 Sam. 10. 6.—^f Ezek. 1. 3. & 3. 14, 22. & 8. 1. ^g Chap. 4. 3.

the sins of this impiety to remembrance; but ask mercy for us; because the LORD hath called, &c. The Arabic has, *I beseech thee do not make mention of our transgressions, but use kindness toward us.* It is very likely that some such words were spoken on the occasion: but these are the only *versions* which make this addition.

Verse 14. *Were it not that I regard the presence of Jehoshaphat*] He worshipped the true God: Jehoram was an idolater.

Verse 15. *Bring me a minstrel.*] A person who played on the harp. The rabbins, and many Christians, suppose that Elisha's mind was considerably irritated and grieved by the bad behaviour of the young men at Beth-el, and their tragical end; and by the presence of the idolatrous king of Israel; and, therefore, called for divine psalmody, that it might calm his spirits, and render him more susceptible of the prophetic influence. To be able to discern the voice of God, and the operation of his hand, it is necessary that the *mind be calm*, and the *passions all in harmony*, under the direction of *reason*; that reason may be under the influence of the divine Spirit.

The hand of the LORD came upon him.] The playing of the harp had the desired effect: his mind was calmed, and the power of God descended upon him. The effect of music was generally acknowledged in every civilized nation. *Cicero*, in his *Tusculan Questions*, lib. iv. says, that "The Pythagoreans were accustomed to calm their minds, and soothe their passions, by singing and playing upon the harp." *Pythagoræi mentes suas à cogitationum intentione, cantu, fidibusque ad tranquillitatem traducebant.* I have spoken elsewhere of the heathen priests who endeavoured to imitate the true prophets; and were as *actually filled with the devil*, as the others were *with the true God*. The former were thrown into *violent agitations and contortions* by the influence of the demons which possessed them; while the latter were in a state of the utmost serenity and composure.

Verse 16. *Make this valley full of ditches.*] The word נָחַל *nachul*, may be translated *brook*; as it is by the *Vulgate* and *Septuagint*. There probably was a *river* here, but it was now *dry*; and the prophet desires that they would enlarge the channel, and cut out various canals from it, and reservoirs, where water might be collected for the refreshment of the army, and of the cattle: and these were to be wide enough that the reflection of the sun's rays off this water might be the means of confounding and destroying the Moabites.

Verse 17. *Ye shall not see wind*] There shall be no *wind* to collect vapours, and there shall be no *showers*; and yet the *whole bed* of this river, and all the *new-made canals*, shall be filled with water.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

23 And they said, This is blood: the kings are surely slain, and they have smitten one another: now, therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water,

and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

CHAPTER IV.

A widow of one of the prophets, oppressed by a mercenary creditor, applies to Elisha, who multiplies her oil; by a part of which she pays her debt, and makes the rest, &c. His entertainment at the house of a respectable woman in Shunem, &c. He foretells to his house the birth of a son, &c. After some years the child dies, and the mother goes to Elisha at Carmel: he comes to Shunem, and raises the child to life, &c. He comes to Gilgal, and prevails the sons of the prophets from being possessed by wild beasts, &c. He makes you a scanty provision, so as to make it sufficient to feed one hundred men, &c. &c.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

y Heb. grieve.—z Exod. 29. 30. 40.—a Heb. were cried together.—b Heb. gird him self with a girdle.—c Heb. destroyed.—d Or, they smote in it even smiting.

e Heb. until he left the stones thereof in Kir-haraseth.—f Isai. 16. 7. 11.—g Amos 2. 1.—h Chap. 8. 40.—i 1 Kings 20. 33.—k See 1 Lev. 25. 39. Matt. 18. 25.

Verse 19. Shall fell every good tree] Every tree by which your enemies may serve themselves for fortifications, &c. But surely fruit trees are not intended here: for this was positively against the law of God, Deut. xx. 19, 20. When thou shalt besiege a city—thou shalt not destroy the trees thereof—for the tree of the field is man's life—only the trees which thou knowest that they be not trees for meat thou shalt destroy and cut them down.

Stop all wells of water] In those hot countries this would lead sooner than any thing else to reduce an enemy.

Mar every good piece of land with stones.] Such a multitude of men, each throwing a stone on a good field as they passed, would completely destroy it.

Verse 20. When the meat-offering was offered] This was the first of all offerings; and was generally made at sun-rising.

There came water] This supply was altogether miraculous; for there was neither wind nor rain, nor any other natural means by which it could be supplied.

Verse 22. Saw the water on the other side as red as blood] This might have been an optical deception; I have seen the like sight when there was no reason to suspect supernatural agency. The Moabites had never seen that valley full of water, and therefore did not suspect that their eyes deceived them, but took it for the blood of the confederate hosts, who they thought might have fallen into confusion in the darkness of night, and destroyed each other, as the Midianites had formerly done, Judges vii. 22; and the Philistines lately, 1 Kings xiv. 22.

Verse 23. Therefore, Moab, to the spoil.] Thus they came on in a disorderly manner, and fell an easy prey to their enemies.

Verse 25. On every good piece of land] On all cultivated ground; and especially fields that were sown.

Only in Kir-haraseth] This was the royal city of the Moabites; and, as we learn from Scripture, exceedingly strong; see Isa. xvi. 7, 11: so that it is probable the confederate armies could not easily reduce it. The slingers, we are informed, went about the wall, and smote all the men that appeared on it; while, no doubt, the besieging army was employed in sapping the foundations.

Verse 26. Seven hundred men] These were, no doubt, the choice of all his troops; and, being afraid of being hemmed up, and perhaps taken by his enemies, whom he found on the eve of gaining possession of the city, he made a desperate sortie, in order to regain the open country; and, supposing that the quarter of the Edomites was weakest, or less carefully guarded, he endeavoured to make his impression there: but they were so warmly received by the king of Edom, that they failed in the attempt, and were driven back into the city. Hence he was led to that desperate act mentioned in the following verse.

Verse 27. Took his eldest son] The rabbins account for this horrible sacrifice in the following way:

When the king of Moab found himself so harassed, and the royal city on the point of being taken, he called a council of his servants, and asked them how it was these Israelites could perform such prodigies, and that such miracles were wrought for them? His servants answered, that it was owing to their progenitor Abraham, who, having an

only son, he was demanded by Jehovah as a sacrifice. Abraham instantly obeyed, and offered his only son for a burnt-offering: the Israelites, being his descendants, through his merits, the holy blessed God wrought such miracles in their behalf. The king of Moab answered, I also have an only son; and I will go and offer him to my god. Then he offered him for a burnt-offering upon the wall.

Upon the wall.] מורנו by ha-chamah. Rab. Sol. Jarchi says, that the letter ׀, is wanting in this word, as it should be written מורח chomah, to signify a wall—but מורח chamah, signifies the sun, and this was the god of the king of Moab: "And he offered his first-born son for a burnt-offering unto the sun." This is not very solid.

There was great indignation] The Lord was displeased with them for driving things to such an extremity; or the surrounding nations held them in abomination on the account; and they were so terrified themselves at this most horrid sacrifice, that they immediately raised the siege, and departed. In cases of great extremity it was customary, in various heathen nations, to offer human sacrifices, or to devote to the infernal gods the most precious or excellent thing or person they possessed. This was frequent among the Phenicians, Romans, and Greeks: and it was the natural fruit of a religious system, which had for the objects of its worship cruel and merciless divinities. How different the Christian system: Wilt thou that we shall bring down fire from heaven and destroy them? Ye know not what manner of spirit ye are of; the Son of man is not come to destroy men's lives, but to save them.

NOTES ON CHAPTER IV.

Verse 1. Now there cried a certain woman] This woman, according to the Chaldee, Jarchi, and the rabbins, was the wife of Obadiash.

Sons of the prophets] תלמידי נביאי talmidey nebiyaa, "disciples of the prophets:" so the Targum here, and in all other places where the words occur; and properly too.

The creditor is come] This says Jarchi, was Jehoram, son of Ahab, who lent money on usury to Obadiash, because he had, in the days of Ahab, fed the Lord's prophets. The Targum says, he borrowed money to feed these prophets, because he would not support them out of the property of Ahab.

To take unto him my two sons to be bondmen.] Children, according to the laws of the Hebrews, were considered the property of their parents, who had a right to dispose of them for the payment of their debts. And, in cases of poverty, the law permitted them, expressly, to sell both themselves and their children, Exod. xxi. 7. and Lev. xxv. 39. It was by an extension of this law, and by virtue of another, which authorized them to sell the thief who could not make restitution, (Exod. xxii. 3.) that creditors were permitted to take the children of their debtors in payment. Although the law has not determined any thing precisely on this point; we see by this passage, and by several others, that this custom was common among the Hebrews. Isaiah refers to it very evidently, where he says, Which of my creditors is it, to whom I have sold you? Behold, for your iniquities ye have sold yourselves, chap. l. 1. And our Lord alludes to it, Matt. xviii. 25.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even empty vessels*; ' borrow ^m not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ⁿ debt, and live thou and thy children of the rest.

8 ¶ And ^o it fell on a day, that Elisha passed to ^p Shunem, where *was a great woman*; and she ^q constrained him to eat bread. And so it

was, *that*, as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is a holy man of God*, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

1 See Ch. 3. 16.—*Or, scant not*.—*Or, creditor*.—*Heb. there was a day.*

p Josh. 19. 18.—*q Heb. laid hold on him.*

where he mentions the case of an insolvent debtor, *Forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had*; which shows that the custom continued among the Jews to the very end of their republic. The Romans, Athenians, and Asiatics, in general, had the same authority over their children as the Hebrews had: they sold them in time of poverty; and their creditors seized them as they would a sheep or an ox, or any household goods. Romulus gave the Romans an *absolute power* over their children, which extended through the whole course of their lives, let them be in whatever situation they might. They could cast them into prison, beat, and employ them as slaves in agriculture, sell them for slaves, or even take away their lives!—*Dionys. Halicarn. lib. ii. pp. 96, 97.*

Numa Pompilius first moderated this law, by enacting that, if a son married with the consent of his father, he should no longer have power to sell him for debt.

The emperors Dioclesian and Maximian forbade freedom to be sold on account of debt: *Ob æs alienum servire liberos creditoribus, jura non patiuntur.* Vid. lib. ob. æs C. de obligat. The ancient Athenians had the same right over their children as the Romans; but Solon reformed this barbarous custom. Vid. *Plutarch in Solone.*

The people of Asia had the same custom, which Lucullus endeavoured to check, by moderating the laws respecting usury.

The Georgians may alienate their children; and their creditors have a right to sell the wives and children of their debtors, and thus exact the uttermost farthing of their debt. *Tavernier, lib. iii. c. 9.* And we have reason to believe that this custom long prevailed among the inhabitants of the British isles. See *Calmet* here.

In short, it appears to have been the custom of all the inhabitants of the earth. We have some remains of it yet in this country, in the senseless and pernicious custom of throwing a man into prison for debt, though his own industry and labour be absolutely necessary to discharge it; and these cannot be exercised within the loathsome and contagious walls of a prison.

Verse 2. *Save a pot of oil*] Oil was used as *aliment*, for anointing the body after bathing, and to anoint the dead. Some think that this pot of oil was what this widow had kept for her burial: see *Matt. xxvi. 12.*

Verse 6. *And the oil stayed*.] While there was a vessel to fill, there was oil sufficient; and it only ceased to flow when there was no vessel to receive it. This is a good emblem of the grace of God: while there is an empty, longing heart, there is a continual overflowing fountain of salvation. If we find in any place, or in any time, that the oil ceases to flow, it is because there are no empty vessels there; no souls hungering and thirsting for righteousness. We find fault with the dispensations of God's mercy; and ask why were the former days better than these? Were we as much in earnest for our salvation as our forefathers were for theirs, we should have equal supplies; and as much reason to sing aloud of divine mercy.

Verse 7. *Go, sell the oil, and pay thy debt*] He does not inveigh against the cruelty of his creditor, because the law and custom of the country gave him the authority on which he acted: and, rather than permit a poor honest widow to

have her children sold, or that even a Philistine should suffer loss who had given credit to a genuine Israelite, he would work a miracle to pay a debt, which, in the course of providence, it was out of her power to discharge.

Verse 8. *Elisha passed to Shunem*] This city was in the tribe of Issachar, to the south of the brook Kishon, and at the foot of mount Tabor.

Where was a great woman] In *Pirkey, Rab. Eliezer*, this woman is said to have been the sister of Abishag, the Shunammite, well known in the history of David.

Instead of *great woman*, the Chaldee has a *woman fearing sin*; the Arabic, a *woman eminent for piety before God*. This made her truly great.

Verse 9. *This is a holy man of God*] That is, a prophet, as the Chaldee interprets it.

Which passeth by us continually.] It probably lay in his way to some school of the prophets that he usually attended.

Verse 10. *Let us make a little chamber*] See the note on Judges iii. 20. As the woman was convinced that Elisha was a prophet, she knew that he must have need of more privacy than the general state of her house could afford; and, therefore, she proposes what she knew would be a great acquisition to him, as he could live in this little chamber in as much privacy as if he were in his own house. The bed, the table, the stool, and the candlestick, were really every thing he could need, by way of accommodation in such circumstances.

Verse 12. *Gehazi his servant*] This is the first time we hear of this very indifferent character.

Verse 13. *Wouldest thou be spoken for to the king*] Elisha must have had considerable influence with the king, from the part he took in the late war with the Moabites. Jehoram had reason to believe that the prophet, under God, was the sole cause of his success; and, therefore, he could have no doubt that the king would grant him any reasonable request.

Or to the captain of the host?] As if he had said, Wilt thou that I should procure thee and thy husband a place at court; or get any of thy friends a post in the army?

I dwell among mine own people.] I am perfectly satisfied and contented with my lot in life: I live on the best terms with my neighbours, and am here encompassed with my kindred, and feel no disposition to change my connections or place of abode.

How few are there like this woman, on the earth! Who would not wish to be recommended to the king's notice, or get a post for a relative in the army, &c.? Who would not like to change the country for the town; and the rough manners of the inhabitants of the country for the polished conversation and amusements of the court? Who is so contented with what he has as not to desire more? Who trembles at the prospect of riches? or believes there are any snares in an elevated state, or in the company and conversation of the great and honourable? How few are there that will not sacrifice every thing; peace, domestic comfort, their friends, their conscience, and their God, for money's honours, grandeur, and parade!

Verse 14. *What then is to be done for her?*] It seems that the woman retired as soon as she had delivered the answer mentioned in the preceding verse.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, ^r About this ^s season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, ^o do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor sabbath. And she said, *It shall be* ^v well.

24 Then she saddled an ass, and said to her servant, Drive and go forward; ^v slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God ^w to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite;

26 Run now, I pray thee, to meet her, and say

unto her, *Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.*

27 And when she came to the man of God to the hill, she caught ^a him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? ^z did I not say, Do not deceive me?

29 Then he said to Gehazi, ^a Gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, ^b salute him not; and if any salute thee, answer him not again: and ^c lay my staff upon the face of the child.

30 And the mother of the child said, ^d As the Lord liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor ^e hearing. Wherefore he went again to meet him, and told him, saying, The child is ^f not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He ^g went in, therefore, and shut the door upon them twain, ^h and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and ⁱ he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house ^k to and fro; and went up, ^l and stretched himself upon him: and ^m the child sneezed seven times, and the child opened his eyes.

^r Gen. 18. 10, 14.—^s Heb. *at time*.—^t Ver. 28.—^u Heb. *peace*.—^v Heb. *restrain not for me to ride*.—^w Ch. 2. 25.—^x Heb. *by his feet*.—^y Matt. 28. 9.—^z Heb. *bitter*.—^{aa} 1. 10.—^{ab} Ver. 16.—^{ac} 1 Kings 18. 46.—^{ad} 9. 4.—^{ae} Luke 10. 4.

^a See Exod. 7. 19. & 14. 16. Ch. 2. 8, 14. Acts 19. 12.—^b Ch. 2. 2.—^c Heb. *restrain*.—^d John 11. 11.—^e Ver. 4. Matt. 8. 6.—^f 1 Kings 17. 20.—^g 1 Kings 17. 21. Acts 20. 10.—^h Heb. *once hither, and once thither*.—ⁱ 1 Kings 17. 21.—^j Ch. 8. 1, 2.

Verse 16. *Thou shalt embrace a son.*] This promise, and the circumstances of the parties, are not very dissimilar to that relative to the birth of Isaac, and those of Abraham and Sarah.

Do not lie! That is, let thy words become true: or as the rabbins understand it, Do not mock me by giving me a son that shall soon be removed by death; but let me have one that shall survive me.

Verse 18. *When the child was grown.*] We know not of what age he was, very likely four or six, if not more years: for he could go out to the reapers in the harvest field, converse, &c.

Verse 19. *My head, my head!*] Probably affected by the *coup de soleil*, or sun stroke; which might, in so young a subject, soon occasion death.

Verse 21. *Laid him on the bed of the man of God.*] She had no doubt heard that Elijah had raised the widow's son of Sarepta to life; and she believed that he who had obtained this gift for her from God, could obtain his restoration to life.

Verse 23. *Wherefore wilt thou go!*] She was a very prudent woman; she would not harass the feelings of her husband by informing him of the death of his son, till she had tried the power of the prophet. Though the religion of the true God was not the religion of the state, yet there were, no doubt, multitudes of the people who continued to worship the true God alone; and were in the habit of going, as is here intimated, on *new moons* and *sabbaths*, to consult the prophet.

Verse 24. *Drive, and go forward!*] It is customary in the East for a servant to walk *alongside*, or *drive* the ass his master rides. Sometimes he walks *behind*, and goads on the beast; and, when it is to turn, he directs its head with the long pole of the goad. It is probably to this custom that the wise man alludes, when he says, "I have seen servants on horses, and princes walking as servants on the earth;" [on the ground.]

Verse 26. *It is well!*] How strong was her faith in God, and submission to his authority! Though the heaviest family affliction that could befall her and her husband had now taken place; yet, believing that it was a dispensation of providence, which was in itself neither *unwise* nor *unkind*, she said, *It is well with me, with my husband, and with my child.* We may further remark that, in her days, the doctrine of *reprobate infants* had not disgraced the pure religion of the God of endless compassion. She had no

doubts concerning the welfare of her child, even with respect to another world.

Verse 27. *The Lord hath hid it from me, and hath not told me.*] In reference to this point he had not now the *discernment of spirits*. This, and the *gift of prophecy*, were influences which God gave and suspended, as his infinite wisdom saw good.

Verse 28. *Did I desire a son of my lord? I expressed no such wish to thee: I was contented and happy; and when thou didst promise me a son, did I not say, Do not deceive me?* Do not mock me with a child which shall grow up to be attractive and engaging; and of whom I shall soon be deprived by death.

Verse 29. *Salute him not!*] Make all the haste thou possibly canst, and lay my staff on the face of the child; he probably thought that it might be a case of mere *suspended animation*, or a *trance*; and that, laying the staff on the face of the child, might act as a *stimulus* to excite the animal motions.

Verse 30. *I will not leave thee.*] The prophet, it seems, had no design to accompany her; he intended to wait for Gehazi's return: but, as the woman was well assured that the child was *dead*, she was determined not to return till she had brought the prophet with her.

Verse 32. *Behold, the child was dead!*] The prophet then saw that the body and spirit of the child were separated.

Verse 33. *Prayed unto the Lord.*] He had no power of his own by which he could restore the child.

Verse 34. *Lay upon the child!*] Endeavoured to convey a portion of his own natural warmth to the body of the child; and probably endeavoured, by blowing into the child's mouth, to inflate the lungs, and restore respiration. He uses every natural means in his power to restore life, while praying to the Author of it to exert a miraculous influence. Natural means are in our power; those that are supernatural belong to God. We should always do our own work, and beg of God to do his.

Verse 35. *Walked in the house to and fro!*] In order, no doubt, that he might recover that natural warmth which was absorbed by the cold body of the child; that he might, again, by taking it in his arms, communicate more warmth. *Caloric*, or natural heat, when accumulated in any particular part, will diffuse itself to all bodies with which it comes in contact, till their temperature be equal; so a heated body will give out its caloric to the surrounding air, or to contiguous bodies, till the temperature of all be perfectly

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot. And they could not eat thereof.

41 But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he

said, Give unto the people, that they may eat.

43 And his servant said, What! should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

CHAPTER V.

The history of Naaman, captain of the host of the king of Syria, a leper: who was informed by a little Israelitish captive maid that a prophet of the Lord, in Samaria, could cure him. 1.—The king of Syria sends him with a letter, and rich presents, to the king of Israel, that he should recover him of his leprosy. 5, 6. On receiving the letter, the king of Israel is greatly distressed, supposing that the Syrian king designed to seek a quarrel with him, in desiring him to cleanse a leper, when it was well known that none could cure that disorder but God. 7. Elisha, hearing this, orders Naaman to be sent to him. 8. He comes to Elisha's house, in great state. 9. And the prophet sees a pot of Jordan, ordering him to wash in Jordan seven times, and he should be made clean. 10. Naaman is displeas'd that he is recover'd with so little ceremony, and departs in a rage. 11, 12. His servants reason with him; he is persuaded, goes to Jordan, washes, and is made clean. 13, 14. He returns to Elisha; acknowledges the true God; and offers him a present, which the prophet refuses. 15, 16. He asks directions, promises never to sacrifice to any other god, and is dismiss'd. 17—19. Gehazi runs after him, proclaims he is sent by his master for a talent of silver and two changes of raiment; which he receives, brings home, and hides. 20—21. Elisha questions him; convicts him of his wickedness; pronounces a curse of leprosy upon him, with which he is immediately afflicted; and departs from his master a leper, as white as snow. 22—23.

NOW Naaman, captain of the host of the king of Syria, was a great man c with his master, and d honourable, e because by him the LORD had given f deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

A. M. 3110.
B. C. 894.
Aute I. OI. 114.
An. Mergelia,
Arch. Athen.
perpet. 28.

1 Kings 17. 23. Heb. 11. 35.—Ch. 2. 1.—p. Ch. 6. 1.—q. Ch. 2. 3. Luke 10. 29. Acts 22. 7.—Exod. 10. 17.—See Exod. 15. 25. Chap. 2. 21. & 5. 10. John 9. 6. Heb. 11. 35.—1 Sam. 9. 4.—1 Sam. 9. 7. 1 Cor. 9. 11. Gal. 6. 6.—w Or, in his scrip, or garment.

x Luke 9. 13. John 6. 8.—y Luke 9. 17. John 6. 11.—z Matt. 14. 20. & 15. 37. John 6. 13.—a Luke 4. 27.—b Exod. 11. 3.—c Heb. before.—d Or, gracious.—e Heb. lifted up, or, accepted in countenance.—f Or, victory.

equalized. The body of the prophet gave out its natural heat, or caloric, to the cold body of the child: the prophet, no doubt, continued in contact with the child till he could bear it no longer; then covered up the child, rose up, and walked smartly on the floor, till, by increasing the circulation of the blood by activity and strong and quick respiration, he could again afford to communicate another portion of his natural heat. This appears to be the reason of what is mentioned in the text.

Verse 35. The child sneezed seven times] That is, it sneezed abundantly. When the nervous influence began to act on the muscular system, before the circulation could be in every part restored, particular muscles, if not the whole body, would be thrown into strong contractions and shiverings; and sternutation or sneezing would be a natural consequence; particularly as obstructions must have taken place in the head and its vessels, because of the disorder of which the child died. Most people, as well as philosophers and physicians, have remarked how beneficial sneezings are to the removal of obstructions in the head. Sternutamenta, says Pliny, (in his Hist. Nat. lib. xxviii. cap. 6.) gravidinem capitis emendant; "Sneezing relieves disorders of the head."

Verse 37. She went in, and fell at his feet] Few can enter into the feelings of this noble woman. What suspense must she have felt during the time that the prophet was employed in the slow process referred to above: for slow in its own nature it must have been, and exceedingly exhausting to the prophet himself.

Verse 38. Come again to Gilgal] He had been there before, with his master, a short time prior to his translation.

Set on the great pot, and seethe pottage for the sons of the prophets.] It was a time of dearth, and all might now stand in need of refreshment: and it appears that the prophet was led to put forth the power he had from God to make a plentiful provision for those who were present. The father of the celebrated Dr. Young, author of The Night Thoughts, preaching a charity sermon for the benefit of the sons of the clergy, took the above words for his text; nor could they be said to be inappropriate.

Verse 39. Wild gourds] This is generally thought to be the colocintida, the fruit of a plant of the same name, about the size of a large orange. It is brought hither from the Levant, and is often known by the name of bitter apple: both the seeds and the pulp are intensely bitter, and violently purgative. It ranks among vegetable poisons, as all intense bitters do; but judiciously employed, it is of considerable use in medicine.

Verse 40. There is death in the pot.] As if he had said, "We have here a deadly mixture; if we eat of it we shall all die."

Verse 41. Bring meal.] Though this might in some measure, correct the strong acrid and purgative quality;

yet it was only a miracle which could make a lapful of this fruit shred in pottages salutary.

Verse 42. Bread of the first-fruits] This was an offering to the prophet, as the first-fruits themselves were an offering to God.

Corn in the husk] Probably parched corn, or corn to be parched; a very frequent food in the East. Full ears, before they are ripe, parched on the fire.

Verse 43. Thus saith the Lord, They shall eat, and shall leave thereof.] It was God, not the prophet, who fed one hundred men with these twenty loaves, &c. This is something like our Lord's feeding the multitude miraculously. Indeed, there are many things in this chapter similar to facts in our Lord's history: and this prophet might be more aptly considered a type of our Lord, than most of the other persons in the Scriptures, who have been thus honoured.

NOTES ON CHAPTER V.

Verse 1. Naaman, captain of the host] Of Naaman we know nothing more than is related here. Jarchi, and some others, say that he was the man who drew the bow at a venture, as we term it, and slew Ahab: see 1 Kings xxii. 34. and the notes there. He is not mentioned by Josephus, nor has he any reference to this history; which is very strange, as it exists in the Chaldee, Septuagint, and Syriac.

King of Syria] The Hebrew is מלך סור melek Aram, king of Aram; which is followed by the Chaldee and Arabic. The Syriac has אדום Adom; but, as the Syriac d dotath, is the same element as the Syriac r rish, differing only in the position of the diacritic point, it may have been originally Aram. The Septuagint and Vulgate have Syria; and this is a common meaning of the term in Scripture. If the king of Syria be meant, it must be Ben-hadad; and the contemporary king of Israel was Jehoram.

A great man] He was held in the highest esteem. And honourable] Had the peculiar favour and confidence of his master; and was promoted to the highest trusts.

Had given deliverance unto Syria] That is, as the rabbins state, by his slaying Ahab, king of Israel; in consequence of which the Syrians got the victory.

A mighty man in valour] He was a giant, and very strong, according to the Arabic. He had, in a word, all the qualifications of an able general.

But he was a leper. Here was a heavy tax upon his grandeur: he was afflicted with a disorder the most loathsome, and the most humiliating, that could possibly disgrace a human being. God often, in the course of his providence, permits great defects to be associated with great eminence, that he may hide pride from man; and cause him to think soberly of himself and his acquirements.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray

you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet

g Heb. was before.—h Heb. before.—i Heb. gather in.—k 1 Sam. 9. 8. Ch. 8. 8, 9. 1 Heb. in his hand.—in Gen. 30. 2. Deut. 32. 32. 1 Sam. 2. 6.

n See Chap. 4. 41. John 9. 7.—o Heb. I said.—p Or, I said with myself. He will surely come out, &c.—r Heb. move up and down.—s Or, Amana.

Verse 2. *The Syrians had gone out by companies*] גודדות גדודים *gedudim, troops*. When one hundred, or two hundred men, go out by themselves to make prey of whatever they can get, that is called, says *Jarchi*, גודד *gedud*, a troop. They had gone out in marauding parties; and, on such occasions, they bring away grain, cattle, and such of the inhabitants as are proper to make slaves.

A little maid] Who, it appears, had pious parents, who brought her up in the knowledge of the true God. Behold the goodness and the severity of the divine providence: affectionate parents are deprived of their promising daughter by a set of lawless freebooters, without the smallest prospect that she should have any lot in life but that of misery, infamy, and woe.

Waited on Naaman's wife.] Her decent, orderly behaviour, the consequence of her sober and pious education, entitled her to this place of distinction; in which her servitude was at least easy, and her person safe.

If God permitted the parents to be deprived of their pious child by the hands of ruffians, he did not permit the child to be without a guardian. In such a case were even the father and mother to forsake her, God would take her up.

Verse 3. *Would God my lord*] אֲחִי *achali, I wish*; or, as the Chaldee, Syrian, and Arabic have, "Happy would it be for my master if he were with the prophet," &c.

Here the mystery of the divine providence begins to develop itself. By the captivity of this little maid, one Syrian family at least, and that one of the most considerable in the Syrian empire, is brought to the knowledge of the true God.

Verse 4. *Thus and thus said the maid*] So well had this little pious maid conducted herself, that her words are credited; and credited so fully, that an embassy from the king of Syria to the king of Israel is founded upon them!

Verse 5. *The king of Syria said*] He judged it the best mode of proceeding to send immediately to the king, under whose control he supposed the prophet must be, that he would order the prophet to cure his general.

Ten talents of silver] This, at 353*l.* 1*1s.* 10*½d.* the talent, would amount to 3535*l.* 18*s.* 9*d.* sterling.

Six thousand pieces of gold] If shekels are here meant, as the Arabic has it, then the six thousand shekels, at 1*l.* 16*s.* 5*d.* will amount to 10,925*l.*; and the whole, to 14,460*l.* 18*s.* 9*d.* sterling: besides the value of the ten castans, or changes of raiment. This was a princely present, and shows us at once how high Naaman stood in the esteem of his master.

Verse 7. *Am I God, to kill and to make alive*] He spoke thus under the conviction that God alone could cure the leprosy; which, indeed, was universally acknowledged: and must have been as much a maxim among the Syrians as among the Israelites, for the disorder was equally prevalent in both countries; and in both equally incurable. See the notes on Levit. xiii. and xiv. And it was this that led the king of Israel to infer that the Syrian king sought a quarrel with him, in desiring him to do a work which God only could do; and then declaring war upon him because he did not do it.

Verse 8. *Let him come now to me*] Do not be afflicted; the matter belongs to me, as the prophet of the Most High: send him to me, and he shall know that I am such.

Verse 9. *Came with his horses and with his chariot*] In very great pomp and state. Closely inspected, this was preposterous enough; a leper sitting in state, and affecting it!

Verse 10. *Sent a messenger*] Did not come out to speak with him: he had got his orders from God, and he transmitted them to Naaman by his servant.

Wash in Jordan seven times] The waters of Jordan had no tendency to remove this disorder; but God chose to make this the mean by which he would convey his healing power. He, who is the Author of life, health, and salvation, has a right to dispense, convey, and maintain them, by whatsoever means he pleases.

Verse 11. *Naaman was wroth*] And why? Because the prophet treated him without ceremony; and because he appointed him an expenselless and simple mode of cure.

Behold, I thought] God's ways are not as our ways: He appoints that mode of cure which he knows to be best. Naaman expected to be treated with great ceremony; and, instead of humbling himself before the Lord's prophet, he expected the prophet of the Lord to humble himself before him! *Behold, I thought*; and what did he think? Hear his words, for they are all very emphatic:—1. I thought he would surely come out to me. He will never make his servant the medium of communication between me and himself. 2. And stand; present himself before me, and stand as a servant to hear the orders of his God. 3. And call on the name of Jehovah his God; so that both his God and himself shall appear to do me service and honour. 4. And strike his hand over the place; for can it be supposed that any healing virtue can be conveyed without contact? Had he done these things, then the leper might have been recovered.

Verse 12. *Are not Abana and Pharpar*] At present these rivers do not exist by these names: and where they are we know not; nor whether they were the *Orotos* and *Chrysorroos*. Mr. Maundrel, who travelled over all this ground, could find no vestige of the names *Abana* and *Pharpar*. The river *Barrady*, he accurately describes: it has its source in Antilibanus; and, after having plentifully watered the city of Damascus and the gardens, dividing into three branches, (one of which goes through the city, and the two others are distributed among the gardens,) it is lost in the marshy country about five or six leagues from Damascus. Two of these branches were, doubtless, called in the time of Elisha, *Abana* or *Amana*, as many copies have it; and *Pharpar*. And in the time in which the Arabic version was made, two of these branches were called *باردا و تورا* *Barda* and *Toura*, for these are the names by which this version translates those of the text.

May I not wash in them, and be clean?] No, for God has directed thee to Jordan; and, by its waters, or none, shalt thou be cleansed. *Abana* and *Pharpar* may be as good as Jordan; and, in respect to thy cleansing, the simple difference is, God will convey his influence by the latter, and not by the former.

had bid thee *do some great thing*, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is no God in all the earth, but in Israel*: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

t Job 33. 25.— Luke 4. 27.— Dan. 2. 47. & 3. 29. & 6. 26. 27.— Gen. 33. 11. & Ch. 3. 14.

Verse 13. *My father*] A title of the highest respect and affection.

Had bid thee do some great thing] If the prophet had appointed thee to do something very difficult in itself, and very expensive to thee, wouldst thou not have done it? With much greater reason shouldst thou do what will occupy little time, be no expense, and is easy to be performed.

Verse 14. *Then went he down*] He felt the force of this reasoning; and made a trial, probably expecting little success.

Like unto the flesh of a little child] The loathsome scurf was now entirely removed; his flesh assumed the appearance and health of youth; and the whole mass of his blood, and other juices, became purified, refined, and exalted! How mighty is God! What great things can he do by the simplest and feeblest of means!

Verse 15. *He returned to the man of God*] He saw that the hand of the Lord was upon him: he felt gratitude for his cleansing; and came back to acknowledge, in the most public way, his obligation to God and his servant.

Stood before him] He was now truly humbled, and left all his state behind him. It is often the case that those who have least to value themselves on are proud and haughty; whereas the most excellent of the earth are the most humble; knowing that they have nothing but what they have received. Naaman, the leper, was more proud and dictatorial than he was when cleansed of his leprosy.

There is no God in all the earth] Those termed gods are no gods; the God of Israel is sole God in all the earth.

Take a blessing] Accept a present: take an expiatory gift.—*Arabic*. He desired to offer something for his cleansing. He thought it right thus to acknowledge the hand from which he had received his healing; and thus honour the Lord by giving something to his servant.

Verse 16. *I will receive none*] It was very common to give presents to all great and official men; and, among these, prophets were always included: but, as it might have appeared to the Syrians that he had taken the offered present as a remuneration for the cure performed, he refused; for, as God alone did the work, he alone should have all the glory.

Verse 17. *Shall there not then, I pray thee*] This verse is understood two different ways. I will give them both in a paraphrase:—

1. *Shall there not then be given unto thy servant, [viz. Naaman,] two mules' burden of this Israelitish earth, that I may build an altar with it; on which I may offer sacrifices to the God of Israel? For thy servant, &c.*

2. *Shall there not be given to thy [Elisha's] servant, [Gehazi,] two mules' burden of this earth? the gold and silver which he brought with him; and which he esteemed as earth, or dust, in comparison of the cure he received. For thy servant [Naaman,] will henceforth, &c.*

Each of these interpretations has its difficulties. Why Naaman should ask for two mules' burden of earth, which he might have taken up any where on the confines of the land, without any such liberty, is not easy to see. As to the prophet's permission, though the boon was ever so small, it was not his to give; only the king of Israel could give such a permission; and, what sort of an altar could he build with two mules' burden of earth, carried from Samaria to Damascus? If this be really the meaning of the place, the request was exceedingly foolish, and never could have come from a person enjoying the right use of his reason. The second opinion, not without its difficulties, seems less embarrassed than the former. It was natural for Naaman to wish to give something to the prophet's servant, as the master had refused his present. Again,

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at

y Gen. 14. 23. See Matt. 10. 8. Acts 8. 18. 21.— Chap. 7. 2, 17.— 1 Heb. a little piece of ground, as Gen. 33. 16.

impressed with the vast importance of the cure he had received, to take away all feeling of obligation, he might call two, or ten talents of silver, by the name of earth, as well as Habakkuk, chap. ii. 6. calls silver and gold thick clay; and by terms of this kind it has been frequently denominated, both by prophets and heathen writers. "Tyrrus heaped up silver as the dust, and fine gold as the mire of the streets." Zech. ix. 3. And the king made silver and gold at Jerusalem as stones, 2 Chron. i. 15. Which is agreeable to the sentiments of the heathen: Χρυσός τις κοίτις ἐστὶ, καὶ ἀργύρος, Gold and silver are only a certain kind of earth. ARIST. Eth. Nicomach.

Should it be said, the gold and silver could not be two mules' burden; I answer, let the quantity that Naaman brought with him be only considered, and it will be found to be as much, when put into two bags, as could be well lifted upon the backs of two mules; or as those beasts could conveniently carry. The silver itself would weigh 233 lbs. 9 oz. 15½ dwts.; and the gold 1140 lbs. 7 oz. 10 dwts.: in the whole 1374 lbs. 5 oz. 5½ dwts. Troy weight. Should it be objected that, taken in this sense, there is no visible connexion between the former and latter clauses of the verse; I answer, that there is as much connexion between the words, taken in this sense, as in the other; for something must be brought in to supply both; besides, this makes a much more complete sense than the other: "Shall there not, I pray thee, be given to thy servant two mules' burden of this silver and gold, [to apply it as he may think proper: I regard it not,] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, [for the cure he has now received; or by way of worship at any time;] but unto Jehovah." The reader may choose which of these interpretations he pleases.

Verse 18. *In this thing the Lord pardon thy servant*] It is useless to enter into the controversy concerning this verse. By no rule of right reasoning, nor by any legitimate mode of interpretation, can it be stated that Naaman is asking pardon for offences which he may commit; or that he could ask, or the prophet grant, indulgence to bow himself in the temple of Rimmon; thus performing a decided act of homage, the very essence of that worship, which immediately before, he solemnly assured the prophet he would never practise. The original may legitimately be read, and ought to be read, in the past, and not in the future tense—"For this thing the Lord pardon thy servant, for that when my master HATH GONE into the house of Rimmon, to worship there, and he HATH LEANED upon mine hand, that I also HAVE BOWED MYSELF in the house of Rimmon; for my worshipping in the house of Rimmon, the Lord pardon thy servant in this thing." This in the translation of Dr. Lightfoot, the most able Hebraist in his time, in Christendom.

To admit the common interpretation is to admit, in effect the doctrine of indulgences; and, that we may do evil that good may come of it; that the end sanctifies the means; and, for political purposes, we may do unlawful acts.

Verse 19. *And he said unto him*] There is a most singular and important reading in one of De Rossi's MSS. which he numbers 191. It has in the margin 'p מָל that is, "read מָל lo, not, instead of מָל lo, to him." Now this reading supposes that Naaman did ask permission from the prophet to worship in Rimmon's temple; to which the prophet answers, NO; go in peace; that is, maintain thy holy resolutions, be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS. No. 390, appears first to have written מָל to him, but corrected it immediately by inserting an אַ alpha after the מָל and thus, instead of making it מָל No, it has made it מָל lo, which is no word.

his hands that which he brought: but, as the LORD liveth I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, ^b Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went ^d as thou.

b Is there peace?—c Or, secret place.—d Heb. not hither, or thither.

Verse 20. My master hath spared—this Syrian] He has neither taken any thing from him for himself, nor permitted him to give any thing to me.

Verse 21. He lighted down from the chariot] He treats even the prophet's servant with the profoundest respect, alights from his chariot, and goes to meet him.

Is all well?] *שלום* *ha shalom*; Is it peace: or prosperity?

Verse 22. And he said] *שלום* *shalom*. It is peace; all is right. This was a common mode of address and answer.

There be come to me from mount Ephraim] There was probably a school of the prophets at this mount.

Verse 23. He—bound two talents of silver] It required two servants to carry these two talents; for, according to the computation above, each talent was about 120 lbs. weight.

Verse 24. When he came to the tower] The Chaldee, Septuagint, Syriac, and Arabic, understand the word *bay ophel*, which we translate tower, as signifying a secret, dark, or hiding-place. He was doing a deed of darkness, and he sought darkness to conceal it. He, no doubt, put them in a place little frequented; or one to which few had access beside himself. But the prophet's discerning spirit found him out.

Verse 26. Went not mine heart with thee] The Chaldee gives this a good turn, By the prophetic spirit it was shown unto me, when the man returned from his chariot to meet thee.

Is it a time to receive money] He gave him farther proof of this all-discerning prophetic spirit, in telling him what he designed to do with the money: he intended to set up a splendid establishment; to have men and maid-servants; to have oliveyards and vineyards; and sheep, and oxen. This, as the Chaldee says, he had thought in his heart to do.

Verse 27. The leprosy of Naaman—shall cleave unto thee] Thou hast got much money, and thou shalt have much to do with it. Thou hast got Naaman's silver, and thou shalt have Naaman's leprosy. Gehazi is not the last who has got money in an unlawful way; and has got God's curse with it.

A leper as white as snow] The moment the curse was pronounced, that moment the signs of the leprosy began to appear. The white shining spot, was the sign that the infection had taken place. See Levit. xiii. 2. and the notes there, and at the end of the same chapter.

1. Some have thought, because of the prophet's curse, The leprosy of Naaman shall cleave unto thee and thy seed for ever, that there are persons still alive who are this man's real descendants, and afflicted with this horrible disease. Mr. Maundrel, when he was in Judea, made diligent inquiry concerning this; but could not ascertain the truth of the supposition. To me, it appears absurd: the denunciation took place in the posterity of Gehazi, till it should become extinct; and, under the influence of this disorder, this must soon have taken place. The for ever implies as long as any of his posterity should remain. This is the import of the word *לעולם לעלם* *le'olam*. It takes in the whole extent or duration of the thing to which it is applied. The for ever of Gehazi was till his posterity became extinct.

2. The god Rimmon, mentioned ver. 18. we meet with

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence ^a a leper as white as snow.

CHAPTER VI.

The sons of the prophets wish to enlarge their dwelling-place, and go to the banks of Jordan to cut down wood, when one of them drops his axe into the water, which Elisha causes to swim, 1—7. Elisha, understanding all the secret concerns of the king of Syria, informs the king of Israel of them, 8—10. The king of Syria, finding that Elisha had thus penetrated his secrets, and frustrated his attempts, sends a great host to Dothan, to take the prophet: the Lord strikes them with blindness, and Elisha leads the whole host to Samaria, and delivers them out to the king of Israel, 11—19. The Lord opens their eyes, and they see their eyes, 20. But the king of Israel is prevented from destroying them; and, at the onset of the prophet, gives them meat and drink, and dismisses them to their masters, 21—22. Ben-hadad besieges Samaria, and reduces the city to great distress, of which the several instances are given, 23—29. The king of Israel vows the destruction of Elisha, and sends to have him beheaded, 31—33.

AND the sons of the prophets said A unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

A. M. 3111. B. C. 893. Ante J. O. 117. An. Mosaic. Arch. Act. 29. pp. 29.

e 1 Tim. 6. 10.—f Exod. 4. 6. Numb. 12. 10. Ch. 15. 5.—g Ch. 4. 28.

nowhere else in the Scriptures, unless it be the same which Stephen calls *Rimphan*. See Acts vii. 43. and the note there. *Selden* thinks that *Rimmon* is the same with *Eilion*, a god of the Phœnicians, borrowed undoubtedly from the *עליון* *Eliou* of the Hebrews, one of the names of the supreme God; which *attributed* became a god to the Phœnicians. *Hesychius* has the word *Ράμας*, *Ramas*, which he translates *ὁ ψυχροῦ θεός*, the most High God; which agrees very well with the Hebrew *רמון* *rimmon*, from *רמ* *ramah*, to make high, or exalt. And all these agree with the sun, as being the highest or most exalted, in what is called the solar system. Some think *Saturn* is intended, and others *Venus*. Much may be seen on this subject in *Selden, De Diis Syris*.

3. Let us not suppose that the offence of Gehazi was too severely punished. 1. Look at the principle, *covetousness*. 2. *Pride and vanity*: he wished to become a great man. 3. *His lying*, in order to impose on Naaman: *Behold, even now there be come to me, &c.* He, in effect, sells the cure of Naaman for so much money: for, if Naaman had not been cured, could he have pretended to ask the silver and raiment? 5. It was an act of *theft*; he applied that to his own use, which Naaman gave him for his master. 6. He *dishonoured* his master, by getting the money and raiment in his name; who had before so solemnly refused it. 7. He closed the whole by *lying to his master*, denying that he had gone after Naaman, or that he had received any thing from him. But was it not severe to extend the punishment of his crimes to his innocent posterity? I answer, it does not appear that any of Gehazi's children, if he had any prior to this, were smitten with the leprosy; and as to those whom he might beget after this time, their leprosy must be the necessary consequence of their being engendered by a leprous father.

Reader, see the end of *avarice and ambition*: and see the truth of those words, "He that will be rich, shall fall into temptation, and a snare, and into divers hurtful lusts, which drown men in destruction and perdition." St. Paul.

4. We have already remarked the apparently secret, and manifestly kind providence of God in this business.

1. A marauding party was permitted to spoil the confines of the land of Israel. 2. They brought away, to reduce to captivity, a little maid, probably the hope of her father's house. 3. She became Naaman's property, and waited on his wife. 4. She announced God and his prophet. 5. Naaman, on the faith of her account, took a journey to Samaria. 6. Gets healed of his leprosy. 7. Is converted to the Lord; and, doubtless, brought at least his whole family to believe to the saving of their souls! What was severe to the parents of the little maid, was most kind to Naaman, and his family: and the parents lost their child only a little time, that they might again receive her with honour and glory for ever. How true are the words of the poet:—

"Behind a frowning providence, he hides a smiling face."

And see the benefits of a religious education! Had not this little maid been brought up in the knowledge of the true God, she had not been the instrument of so great a salvation.

NOTES ON CHAPTER VI.

Verse 1. The place—is too strait for us.] Notwithstanding the general profigacy of Israel, the schools of the prophets increased. This was, no doubt, owing to the influence of Elisha.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 ¶ And when the servant of the man of

God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

A. M. 3112. B. C. 892. Ante 1. C. 118. An. Megacia, Arch. Athen. perpet. 30.

h Heb. iron.—i Chap. 2. 21.—k Or, encompassing.—l Heb. No.—m Gen. 37. 17. n Heb. Henry.—o Or, minister.—p 2 Chron. 32. 7. q Ps. 55. 18. Rom. 8. 31.

q Ch. 2. 11. r Ps. 31. 7. & 68. 17. Zech. 1. 8. & 6. 1.—s Gen. 19. 11.—t Heb. come ye after me.—u Rom. 12. 20.—v Ch. 5. 2. Ver. 8, 9.

Verse 2. *Eery man a beam*] They made a sort of log-houses with their own hands.

Verse 5. *Alas, master! for it was borrowed.*] אהה אדוני אהה אדוני אהה אדוני Ahah adoni, vehu shaul! Ah, ah, my master; and it has been sought. It has fallen in, and I have sought it in vain. Or, it was borrowed; and, therefore, I am the more afflicted for its loss; and, Jarchi adds, I have nothing to repay it.

Verse 6. *He cut down a stick*] This had no natural tendency to raise the iron: it was only a sign, or ceremony, which the prophet chose to use on the occasion.

The iron did swim.] This was a real miracle; for the gravity of the metal must have, for ever, kept it at the bottom of the water.

Verse 8. *The king of Syria warred against Israel*] This was probably the same Ben-hadad who is mentioned ver. 24. What was the real or pretended cause of this war, we cannot tell: but we may say, in numberless war cases, as Calmet says in this:—"An ambitious and restless prince always finds a sufficiency of reasons to colour his enterprises."

In such and such a place] The Syrian king had observed, from the disposition of the Israelitish army, in what direction it was about to make its movements; and, therefore, laid ambuscades where he might surprise it to the greatest advantage.

Verse 9. *Beware that thou pass not such a place*] Elisha must have had this information by immediate revelation from heaven.

Verse 10. *Sent to the place*] To see if it were so. But the Vulgate gives it quite a different turn: *misit rex Israel ad locum, et preoccupavit eum.* The king of Israel sent previously to the place, and took possession of it; and thus the Syrians were disappointed. This is very likely, though it is not expressed in the Hebrew text. The prophet knew the Syrians marked such a place: he told the king of Israel; and he hastened and sent a party of troops to pre-occupy it; and thus the Syrians found that their designs had been detected.

Verse 13. *Behold, he is in Dothan.*] This is supposed to be the same place as that mentioned in Gen. xxxvii. 17. It lay about twelve miles from Samaria.

Verse 14. *He sent thither horses*] It is strange that he did not think that he who could penetrate his secrets, with respect to the Israelitish army, could inform himself of all his machinations against his own life.

Verse 16. *For they that be with us, are more, &c.*] What astonishing intercourse had this man with heaven! It seems the whole heavenly host had it in commission to help him.

Verse 17. *Lord,—open his eyes*] Where is heaven? Is it not above, beneath, around us? And were our eyes open as were those of the prophet's servant, we should see the heavenly host in all directions. The horses and chariots of fire were there, before the eyes of Elisha's servant were opened.

Verse 18. *Smite this people—with blindness.*] Confound their sight, so that they may not know what they see; and so mistake one place for another.

Verse 19. *I will bring you to the man whom ye seek.*] And he did so: he was their guide to Samaria; and showed himself to them fully in that city.

Verse 20. *Open the eyes of these men*] Take away their confusion of vision, that they may discern things as they are, and distinguish where they are.

Verse 21. *My father, shall I smite*] This was dastardly: the utmost he could have done with these men, when thus brought into his hand, was to make them prisoners of war.

Verse 22. *Whom thou hast taken captive*] Those who, in open battle, either lay down their arms, or are surrounded, and their retreat cut off, are entitled to their lives; much more those who are thus providentially put into thy hand, without having been in actual hostility against thee. Give them meat and drink, and send them home to their master; and let him thus know that thou fearest him not, and art incapable of doing an ungenerous or unmanly action.

Verse 23. *He prepared great provision for them*] These, on their return to their master, could tell him strange things about the power of the God of Israel, and the magnanimity of its king.

So the bands of Syria came no more] Marauding parties were no more permitted by the Syrian king to make inroads upon Israel. And it is very likely that, for some

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, ¶ If the LORD do not help thee, whence shall I help thee? out of the barn-floor or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So * we boiled my son, and did eat him; and I said unto her on the * next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

31 Then he said, * God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and * the elders sat with him; and the king sent a man from before him: but, ere the messenger came to him,

he said to the elders, ^b See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; ^d what should I wait for the LORD any longer?

CHAPTER VII.

Elisha foretells abundant relief to the besieged inhabitants of Samaria. 1. One of the Lord's spontaneous promises of it; but is assured that he will see it on the morrow, but not take of it. 2. Four lepers, perishing with hunger, go to the camp of the Syrians to seek relief, and find it totally deserted. 3-5. How the Syrians were alarmed and fled. 6, 7. The lepers begin to take the spoil; but at last resolve to carry the good news to the city. 8-11. The king, stops long since, Elisha, sends some horsemen to scour the country, and see whether the Syrians were not somewhere concealed; they return, and confirm the report that the Syrians were actually fled. 12-15. The people go out and spoil the camp; in consequence of which, provisions become as plenty as Elisha had foretold. 16. The unbelieving king, having the charge of the gate committed to him, is stricken to death by the crowd.

THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, * To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2 ¶ Then * a lord, on whose hand the king leaned, answered the man of God, and said, Behold, ^b if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

¶ Or, Let not the Lord save thee—w Lev. 26. 29. Deut. 28. 53, 57.—x Heb. other. y 1 Kings 21. 27.—z Ruth 1. 17. 1 Kings 19. 2.—a Ezek. 8. 1. & 20. 1.—b Luke

considerable time after this, there was no war between these two nations. What is mentioned in the next verse was more than a year afterward.

Verse 25. And, behold, they besieged it] They had closed it on every side, and reduced it to the greatest necessity.

An ass's head was sold for fourscore pieces of silver] I suppose we are to take the ass's head literally: and, if the head sold for so much, what must other parts sell for, which were much to be preferred? The famine must be great that could oblige them to eat any part of an animal that was proscribed by the law: and it must be still greater that could oblige them to purchase so mean a part of this unclean animal, at so high a price. The piece of silver was probably the drachm, worth about seven pence three farthings of our money: the whole amounting to about two pounds nine shillings.

And the fourth part of a cab of dove's dung] The cab was about a quart or three pints. Dove's dung *chiryonim*. Whether this means pigeon's dung, literally, or a kind of pulse, has been variously disputed by learned men. After having written much upon the subject, illustrated with quotations from east, west, north, and south, I choose to spare my readers the trouble of wading through them; and shall content myself with asserting that it is probably a sort of peas are meant, which the Arabs to this day call by this name. "The garbanos, cicor, or chick-peas," says Dr. Shaw, "have been taken for the pigeon's dung, mentioned in the siege of Samaria; and, as the cicor is pointed at one end, and acquires an ash colour in parching, the first of which circumstances answers to the figure, the second to the usual colour of dove's dung, the supposition is by no means to be disregarded."

I should not omit saying, that dove's dung is of great value in the East, for its power in producing cucumbers, melons, &c. which has induced many learned men to take the words literally. Bochart has exhausted this subject, and concludes that a kind of pulse is meant. Most learned men are of his opinion.

Verse 27. If the LORD do not help thee] Some read this as an imprecation, May God save thee not! how can I save thee?

Verse 29. So we boiled my son] This is horrible; but, for the sake of humanity, we must allow that the children died through hunger, and then became food for their starved, desperate parents.

She hath hid her son.] He was already dead, says Jarchi; and she hid him, that she might eat him alone.

This very evil Moses had foretold should come upon them if they forsook God. See Deut. xxviii. 53, 57. The same evil came upon this wretched people, when besieged by Nebuchadnezzar. See Ezek. v. 10. And also, when Titus besieged Jerusalem. See Josephus De Bell. Judaic. lib. vi. cap. 3. and my notes on Matt. xxiv. 19.

Verse 30. He had sackcloth within upon his flesh.] The king was in deep mourning for the distresses of the people.

13. 32.—c 1 Kings 18. 4.—d Job 2. 9.—e Ver. 18. 19.—f Ver. 17. 19. 20.—g Heb. a lord which belonged to the king leaning upon his hand, Ch. 5. 16.—h Mal. 3. 14.

Verse 31. If the head of Elisha—shall stand on him] Either he attributed these calamities to the prophet; or else he thought he could remove them, and yet would not. The miserable king was driven to desperation.

Verse 32. This son of a murderer] Jehoram, the son of Ahab and Jezebel. But Ahab is called a murderer, because of the murder of Naboth.

The sound of his master's feet behind him] That is, king Jehoram is following his messenger, that he may see him take off my head.

Shut the door] He was obliged to make use of this method for his personal safety, as the king was highly incensed.

Verse 33. Behold, this evil is of the LORD] It is difficult to know whether it be the prophet, the messenger, or the king, that says these words. It might be the answer of the prophet from within, to the messenger who was without, and who sought for admission, and gave his reason. To whom Elisha might have replied, "I am not the cause of these calamities, they are from the Lord; I have been praying for their removal: but why should I pray to the Lord any longer, for the time of your deliverance is at hand." And then Elisha said—See the following chapter, where the removal of the calamity is foretold in the most explicit manner; and, indeed, the chapter is unhappily divided from this. The viith chapter should have begun with ver. 24. of this chapter; as, by the present division, the story is unnaturally interrupted.

How natural is it for men to lay the cause of their sufferings on any thing or person but themselves! Ahab's iniquity was sufficient to have brought down God's displeasure on a whole nation; and yet he takes no blame to himself, but lays all on the prophet, who was the only *saint* that preserved the whole nation from corruption. How few take their sins to themselves; and till they do this, they cannot be true penitents; nor can they expect God's wrath to be averted, till they feel themselves the chief of sinners.

NOTES ON CHAPTER VII.

Verse 1. To-morrow about this time] This was in reply to the desponding language of the king; and to vindicate himself from the charge of being author of this calamity. See the end of the preceding chapter.

A measure of fine flour—for a shekel] A seah of fine flour: the seah was about two gallons and a half; the shekel, two shillings and fourpence, at the lowest computation. A wide difference between this and the price of the ass's head, mentioned above.

Verse 2. Then a lord] *וְיָשָׁלִיִּשׁ* *shalish*. This word, as the name of an office, occurs often; and seems to point out one of the highest offices in the state. So unlikely was this prediction to be fulfilled, that he thought God must pour out wheat and barley from heaven, before it could have a literal accomplishment.

But shalt not eat thereof] This was a mere prediction

3 ¶ And there were four leprous men ¹ at the entering in of the gate; and they said one to another, Why sit we here until we die ?

4 If we say, We will enter into the city, then the famine ² is in the city, and we shall die there; and if we sit still here we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was no man there.*

6 For the Lord had made the host of the Syrians ³ to hear a noise of chariots, and a noise of horses, *even the noise of a great host*: and they said one to another, Lo, the king of Israel hath hired against us ⁴ the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they ⁵ arose and fled in the twilight, and left their tents, and their horses, and their asses, *even the camp as it was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ⁶ some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city; and they told them, saying, We

came to the camp of the Syrians, and, behold, *there was no man there*, neither voice of man, but horses tied, and asses tied, and the tents as they were.

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left ⁷ in the city, (behold, they are as all the multitude of Israel that are left in it: behold, *I say*, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot-horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel ⁸ according to the word of the Lord.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, ⁹ as the man of God had said, who spake when the king came down to him.

¹ Lev. 13. 46.—² 2 Sam. 5. 21. Ch. 19. 7. Job 15. 21.—³ 1 Kings 10. 29.—⁴ Psa. 48. 4, 5, 6. Prov. 25. 1.

⁵ Heb. we shall find punishment.—⁶ Heb. in it.—⁷ Ver. 1.—⁸ Chap. 6. 25. Ver. 2.

of his death, but not as a judgment for his unbelief; any person, in his circumstances, might have spoken as he did. He stated, in effect, that nothing but a miracle could procure the plenty predicted: and, by a miracle alone was it done: and any person, in his place, might have been trodden to death by the crowd in the gate of Samaria.

Verse 3. *There were four leprous men*] The Gemara, in Sota, R. Sol. Jarchi, and others, say, that these four lepers were Gehazi and his three sons.

At the entering in of the gate] They were not permitted to mingle in civil society.

Verse 5. *The uttermost part of the camp*] Where the Syrian advanced guards should have been.

Verse 6. *The Lord had made the—Syrians to hear a noise*] This threw them into confusion; they imagined that they were about to be attacked by powerful auxiliaries, which the king of Israel had hired against them.

Verse 12. *The king arose in the night*] This king had made a noble defence; he seems to have shared in all the sufferings of the besieged, and to have been ever at his post. Even in vile Ahab there were some good things!

They know that we be hungry] This was a very natural conclusion. The Syrians, by the closest blockade, could not induce them to give up the city; but, knowing that they were in a starving condition, they might make use of such a stratagem as that imagined by the king, in order to get possession of the city.

Verse 13. *And one of his servants answered*] This is a very difficult verse; and the great variety of explanations given of it cast but little light on the subject. I am inclined to believe, with Dr. Kennicott, that there is an interpolation here, which puzzles, if not destroys, the sense. "Several instances," says he, "have been given of words improperly repeated by Jewish transcribers, who have been careless enough to make such mistakes, and yet cautious not to alter or erase, for fear of discovery. This verse furnishes another instance in a careless repetition of seven Hebrew words, thus:

חֲסֵרִים אֲשֶׁר נִשְׂאָרוּ בָּהֶם הָיוּ כְּכָל הַחֲסֵרִים אֲשֶׁר חָסְרוּ בָּהֶם הָיוּ כְּכָל הַחֲסֵרִים אֲשֶׁר חָסְרוּ

The exact English of this verse is, *And the servant said. Let them take now five of the remaining horses, which remain in it; behold they are as all the multitude of Israel, which [remain in it; behold they are as all the multitude of Israel which] are consumed; and let us send and see.*

"Whoever considers that the second set of these seven Vol. I.—107

words is neither in the Septuagint nor Syriac versions, and that those translators who suppose those words to be genuine, alter them to make them look like sense, will probably allow them to have been at first an improper repetition; consequently, to be now an interpolation, strangely continued in the Hebrew text." They are wanting in more than forty of Kennicott's and De Rossi's MSS. In some others they are left without points; in others, they have been written in, and afterward blotted out; and in others four, in others five, of the seven words are omitted. De Rossi concludes thus, *Nec verba hæc legunt LXX., Vulg., Syrus simplex Syrus, Heptaplaris Parisiensis, Targum.* They stand on little authority; and the text should be read, omitting the words enclosed by brackets, as above.

That are consumed] The words אֲשֶׁר חָסְרוּ *asher lamu*, should be translated, *which are perfect*; i. e. fit for service. The rest of the horses were either dead of the famine, killed for the subsistence of the besieged, or so weak as not to be able to perform such a journey.

Verse 14. *They took—two chariot-horses*] They had, at first, intended to send fire; probably they found, on examination, that only two were effective. But if they sent two chariots, each would have two horses; and probably a single horse for crossing the country.

Verse 15. *All the way was full of garments and vessels*] A manifest proof of the hurry and precipitancy with which they fled.

Verse 17. *And the people trode upon him*] This officer being appointed by the king to have the command of the gate, the people rushing out to get spoil, and in to carry it to their houses, he was borne down by the multitude, and trodden to death. This also was foreseen by the spirit of prophecy. The literal and exact fulfilment of such predictions must have acquired the prophet a great deal of credit in Israel.

Dr. Lightfoot remarks that, between the first and last year of Jehoram, son of Jehoshaphat, there are very many occurrences mentioned, which are not referred nor fixed to their proper year; and, therefore, they must be calculated in a gross sum, as coming to pass in one of these years. These are the stories contained in chapters iv, v, vi, and vii, of this book, and in 2 Chron. xxi. 6—19. They may be calculated thus:—In the first year of Jehoram, Elisha, returning out of Moab into the land of Israel, multiplies the widow's oil; he is lodged in Shunem, and assures his hostess of a child. The seven years' famine was then begun, and he gives the Shunammite warning of its continuance.

18 And it came to pass as the man of God had spoken to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

Account of the sojourning of the Shunammite, in the land of the Philistines, during the seven years' famine, 1, 2. She returns, and solicits the king to let her have back her land; which, with its fruits, he orders to be restored to her, 3-6. Elisha comes to Damascus, and finds Ben-hadad sick; who sends his servant Hazael to the prophet to inquire whether he shall recover, 7-9. Elisha predicts his death, tells Hazael that he shall be king, and shows him the atrocities which he will commit, 10-14. Hazael returns; sends his master with a wet cloth, and reigns in his stead, 15. Joram, widow of Ahaz, becomes king over Israel; hadad reigns, 16-19. Edom and Libnah revolt, 20-22. Joram dies, and his son Ahaziah reigns in his stead, 23, 24. His brethren, 25-27. He joins with Joram against Hazael; is wounded by the Syrians, and goes to Jezreel to be healed, 28, 29.

A. M. 3113.

B. C. 891.

An. 1. Ol. 115.

An. Dacronet.

Arch. Athen.

perpet. 1.

THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

f Ver. 1.—Ch. 4. 35.—1 Pt. 105. 18. Hag. 1. 11.—Ch. 5. 27.—v Ch. 4. 35.—w Or, unruled.—x 1 Kings 19. 15.

The *second* year, she bears her child in the land of the Philistines, chap. viii. 2. And Elisha resides among the disciples of the prophets at Gilegal, heals the poisoned pottage, and feeds *one hundred* men with *twenty* barley loaves and some ears of corn. That summer he cures Naaman of his leprosy, the only cure of this kind done till Christ came.

The *third* year, he makes iron to swim, prevents the Syrian's ambushments, strikes those with blindness who were sent to seize him, and sends them back to their master.

The *fourth* year, Jehoshaphat dies, and Edom rebels, and shakes off the yoke laid upon them by David: Libnah also rebels.

The *fifth* year, Samaria is besieged by Ben-hadad, the city is most grievously afflicted; and, after being nearly destroyed by famine, it is suddenly relieved by a miraculous interference of God, which had been distinctly foretold by Elisha.

The *sixth* year, the Philistines and Arabians oppress Jehoram, king of Judah, and take captive his wives and children, leaving only one son behind.

The *seventh* year, Jehoram falls into a grievous sickness, so that his bowels fall out, 2 Chron. cxi. 19. And in the same year the *seven years' famine* ends about the time of harvest; and, at that harvest, the Shunammite's son dies, and is restored to life by Elisha, though the story of his birth and death is related together: and yet some years must have passed between them. Not long after this the Shunammite goes to the king to petition to be restored to her own land, which she had left in the time of the famine, and had sojourned in the land of the Philistines.

This year Elisha is at Damascus; Ben-hadad falls sick; Hazael stifles him with a wet cloth, and reigns in his stead. All these things Dr. Lightfoot supposes happened between An. Mundi 3110 and 3117. See *Lightfoot's Works*, vol. i. p. 83. In examining the facts recorded in these books, we shall always find it difficult, and sometimes impossible, to ascertain the exact chronology. The difficulty is increased by a custom common among these annalists, the giving the whole of a story at once, though several incidents took place at the distance of some years from the commencement of the story: as they seem unwilling to have to recur to the same history in the chronological order of its facts.

NOTES ON CHAPTER VIII.

Verse 1. *Then spake Elisha*] As this is the relation of an event far past, the words should be translated, "But Elisha had spoken unto the woman whose son he had restored unto life; and the woman had arisen, and acted

4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die.

11 And he settled his countenance steadfastly, until he was ashamed: and the man of God wept.

y 1 Sam. 9. 7. 1 Kings 14. 3. Ch. 5. 5.—z Ch. 1. 2.—a Heb. in his hand.—b Ven. 13.—c Heo. and set.—d Luke 19. 41.

according to the saying of the man of God, and had gone with her family, and had sojourned in the land of the Philistines seven years." What is mentioned in these two verses happened several years before the time specified in the third verse. See the observations at the end of the preceding chapter.

Verse 4. *The king talked with Gehazi*] This is supposed to have happened before the cleansing of Naaman, for, is it likely that the king would hold conversation with a leprous man; or that, knowing Gehazi had been dismissed with the highest disgrace from the prophet's service, he could hold any conversation with him concerning his late master, relative to whom he could not expect him to give either a true or impartial account?

Some think that this conversation might have taken place after Gehazi became leprous; the king having an insatiable curiosity to know the private history of a man who had done such astonishing things: and from whom could he get this information, except from the prophet's own confidential servant? It agrees better with the chronology to consider what is here related as having taken place after the cure of Naaman. As to the circumstance of Gehazi's disease, he might overlook that, and converse with him, keeping at a reasonable distance, as nothing but actual contact could defile.

Verse 5. *This is the woman, and this is her son, whom Elisha restored to life.*] This was a very providential occurrence in behalf of the Shunammite. The relation given by Gehazi was now corroborated by the woman herself: the king was duly affected, and gave immediate orders for the restoration of her land.

Verse 7. *Elisha came to Damascus*] That he might lead Gehazi to repentance; according to *Jarchi* and some others.

Verse 8. *Take a present in thine hand*] But what an immense present was this, *forty camels' burden of every good thing of Damascus!* The prophet would need to have a very large establishment at Damascus to dispose of so much property.

Verse 10. *Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die.*] That is, God has not determined thy death, nor will it be a necessary consequence of the disease by which thou art now afflicted: but this wicked man will abuse the power and trust thou hast reposed in him, and take away thy life. Even when God has not designed, nor appointed, the death of a person, he may nevertheless die, though not without the permission of God. This is a further proof of the doctrine of *contingent events*: he might live for all his sickness, but thou wilt put an end to his life.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and I will dash their children, and rip up their women with child.

13 And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign: and he reigned eight years in Jerusalem.

18 And he walked in the way of the

kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord.

19 Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah

A. M. 3112
B. C. 892
Ante l. Ol. 116.
An. Mosaicis
Arch. Alien.
perpet. 30.
A. M. 3112
-3119.
B. C. 892-885.
Anno ante
l. Olymp. 116
-105.

A. M. 3119
-3120.
B. C. 885-884.
Anno ante
l. Olymp. 109
-108.

e Ch. 10. 32. & 12. 17. & 13. 3. 7. Amos 1. 3.-f Ch. 15. 16. Hus 13. 16. Amos 1. 13. g 1 Sam. 17. 43.-h 1 Kings 19. 15.-i 2 Chron. 21. 3. 4.-k Heb. reigned. Began to reign in concert with his father - 2 Chron. 21. 5, &c.-m Ver. 26.-n 2 Sam. 7. 13. 1 Kings 11. 26. & 15. 4. 2 Chron. 21. 7.

o Heb. candle, or, lamp.-p Gen. 27. 40. Chas. p. 27. 2 Chron. 21. 8. 9. 10. q 1 Kings 22. 41.-r And so fulfilled, Gen. 27. 40.-s 2 Chron. 21. 10.-t 2 Chron. 22. 1.-u Called Azariah, 2 Chron. 22. 6. and Jehozabab, 2 Chron. 21. 17. & 25. 22. v See 2 Chron. 22. 2.

Verse 11. He settled his countenance steadfastly] Of whom does the author speak? Of Hazael, or of Elisha? Several apply this action to the prophet: he had a murderer before him, and he saw the bloody acts he was about to commit, and was greatly distressed; but he endeavoured to conceal his feelings; at last his face reddened with anguish, his feelings overcame him, and he burst out and wept.

The Septuagint, as it stands in the Complutensian and Antwerp Polyglotts, make the text very plain: Και ειση Αζηλ κατα προσωπον αυτου, και παρεθηκε ενωπιον αυτου δωρα ιους πορνειας: και εκλασεν ο ανθρωπος του θεου, and Hazael stood before his face, and he presented before him gifts till he was ashamed; and the man of God wept.

The Codex Vaticanus, and the Codex Alexandrinus, are nearly as the Hebrew. The Aldine edition agrees in some respects with the Complutensian; but all the versions follow the Hebrew.

Verse 12. I know the evil that thou wilt do] We may see something of the accomplishment of this prediction, chap. x. 32, 33. and chap. xiii. 3, 7.

Verse 13. But what! is thy servant a dog, that he should do this great thing?] I believe this verse to be wrongly interpreted by the general run of commentators. It is generally understood, that Hazael was struck with horror at the prediction; that these cruelties were most alien from his mind; that he then felt distressed and offended at the imputation of such evils to him; and yet, so little did he know his own heart, that when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was delighted at the prospect; and his question rather implies a doubt, whether a person so inconsiderable as he is, shall ever have it in his power to do such great, not such evil things; for, in his sight, they had no turpitude. The Hebrew text stands thus: כי מה עקרך הכלב כי יקשה הרבר הרבר - ki ma abdeca hakeleb, ki yaaseh ha-dabar ha-gadol kazzeh? But, what! thy servant, this dog! that he should do this great work! Or, "Can such a poor worthless fellow, such a dead dog, [δ νεκρὸς ὁ κτηνικὸς, Sept.] perform such mighty actions? thou fillest me with surprise." And, that this is the true sense, his immediate murder of his master, on his return, fully proves. Our common version of these words of Hazael, as Mr. Patten observes, has stood in the front of many a fine declamation utterly wide of his real sentiment. His exclamation was not the result of horror; his expression has no tincture of it, but of the unexpected glimpse of a crown! The prophet's answer is plainly calculated to satisfy the astonishment he had excited: a dog bears not, in Scripture, the character of a cruel, but of a despicable animal; nor does he who is shocked with barbarity call it a great deed. David vindicated.

Verse 15. A thick cloth] The versions, in general, understand this of a hairy or woollen cloth.

So that he died] He was smothered, or suffocated.

Verse 16. In the fifth year of Joram] This verse, as it stands in the present Hebrew text, may be thus read; "And in the fifth year of Joram, son of Ahab, king of Israel, [and of Jehoshaphat king of Judah,] reigned Jehoram son of Jehoshaphat king of Judah. The three Hebrew words ירמיהו בן ירמיהו [and of Jehoshaphat king of Judah,] greatly disturb the chronology in this place. It is certain that Jehoshaphat reigned twenty-five years, and that Jehoram his son reigned but eight; 1 Kings xxii. 42. 2 Kings viii. 17. 2 Chron. xx. 31. and xxi. 6. So that he could not have reigned during his father's life without being king twenty years, and eight years!" These words are wanting in three of Kennicott's and De Rossi's MSS., in the Complutensian and Aldine editions of the Septuagint, in the Peshito Syriac, in the Parisian Heptaplar Syriac, the Arabic, and in many copies of the Vulgate, collated by Dr. Kennicott and De Rossi, both printed and manuscript; to which may be added, two MSS. in my own library, one of the 14th, the other of the 11th century, and what I judge to be the Editio Princeps of the Vulgate. And, it is worthy of remark, that in this latter work, after the 15th verse, ending with Quo mortuo; regnavit Azahel pro eo: the following words are in a smaller character, Anno quinto Joram filii Achab regis Israel, regnavit Joram filius Josphat rex Juda. Triginta, &c. We have already seen that it is supposed that Jehoshaphat associated his son with him in the kingdom; and that the fifth year in this place only regards Joram king of Israel, and not Jehoshaphat king of Judah. See the notes on chap. i. 17.

Verse 17. He reigned eight years in Jerusalem] Beginning with the 5th year of Joram, king of Israel. He reigned three years with Jehoshaphat his father, and five years alone; i. e. from A. M. 3112 to 3119, according to Archbishop Usher.

Verse 18. The daughter of Ahab was his wife] This was the infamous Athaliah: and, through this marriage, Jehoshaphat and Ahab were confederates; and this friendship was continued after Ahab's death.

Verse 19. To give him always a light] To give him a successor in his own family.

Verse 21. Joram went over to Zair] This is the same as Seir, a chief city of Idumea. So Isaiah xxi. 11. The burden of Dumah, (Idumea): he calleth to me out of Seir. This city had its name from Seir, one of the sons of Ishmael, Gen. xdv. 14.

Smote the Edomites] It appears that the Israelites were surrounded by the Idumeans; and that, in the night, Joram and his men cut their way through them, and so got every man to his tent, for they were not able to make any farther head against these enemies; and therefore it is said, that Edom revolted from under the hand of Judah unto this day.

Verse 23. Are they not written in the book of the Chronicles] Several remarkable particulars relative to Joram, may be found in 2 Chron. xxi.

when he began to reign ; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

27 * And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab : for he was the son-in-law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead ; and the Syrians wounded Joram.

29 And King Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

CHAPTER IX.

Elisha sends one of the disciples of the prophets to Ramoth-gilead, to anoint Jehu king of Israel, 1-3. He acts according to his orders, and informs Jehu that he is to cut off the whole house of Ahab, 4-10. Jehu's anxious precaution, how king, 11-14. He rows against Jeroboam ; where he finds Joram, and Ahaziah king of Judah, who had come to visit him ; he slays them both : the former is thrown into the portion of Naboth ; the latter, having received a mortal wound, flees to Megiddo, and dies there, and is carried to Jerusalem, and buried in the city of David, 15-26. He commands Jeroboam to be thrown out of her window ; and he treats her under the feet of his horses, and the dogs eat her, according to the word of the Lord, 30-37.

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead :

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber ;

¶ Or, grand-daughter. See Ver. 18.—x 2 Chron. 22. 3, 4.—y 2 Chron. 22. 5. Ch. 9. 15.—a Heb. wherewith the Syrians had wounded.—b Called Ramoth, Ver. 23.—c Ch. 9. 18. 2 Chron. 22. 5, 7.—d Heb. wounded.—e 1 Kings 20. 35.—f Ch. 4. 20. Jer. 1. 17.—g Ch. 8. 28.—h Ver. 5, 11.

Verse 26. *Two and twenty years old was Ahaziah when he began to reign*] In 2 Chron. xxii. 2. it is said, *forty and two years old was Ahaziah when he began to reign* : this is a heavy difficulty, to remove which several expedients have been used. It is most evident that, if we follow the reading in *Chronicles*, it makes the son *two years older than his own father* ! for his father began to reign when he was *thirty-two years old*, and reigned *eight years*, and so died, being *forty years old* : see ver. 17. Dr. Lightfoot says, "The original meaneth thus ; Ahaziah was the son of two and forty years : namely, of the house of Omri, of whose seed he was by the mother's side : and he walked in the ways of that house, and came to ruin at the same time with it. This text directs us to look after, when it calleth his mother the daughter of Omri, who was indeed the daughter of Ahab. Now, these forty-two years are easily reckoned, by any that will count back in the Chronicle to the second of Omri. Such another reckoning there is about Jehoniah or Jehoichin, 2 Kings xxiv. 8. *Jehoiakin was eighteen years old when he began to reign*. But 2 Chron. xxxvi. 9. *Jehoiachin was the son of the eight years* ; that is, the beginning of his reign fell in the eighth year of Nebuchadnezzar, and of Judah's first captivity." Works, vol. i. p. 87.

After all, here is a most manifest contradiction, that cannot be removed but by having recourse to violent modes of solution. I am satisfied the reading in 2 Chron. xxii. 2. is a mistake ; and that we should read there, as here, *twenty-two* instead of *forty-two* years : see the note there. And may we not say with Calmet, Which is most dangerous, to acknowledge that transcribers have made some mistakes in copying the sacred books ; or to acknowledge that there are contradictions in them, and then to have recourse to solutions that can yield no satisfaction to any unprejudiced mind ? I add, that no mode of solution yet found out has succeeded in removing the difficulty : and of all the MSS. which have been collated, and they amount to several hundred, not one confirms the reading of *forty-two* years. And to it all the ancient versions are equally unfriendly.

Verse 28. *The Syrians wounded Joram*] Ahaziah went with Joram to endeavour to wrest Ramoth-gilead out of the hands of the Syrians, which belonged to Israel and Judah. Ahab had endeavoured to do this before, and was slain there : see 1 Kings xxii. 3, &c. and the notes there.

Verse 29. *Went back to be healed at Jezreel*] And there he continued till Jehu conspired against and slew him

3 Then take the box of oil, and pour on his head, and say, Thus said the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting ; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us ? And he said, To thee, O captain.

6 And he arose, and went into the house ; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish : and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel :

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah :

10 * And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord : and one said unto him, Is all well ? wherefore came this mad fellow to thee ? And he said unto them, Ye know the man, and his communication.

12 And they said, It is false ; tell us now. And

i Heb. chamber in a chamber.—k 1 Kings 19. 16.—l 1 Kings 19. 16. 2 Chron. 22. 7.—m 1 Kings 18. 4. & 21. 15.—n 1 Kings 14. 10. & 21. 21.—o 1 Sam. 25. 22. p Dent. 32. 3.—q 1 Kings 11. 10. & 15. 28. & 21. 22.—r 1 Kings 16. 3. 11.—s 1 Kings 21. 28. Ver. 35. 36.—t Jer. 29. 26. John 10. 21. Act. 8. 21. 1 Cor. 4. 16.

there. And thus the blood of the innocents, which had been shed by Ahab and his wife Jezebel, was visited on them in the total extinction of their family. See the following chapters, where the bloody tale of Jehu's conspiracy is told at large.

I have already had to remark on the chronological difficulties which occur in the historical books : difficulties for which copyists alone are responsible. To remove them by the plan of reconciliation, is in many cases impracticable ; to conjectural criticism we must have recourse. And is there a single ancient author of any kind, but particularly those who have written on matters of history and chronology, whose works have been transmitted to us free of similar errors, owing to the negligence of transcribers ?

NOTES ON CHAPTER IX.

Verse 1. *One of the children of the prophets*] The Jews say that this was Jonah the prophet, the son of Amittai.

Gird up thy loins] What thou hast to do requires the utmost despatch.

Verse 4. *The young man—the prophet*] This should be translated, *The servant of the prophet* ; that is, the servant which Elisha now had in place of Gehazi.

Verse 6. *King over the people of the LORD*] This pointed out to Jehu that he was to rule that people according to God's law ; and, consequently, that he was to restore the pure worship of the Most High in Israel.

Verse 7. *Thou shalt smite the house of Ahab*] For their most cruel murders, they have forfeited their own lives, according to that immutable law ; "He that sheddeth man's blood, by man shall his blood be shed." This, and the two following verses, contain the commission which Jehu received from the Lord against the bloody house of Ahab.

Verse 10. *The dogs shall eat Jezebel*] How most minutely was this prophecy fulfilled : see ver. 33. &c.

Verse 11. *Wherefore came this mad fellow to thee ?*] Was it because he was a holy man of God, that he was reputed by a club of irreligious officers to be a madman ? In vain do such pretend that they fight for religion, and are the guardians of the public welfare and morals, if they persecute religion, and scoff at holy men. But this has been an old custom with all the seed, the sons of the serpent. As to religious soldiers, they are far to seek, and ill to find, according to the old proverb.

Ye know the man, and his communication.] Ye know that he is a madman, and that his message must be a message of folly. Jehu did not appear willing to tell them what had been done, lest it should promote jealousy and envy.

he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

14 So Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

15 But King Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchmen told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came

even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

23 And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.

a Matt. 21. 7.—v Heb. *regnoth*—w Ch. 8. 29.—x Heb. *Jehoram*.—y Heb. *smote*.
1 Heb. *It is no answer to*, &c.—a Ch. 4. 29.—b Or, *marching*—c Heb. *in madness*.
d Heb. *bind*—e 2 Chron. 24. 7.—f Heb. *found*.—g Heb. *filled his hand with a bow*.
h Heb. *bow*.

i 1 Kings 21. 22—k Heb. *bloods*—l 1 Kings 21. 19.—m Or, *portion*.—n In the kingdom of *Saronia*, 2 Chron. 22. 9. —o Thus he began to reign as viceroy to his father in his sickness, 2 Chron. 21. 18, 19. But in Joram's 12th year he began to reign alone, Ch. 8. 23.

Verse 12. *They said, It is false*] Or, as the Chaldee has it, *thou liest*. Or, perhaps, it might be thus understood: "We know he has said nothing but folly and lies; nevertheless, let us hear what he has said."

Verse 13. *Took every man his garment*] This was a ceremony by which they acknowledged him as king; and it was by such a ceremony that the multitudes acknowledged Jesus Christ for the *Messiah and King of Israel*, a little before his passion: see Matt. xxi. 7. and the note there. The ceremony was expressive: "As we put our garments under his feet; so we place every thing under his authority, and acknowledge ourselves his servants."

On the top of the stairs] The Chaldee, the rabbins, and several interpreters, understand this of the *public sundial*; which, in those ancient times, was formed of *steps like stairs*, each step serving to indicate, by its *shadow*, one hour, or such division of time as was commonly used in that country. This dial was, no doubt, in the most public place; and upon the top of it, or on the platform on the top, would be a very proper place to set Jehu, while they blew their trumpets, and proclaimed him king. The Hebrew *maaloth* מַאֲלוֹת is the same word which is used chap. xx. 9, 10, 11. to signify the dial of Ahaz; and this was probably the very same dial on which that miracle was afterward wrought: and this dial, *maaloth*, from מַאֲלָה, to go up, ascend, was most evidently made of steps; the shadows projected on which, by a gnomon, at the different elevations of the sun, would serve to show the popular divisions of time. See the notes on chap. xx. 9, &c. and the diagram at the end of that chapter.

Verse 14. *Joram had kept Ramoth-gilead*] The confederate armies appear to have taken this city; but they were obliged to watch their conquests, as they perceived that Hazael was determined to retake it if possible.

Verse 16. *Jehu—went to Jezreel; for Joram lay there*] From the preceding verse we learn, that Joram had been wounded in his attack on Ramoth-gilead, and had gone to Jezreel to be cured; and neither he nor Ahaziah knew any thing of the conspiracy in Ramoth-gilead, because Jehu and his captains took care to prevent any person from leaving the city; so that the two kings at Jezreel knew nothing of what had taken place.

Verse 17. *A watchman on the tower*] These watchmen, fixed on elevated places, and generally within hearing of each other, served as a kind of telegraphs, to communicate intelligence through the whole country. But, in some

cases, it appears that the intelligence was conveyed by a horseman to the next stage, as in the case before us. At this time, when the armies were at Ramoth-gilead, they were, no doubt, doubly watchful to observe the state of the country, and to notice every movement. See on 2 Sam. xiii. 34.

Verse 18. *What hast thou to do with peace*] "What is it to thee whether there be peace or war? Join my company, and fall into the rear."

Verse 20. *He driveth furiously*] Jehu was a bold, daring, prompt, and precipitate general. In his various military operations he had established his character; and now it was almost proverbial.

Verse 21. *Joram—and Ahaziah—went out*] They had no suspicion of what was done at Ramoth-gilead; else they would not have ventured their persons as they now did.

Verse 22. *What peace, so long as the whoredoms*] Though the words *whoredom, adultery, and fornication*, are frequently used to express *idolatry, and false religion*, in general; yet here they may be safely taken in their common and most obvious sense, as there is much reason to believe that Jezebel was the patroness and supporter of a very impure system of religion; and to this Jehu might rather refer than to the *calf-worship*, to which himself was most favourably disposed.

Verse 23. *There is treachery, O Ahaziah*] This was the first intimation he had of it: he feels for the safety of his friend Ahaziah, and now they fly for their lives.

Verse 24. *Drew a bow with his full strength*] The marginal reading is correct; *He filled his hand with a bow*. That is, "He immediately took up his bow, set his arrow, and let fly." This is the only meaning of the passage.

Between his arms] That is, between his shoulders; for he was now turned, and was flying from Jehu.

Verse 25. *Cast him in the portion of the field*] This was predicted, 1 Kings xxi.; and what now happened to the son of Ahab, is foretold in ver. 29. of that chapter.

Verse 26. *The blood of Naboth, and the blood of his sons*] We are not informed in 1 Kings xxi. that any of Naboth's family was slain but himself; but as the object both of Ahab and Jezebel was to have Naboth's vineyard entirely, and for ever; it is not likely that they would leave any of his posterity, who might, at a future time, reclaim it as their inheritance. Again, to secure this point, Jezebel had Naboth convicted of *treason and atheism*; in order that his whole family might be involved in his ruin.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

▲ M. 3112.—B. C. 885.
Anie I. Ol. 110.
Arch. Athen. perpet. 6.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

▲ M. 3120.—B. C. 884.
Anie I. Ol. 104.
Arch. Athen. perpet. 11.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down: and some of her blood was

sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, "In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

• Ezek. 22. 40.—p. Heb. put her eyes in painting.—q. 1 Kings 16. 9-30.—r. Or, chamberlains.

• 1 Kings 16. 31.—4. Heb. by the hand of.—a. 1 Kings 21. 23.—r. Ps. 20.

Verse 27. *Fled by the way of the garden*] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9, is very different from that given here: When Jehu was executing judgment upon the house of Ahab—he sought Ahaziah; and they caught him, (for he was hid in Samaria) and brought him to Jehu; and when they had slain him, they buried him. "The current of the story at large is this," says Dr. Lightfoot, "Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah seeing this, flies, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dogs' meat: from thence he sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth forty-two of Ahab's kinsmen; and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah: they find him hid, bring him to Jehu, and he commands to carry him up toward Gur, by Ibleam, and there to slay him. It may be, his father Joram had slain his brethren there, as Ahab had done Naboth in Jezreel: They do so; smite him there in his chariot, and his charioteer driveth away to Megiddo before he dies. The story in the Book of Kings is short; but the Book of Chronicles shows the order." *Lightfoot's Works*, vol. i. p. 88.

Verse 29. *In the eleventh year of Joram*] The note in our margin contains as good an account of this chronological difficulty as can be reasonably required: Then he began to reign as viceroy in his father in his sickness, 2 Chron. xxi. 18, 19. But in Joram's twelfth year he began to reign alone, chap. viii. 26.

Verse 30. *She painted her face, and tired her head*] She endeavoured to improve the appearance of her complexion by paint; and the general effect of her countenance by a tiara, or turban head-dress. Jonathan, the Chaldee Targumist, so often quoted, translates this כְּתוּמָה כְּתוּמָה כְּתוּמָה *recachalath bisidda eynaha*; "She stained her eyes with stibium, or antimony." This is a custom in Asiatic countries to the present day. From a late traveller in Persia, I borrow the following account:—

"The Persians differ as much from us in their notions of beauty, as they do in those of taste. A large, soft, and languishing black eye, with them, constitutes the perfection of beauty. It is chiefly on this account that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it, which makes it appear (if I may use the expression) dissolving in bliss. The Persian women have a curious custom of making their eyebrows meet: and if this charm be denied them, they paint the forehead with a kind of preparation made for that purpose." *E. S. Waring's Tour to Sheeraz*, 4to. 1807. page 62.

This casts light enough on Jezebel's painting, &c. and shows sufficiently with what design she did it; to conquer and disarm Jehu, and induce him to take her for wife, as Jarchi supposes. This staining of the eye with stibium, and painting, was a universal custom, not only in Asiatic countries, but also in all those that bordered on them, or had connexions with them. The prophet Ezekiel mentions the painting of the eyes, chap. xxiii. 40.

That the Romans painted their eyes, we have the most positive evidence. Pliny says, *Tanta est decoris affectio ut tinguantur oculi quoque*. Hist. Nat. lib. xi. cap. 37. "Such is their affectation of ornament, that they paint their eyes also." That this painting was with stibium or

antimony, is plain, from these words of St. Cyprian, *De Opere et Eleemosynis, Inunge oculos tuos non stibio diaboli, sed collyrio Christi*, "Anoint your eyes, not with the devil's antimony, but with the eye-salve of Christ." Juvenal is plain on the same subject. Men as well as women, in Rome, practised it:

*Ille supercilium madida fulgine tactum
Oliqua proclivis ac pinguis tremens
Alloquitur oculos.* Sat. II. ver. 93.

"With sooty moisture one his eyebrows dyes;
And with a bodkin paints the trembling eyes."

The manner in which the women in Barbary do it, Dr. Russel particularly describes:—"Upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women, to black the middle of their eyelids, by applying a powder called *ismed*. Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth; and about the size of a common probe. This they wet with water, in order that the powder may stick to it; and applying the middle part horizontally to the eye, they shut the eyes upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge. This is sometimes practised by the men, but is then regarded as foppish." *Russel's Nat. Hist. of Aleppo*, page 102. See *Parkhurst, sub. voc. יָר*.

Verse 31. *Had Zimri peace, who slew his master?*] Jarchi paraphrases this place thus:—"If thou hast slain thy master, it is no new thing; for Zimri also slew Elah, the son of Baasha;" which words were rather intended to conciliate than to provoke. But the words are understood by most of the versions thus:—Health to Zimri, the slayer of his master!

Verse 33. *So they threw her down!* What a terrible death! She was already, by the fall, almost dashed to pieces; and the brutal Jehu trampled her already mangled body under his horse's feet!

Verse 34. *She is a king's daughter*] Jezebel was certainly a woman of very high lineage. She was daughter of the king of Tyre; wife of Ahab, king of Israel; mother of Joram, king of Israel; mother-in-law of Joram, king of Judah; and grandmother to Ahaziah, king of Judah.

Verse 35. *The skull—the feet, and the palms of her hands*] The dogs did not eat those parts, say Jarchi and Kimchi, because in her festal dances she danced like a dog, on her hands and feet; wantonly moving her head. What other meaning these rabbins had, I do not inquire. She was, no doubt, guilty of the foulest actions; and was almost too bad to be belied.

How literally was the prediction delivered in the preceding book, (1 Kings xxi. 33.) *The dogs shall eat Jezebel by the wall of Jezreel*, fulfilled! And how dearly did she and her husband Ahab pay for the murder of innocent Naboth!

Verse 37. *And the carcass of Jezebel shall be as dung*] As it was not buried under the earth, but was eaten by the dogs, this saying was also literally fulfilled.

They shall not say, This is Jezebel] As she could not be buried, she could have no funeral monument. Though so great a woman by her birth, connexions, and alliances, she had not the honour of a tomb! There was not even a solitary stone, to say *Here lies Jezebel!* Not even a mound of earth to designate the place of her sepulture! Judgment is God's strange work; but when he contends, how terrible are his judgments! and when he ariseth to execute judgment, who shall stay his hand! How deep are his counsels, and how terrible are his workings!

CHAPTER X.

Jehu sends an ironical letter to the elders of Samaria, telling them to choose one of the best of their master's sons, and put him on the throne: to which they return a submissive answer, 1-7. He writes a second letter, and orders them to send him the heads of Ahab's seventy sons: they do so; and they are laid in two heaps, at the gate of Jezreel, 7. **Jehu shows them to the people, and excuses himself, and makes that all is done according to the word of the Lord, 8-10.** He destroys all the kindred of Ahab that remained in Jezreel, 11. He also destroys forty-two men, the brethren of Ahaziah, king of Judah, 12-14. He meets with Jehonadab, and takes him with him to his chariot, 15, 16. He comes to Samaria, and destroys all that were of the kindred of Ahab there, 17. He pretends a great zeal for the worship of Baal, and gathers all his priests together, under the pretence of a grand sacrifice, and slays them all, 18-23. He burns Baal's images, and makes his temple a dung-house, 24-28. But he does not depart from the sin of Jeroboam, and does not prosper, 29-31. He died seven years, 32, 33. **Jehu dies, having reigned over Israel in Samaria, twenty-eight years, 34-36.**

A. M. 3120.
B. C. 891.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to * them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meekest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him; how then shall we stand?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came

to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now, that there shall * fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake [†] by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab, in Jezreel, and all his great men, and his [‡] kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. And as he was at the [§] shearing-house in the way,

13 [¶] Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down [‡] to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he [¶] lighted on [¶] Jehonadab the son of [¶] Rechab coming to meet him: and he [¶] saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, [¶] give me thine hand. And he gave

^a Heb. nourishers.—^b Heb. for me.—^c 1 Kings 21, 21.—^d Ch. 9, 14, 24.—^e 1 Sam. 2, 19.—^f 1 Kings 21, 19, 21, 22.—^g Heb. by the hand of.—^h Or, acquaintance.—ⁱ Heb. house of shepherds binding sheep.

NOTES ON CHAPTER X.

Verse 1. Ahab had seventy sons.] As he had several wives, he might have many children. The Israelites, from the earliest part of their history, were remarkably fruitful. How amazingly did they multiply in Egypt, even under the hand of the severest oppression! And as to the individuals of whose families we have account, they are quite remarkable: *Rehoboam had thirty-eight sons; Abdon had forty; Tola had thirty; Ahab seventy; and Gideon seventy-one.*

Unto the rulers of Jezreel.] It certainly should be, unto the rulers of Samaria: for, to them and to that city, the whole context shows us the letters were sent. See ver. 6.

To them that brought up Ahab's children.] It appears that the royal children of Israel and Judah were entrusted to the care of the nobles, and were brought up by them; (see ver. 6.) and to these, therefore, Jehu's letters are directed. It is supposed Isaiah (xliv. 23.) alludes to this custom: *kings shall be thy nursing fathers; and queens thy nursing mothers.*

Verse 2. A fenced city also.] All here seems to refer to Samaria alone; in it were the magazines and implements of war, &c. No reader need be told that these letters were all ironical. It was the same as if he had said, "Ye have no means of defence; Israel is with me: if you yield not up yourselves and the city, I will put you all to the sword."

Verse 4. Two kings stood not before him.] That is, Joram and Ahaziah.

Verse 5. He that was over the house, &c.] Thus all the constituted authorities agreed to submit.

Will do all that thou shalt bid us.] They made no conditions; and stood pledged to commit the horrid murders which this most execrable man afterward commanded.

Verse 6. Come to me to Jezreel.] Therefore, the letters were not written to Jezreel, but from Jezreel to Samaria.

Verse 7. Put their heads in baskets.] What cold-blooded wretches were the whole of these people!

Verse 8. Lay ye them in two heaps.] It appears that the heads of these princes had arrived at Jezreel in the night time: Jehu ordered them to be left at the gate of the city, a place of public resort, that all the people might see them,

and be struck with terror, and conclude that all resistance to such authority and power would be vain.

Verse 9. Ye be righteous.] Another irony; intended partly to excuse himself, and to involve them in the odium of this massacre; and, at the same time, to justify the conduct of both, by showing that all was done according to the commandment of the Lord.

Verse 11. Jehu slew all.] So it appears that the great men, who had so obsequiously taken off the heads of Ahab's seventy sons, fell also a sacrifice to the ambition of this incomparably bad man.

Verse 12. The shearing-house.] Probably the place where the shepherds met for the annual sheep-shearing.

Verse 13. The brethren of Ahaziah.] The relatives of his family; for it does not appear that he had any brethren, properly so called: but we know that the term brethren, among the Jews, signified the relatives of the same family; and especially brothers' and sisters' children; and that these were such, see 2 Chron. xxii. 8.

We go down to salute, &c.] So promptly had Jehu executed all his measures, that even the nearest relatives of the murdered kings had not heard of their death; and, consequently, had no time to escape. They were all taken as in a net.

Verse 14. The pit of the shearing-house.] Probably the place where they washed the sheep, previously to shearing; or the fleeces after they were shorn off.

Verse 15. Jehonadab the son of Rechab.] For particulars concerning this man, his ancestry, and posterity, see the notes on Jerem. xxxv.

Is thine heart right.] With me, in the prosecution of a reform in Israel; as my heart is with thy heart in the true religion of Jehovah, and the destruction of Baal.

It is.] I wish a reform in the religion of the country; I am his friend who shall endeavour to promote it.

Give me thine hand.] This has been generally considered as exacting a promise from Jehonadab;—but does it mean any more than his taking him by the hand, to help him to step into the chariot, in which Jehu was then sitting? Jehonadab was, doubtless, a very honourable man in Israel; and by carrying him about with him in his chariot, Jehu endeavoured to acquire the public esteem. "Jehu must be acting right; for Jehonadab is with him, and approves his conduct."

him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25 And it came to pass, as soon as he had

made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.

30 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the Lord began to cut Israel short; and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers; and they

1 Kings 19. 10.—Ch. 9. 8. 2 Chron. 22. 8.—1 Kings 21. 21.—1 Kings 16. 31, 32.—1 Kings 22. 6.—Heb. Sanctity.—1 Kings 16. 32.—Or, so full that they stood mouth to mouth.—1 Kings 20. 30.—c. Heb. the mound.—Heb. statues.—1 Kings 14. 23.

1 Ezra 6. 11. Dan. 2. 6. & 3. 29.—1 Kings 12. 28, 29.—See Ver. 35. Chap. 13. 1, 10 & 14. 23. & 15. 9, 12.—Heb. observed out.—1 Kings 14. 15.—Heb. is cut off the ends.—Ch. 8. 12.—Heb. toward the rising of the sun.—Ch. 9. 29. to Gilead and Bashan.—p. Amos 1. 3.

Verse 16. *Come with me, and see my zeal for the Lord*] O thou ostentatious and murderous hypocrite! Thou have zeal for Jehovah, and his pure religion! Witness thy calves at Dan and Beth-el, and the general profligacy of thy conduct! He who can call another to witness his zeal for religion, or his works of charity, has as much of both as serves his own turn.

Verse 18. *Ahab served Baal a little*] Jehu had determined to have no worship in Israel, but that of the golden calves at Dan and Beth-el; therefore, he purposes to destroy all the worshippers of Baal: and that he may do it without suspicion, he proclaims a great sacrifice; and that he may do it the more easily, he gathers them all together into one place.

Verse 19. *Whosoever shall be wanting, he shall not live*] Because as he will thereby show himself without zeal for the service of his god, he will justly forfeit his life. All this was done in the very spirit of deceit.

Verse 22. *He said unto him that was over the vestry*] The word vestry comes from restiarius, and that from vestes, garments, from restio, I clothe; and signifies, properly, the place where the sacerdotal robes and pontifical ornaments are kept. The priests of Baal had their robes, as well as the priests of the Lord; but the garments were such, that one could be easily distinguished from the other.

Verse 23. *None of the servants of the Lord*] Though he was not attached to that service, yet he would tolerate it: and as he was led to suppose that he was fulfilling the will of Jehovah in what he was doing, he would of course treat his worship and worshippers with more respect.

Verse 25. *As soon as he had made an end of offering*] Had Jehu been a man of any conscientious principle in religion, he would have finished the tragedy before he offered the burnt-offering. But, to a man of no religion, the worship of Jehovah and of Baal are alike. If, as a statesman, he prefers either, it is merely for political purposes.

To the guard and to the captains] ירמיה וישלח למסימ ו-ל-שאלשים; to the couriers, the runners, and the shalashim, the men of the third rank: those officers who were next to the nobles; the king and these being only

their superiors. The runners were probably a sort of light infantry.

The city of the house of Baal] Does not this mean a sort of holy of holies, where the most sacred images of Baal were kept? A place separated from the temple of Baal, as the holy of holies in the temple of Jehovah was separated from what was called The Holy Place.

Verse 27. *Made it a draught-house*] A place for human excrement: so all the versions understand it. Nothing could be more degrading than this; he made it a public necessary.

Verse 30. *Thy children of the fourth generation*] These four descendants of Jehu were Jehoahaz, Jehoash, Jeroboam the second, and Zachariah; see chap. xiv. and xv. This was all the compensation Jehu had in either world, for the recompense of his zeal for the Lord.

Verse 31. *Jehu took no heed*] He never made it his study: indeed, he never intended to walk in this way; it neither suited his disposition nor his politics.

Verse 32. *The Lord began to cut Israel short*] The marginal reading is best: the Lord cut off the ends; and this he did, by permitting Hazael to seize on the coasts, to conquer and occupy the frontier towns. This was the commencement of those miserable ravages which Elam predicted; see chap. viii. 12. And we find from the next verse, that he seized on all the land of Gilead, and that of Reuben and Gad, and the half tribe of Manassah: in a word, whatever Israel possessed on the east side of Jordan. The reader may see the extent of territory which Hazael had now conquered from Israel, by looking at the map at the end of Deuteronomy.

Verse 34. *Are they not written in the book of the Chronicles*] We have no chronicles in which there is any thing farther spoken of this bad man. His reign was long, twenty-eight years; and yet we know nothing of it but the commencement.

For barbarity and hypocrisy, Jehu has few parallels; and the cowardliness and baseness of the nobles of Samaria have seldom been equalled. Ahab's bloody house must be cut off:—but did God ever design that it should be done by these means? The men were, no doubt, pro-

buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

A. M. 3108-3148.
B. C. 851-856.
Anno ante
I. Olymp. 105-90.

CHAPTER XI.

Athaliah destroys all that remain of the seed royal of Judah. 1. Jehoheba hides Joash, the son of Ahaziah; and he remains hidden in the house of the Lord six years; and Athaliah reigns over the land, 2, 3. Jehoada, the high priest, calls the nobles privately together into the temple, shows them the king's son, takes an oath of them, arms them, places guards around the temple, and anoints the young king's person; they anoint, and proclaim him, 4-12. Athaliah alarmed, comes into the temple, is seized, carried forth, and slain, 13-16. Jehoada causes the people to enter into a covenant with the Lord; they destroy Baal's house, priests, and images, 17, 18. Joash is brought to the king's house; reigns, and all the land rejoices, 19-21.

A. M. 3100.
B. C. 851.
Ante I. Ol. 108.
An. Dorothei,
Arch. Athen.
perpet. 9.

AND when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal.

2 But Jehoheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber, from Athalia, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

4 ¶ And the seventh year Jehoiaada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; 6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard:

* Heb. the days were.—2 Chron. 22. 10.—Ch. 8. 25.—Heb. seed of the king-don.—2 Chron. 22. 11. Jehoheba.—Or, Jehoash.—2 Chron. 23. 1, &c. y 1 Chron. 9. 22.

so shall ye keep the watch of the house, that it be not broken down.

7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiaada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiaada the priest.

10 And to the captains over hundreds did the priest give King David's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 ¶ And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiaada the priest commanded the

2 Or, from breaking up.—Or, companies.—b Heb. bands.—c 2 Chron. 22. 8.—d Heb. shoulder.—e Heb. Let the king live.—f 1 Sam. 10. 24.—g 2 Chron. 22, 12, &c.—h Ch. 23. 2. 2 Chron. 34. 31.

gate and wicked; and God permitted their iniquity to manifest itself in this way, and thus the purpose of God, that Ahab's house should no more reign, was completely accomplished: see 1 Kings xxii. 19, 24, 29. And, by this conduct, Jehu is said to have executed what was right in God's eyes, ver. 30. The cutting off of Ahab's family was decreed by the divine justice; the means by which it was done, or at least the manner of doing, were not entirely of this appointing: yet the commission given him by the young prophet, chap. ix. 7. was very extensive. Yet still many things seem to be attributed to God, as the agent, which he does not execute, but only permits to be done.

NOTES ON CHAPTER XI.

Verse 1. Athaliah] This woman was the daughter of Ahab, and granddaughter of Omri, and wife to Joram king of Judah, and mother of Ahaziah.

Destroyed all the seed royal.] All that she could lay her hands on, whom Jehu had left; in order that she might get undisturbed possession of the kingdom.

How dreadful is the lust of reigning! it destroys all the charities of life; and turns fathers, mothers, brothers, and children, into the most ferocious savages! Who makes any conscience, who has it in his power,

"To swim to sovereign rule through seas of blood!"

In what a dreadful state is that land that is exposed to political revolutions: and where the succession to the throne is not most positively settled by the clearest and most decisive law! Reader, beware of revolutions; there have been some useful ones; but they are, in general, the heaviest curse of God.

Verse 2. Daughter of—Joram, sister of Ahaziah] It is not likely that Jehoheba was the daughter of Athaliah; she was sister, we find, to Ahaziah, the son of Athaliah, but probably by a different mother. The mother of Jehoash was Zibiah of Beer-sheba: see chap. xii. 1.

Verse 3. He was—hid in the house of the LORD] This might be readily done, because none had access to the temple but the priests: and the high priest himself was the chief manager of this business.

Verse 4. And the seventh year Jehoiaada sent] He had certainly sounded them all, and brought them into the interests of the young king before this time: the plot having been laid, and now ripe for execution, he brings the chief officers of the army, and those of the body-guard,

Vol. I.—108

into the temple, and there binds them by an oath of secrecy; and shows them the king's son, in whose behalf they are to arise.

Verse 5. That enter in on the sabbath] It appears that Jehoiaada chose the sabbath day to proclaim the young king, because, as that was a day of public concourse, the gathering together of the people who were in this secret would not be noticed: and it is likely that they all came unarmed, and were supplied by Jehoiaada with the spears and shields which David had laid up in the temple, ver. 10.

The priests and Levites were divided into twenty-four classes by David, and each served a week by turns in the temple: and it was on the sabbath that they began the weekly service: all this favoured Jehoiaada's design.

Verse 10. King David's spears and shields] Josephus expressly says, that David had provided an arsenal for the temple, out of which Jehoiaada took those arms. His words are, Ανοιξας δε Ιωαδωσ την εν τω ιερω βιβλιοθηκην, ην Δαβιδος κατασκευασε, διεμερισε τοις εκατοναρχαις αμα και ιερωσι και Λευιταις απανθ' οσα ευρεν εν αυτη οπλα τε και φαρετρας, και ει τι ετερον ειδος βλησιν καταβαλε. "And Jehoiaada having opened the arsenal in the temple, which David had prepared, he divided among the centurions, priests, and Levites, the spears, (arrows,) and quivers, and all other kinds of weapons which he found there." Ant. lib. ix. c. 7. s. 2.

Verse 12. Put the crown upon him] This was a diadem, or a golden band, that went round the head.

And—the testimony] Probably the book of the law, written on a roll of vellum. This was his sceptre. Some think that it was placed upon his head, as well as the diadem. The diadem, the testimony, and the anointing oil, were essential to his consecration.

They clapped their hands] This, I believe, is the first instance on record of clapping the hands as a testimony of joy.

God save the King.] יהי חמ המלך Yechi ham-melec; May the king live! and so the words should be translated wherever they occur.

Verse 14. The king stood by a pillar] Stood on a pillar, or tribunal; the place or throne on which they were accustomed to put the kings when they proclaimed them.

Treason, Treason.] קשר קשר kasher, kasher; a conspiracy, a conspiracy! from kasher, to bind, unite together.

captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; * between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 Seven years old was Jehoash when he began to reign.

CHAPTER XII.

Jehoash reigns well under the instructions of Jehoiada the priest, 1-3. He directs the repairing of the temple; the account of what was done, 4-16. Hazael takes Gath; and, proceeding to besiege Jerusalem, is prevented by Jehoash, who gives him all the treasures and household things of the house of the Lord, 17, 18. The servants of Jehoash conspire against him and slay him, 19-21.

A. M. 3126
-3163.
B. C. 578-539.
Anno ante
I. Olym. 102
-63.
IN the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba.

1 2 Chron. 23. 16.-1 2 Sam. 5. 3.-1 Ch. 10. 26.-m Deut. 12. 3. 2 Chron. 12. 17. 3 Chron. 23. 19, &c.-o Heb. offices.-p 2 Chron. 24. 1.-q 2 Chron. 24. 1.-r 1 Kings 15. 14. & 22. 43. Ch. 14. 4.-s Ch. 22. 4.-t Or, holy things.-u Heb. holiness. v Exod. 30. 13.

Verse 15. *Have her fourth*] She had pressed in among the guards into the temple.

And him that followeth] The person who takes her part, let him instantly be slain.

Verse 16. *By the way—which the horses came*] They probably brought her out near the king's stables. It has been supposed, from Ezek. xlvi. 1, 2, that the east gate of the inner court was that by which the king entered on the sabbath day; whereas on all other days he entered by the south gate. And there was another gate, called the horse gate, in the wall of the city, Jer. xxxi. 39; this was for the king's horses to go out at from the stables at Milo, and is therefore called, 2 Chron. xxxiii. 15. The horse gate towards the king's house.

Verse 17. *Jehoiada made a covenant*] A general covenant was first made between the Lord, the Supreme King, the king his viceroy, and the people, that they should all be the Lord's people; each being equally bound to live according to the divine law.

Then, secondly, a particular covenant was made between the king and the people; by which the king was bound to rule according to the laws and constitution of the kingdom, and to watch and live for the safety of the public. And the people were bound, on their part, to love, honour, succour, and obey the king. Where these mutual and just agreements are made and maintained, there can be nothing else than prosperity in the church and the state.

Verse 18. *His altars and images brake they in pieces*] It is probable that Athaliah had set up the worship of Baal in Judah, as Jezebel had done in Israel; or, probably, it had never been removed since the days of Solomon. It was no wonder that Jehoiada began his reform with this act, when we learn, from 2 Chron. xxiv. 7, that the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

Verse 20. *The people rejoiced*] They were glad to get rid of the tyranny of Athaliah.

And the city was in quiet] She had no partisans to rise up and disturb the king's reign.

Verse 21. *Seven years old was Jehoash*] The first instance on record of making a child seven years old the king of any nation; and especially of such a nation as the Jews, who were at all times very difficult to be governed.

2 And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord,

5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that in the three and twentieth year of King Jehoash the priests had not repaired the breaches of the house.

7 Then King Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? Now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.

10 And it was so, when they saw that there was much money in the chest, that the king's

w Heb. the money of the souls of his acquaintance, Lev. 27. 2.-x Heb. secondly upon the heart of a man.-y Exod. 35. 5. 1 Chron. 29. 9.-z Heb. in the twentieth year and third year.-a 2 Chron. 24. 6.-b 2 Chron. 24. 6.-c 2 Chron. 24. 8, &c.-d Heb. thralld.

NOTES ON CHAPTER XII.

Verse 2. *Jehoash did—right in the sight of the Lord*] While Jehoiada the priest, who was a pious, holy man, lived, Jehoash walked uprightly: but it appears from 2 Chron. xxiv. 17, 18, that he departed from the worship of the true God, after the death of this eminent high priest; lapsed into idolatry; and seems to have had a share in the murder of Zechariah, who testified against his transgressions, and those of the princes of Judah. See above, v. 20-22. O how few of the few who begin to live to God, continue unto the end!

Verse 3. *The high places were not taken away*] Without the total destruction of these there could be no radical reform. The toleration of any species of idolatry in the land, whatever else was done in behalf of true religion, left, and in effect fostered, a seed, which, springing up, regenerated in time the whole infernal system. Jehoiada did not use his influence as he might have done; for, as he had the king's heart and hand with him, he might have done what he pleased.

Verse 4. *All the money of the dedicated things*] From all this account we find that the temple was in a very ruinous state: the walls were falling down, some had perhaps actually fallen; and there was no person so zealous for the pure worship of God, as to exert himself to stop up the falling temple!

The king himself seems to have been the first who noticed these dilapidations, and took measures for the necessary repairs. The repairs were made from the following sources:—1. The things which pious persons had dedicated to the service of God. 2. The freewill-offerings of strangers, who had visited Jerusalem; the money of every one that passeth. 3. The half-shekel, which the males were obliged to pay from the age of twenty years, Exod. xxx. 12, for the redemption of their souls: which is here called the money that every man is set at. All these sources had ever been in some measure open; but, instead of repairing the dilapidations in the Lord's house, the priests and Levites had converted the income to their own use.

Verse 6. *In the three and twentieth year*] In what year Jehoash gave the orders for these repairs we cannot tell; but the account here plainly intimates that they had been long given, and that nothing was done, merely through the

scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord.

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

13 Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord:

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass-money and sin-money was not brought into the house of the Lord: it was the priests'.

17 Then Hazael king of Syria went up and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.

19 And the rest of the acts of Joash, and all

that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Zozachar the son of Shimeath, and Jehozabab the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAPTER XIII.

Jehoahaz reigns in Israel seventeen years: his various acts, and wars with the Syrians, 1-23. He dies, and Joash reigns in his stead, and does evil in the sight of the Lord, 24-28. Hazael's last sickness: foretells a thirdfold defeat of the Syrians, and dies, 14-20. A dead man raised to life by touching the bones of Elisha, 21. Hazael dies, having long oppressed Israel: but Jehoash recovers many cities out of the hands of Ben-hadad, his successor, and beats him three times, 22-25.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

2 And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

4 And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.

A. M. 3148. B. C. 856. Ante l. O. 50. Anno ante Arch. Athens. peripet. 8. A. M. 3149 -3165. B. C. 856-828. Anno ante l. Olymp. 63.

l Or, secretary.—f Heb bound up.—g Heb, brought it forth.—h Heb, went forth. l See 2 Chron. 24. 14.—k Ch. 22. 7.—l Lev. 5. 15, 18.—m Lev. 7. 7. Numb. 19. 9. n Ch. 8. 12.—o 2 Chron. 21. 23.—p 1 Kings 15. 18. Ch. 8. 15, 16.—q Heb, went up. r Ch. 14. 5. 2 Chron. 21. 25.

a Or, Beth-millo.—2 Chron. 24. 26. Zabad.—b Or, Shimrith.—v 2 Chron. 24. 27.—c Heb, the twentieth year and third year.—d Heb, walked after.—e Judg. 3. 14.—f Ch. 8. 12.—g Isa. 7. 34.—f 2 Chron. 7. 14. 25.—g See Ver. 25. & Ch. 14. 25, 27.—h Heb, as yesterday and third day.

inactivity and negligence of the priests: see 2 Chron. xxiv. 5.

It seems that the people had brought money in abundance; and the pious Jehoiaada was over the priests, and yet nothing was done! Though Jehoiaada was a good man, he does not appear to have had much of the spirit of an active zeal; and simple piety, without zeal and activity, is of little use when a reformation in religion and manners is necessary to be brought about. Philip Melancthon was orthodox, pious, and learned; but he was a man of comparative inactivity. In many respects Martin Luther was by far his inferior; but in zeal and activity he was a flaming and consuming fire: and by him, under God, was the mighty Reformation from the corruptions of Popery effected. Ten thousand Jehoiaadas and Melancthons might have wished it in vain: Luther worked; and God worked by him, in him, and for him.

Verse 9. Jehoiaada—look a chest! This chest was at first set beside the altar, as is here mentioned; but afterward, for the convenience of the people, it was set without the gate: see 2 Chron. xxiv. 8.

Verse 10. The king's scribe and the high priest! It was necessary to associate with the high priest some civil authority and activity, in order to get the neglected work performed.

Verse 13. Howbeit there were not made—bowls, &c.] That is, there were no vessels made for the service of the temple till all the outward repairs were completed; but, after this was done, they brought the rest of the money before the king and Jehoiaada, whereof were made vessels of gold and silver; 2 Chron. xxiv. 14.

Verse 15. They reckoned not with the men! They placed great confidence in them, and were not disappointed, for they dealt faithfully.

Verse 17. Hazael—fought against Gath, and took it! This city, with its satrapy, or lordship, had been taken from the Philistines by David; see 2 Sam. viii. 1. and 1 Chron. xviii. 1. And it had continued in the possession of the kings of Judah till this time. On what pretence Hazael seized it we cannot tell: he had the ultima ratio regum, power to do it; and he wanted more territory.

Verse 18. Took all the hallowed things! He dearly bought a peace which was of short duration, for the next year Hazael returned; and Jehoash, having no more trea-

sures, was obliged to hazard a battle, which he lost, and the principal part of his nobility, so that Judah was totally ruined, and Jehoash shortly after slain in his bed by his own servants; 2 Chron. xxiv. 23.

Verse 19. The rest of the acts of Joash! We have already seen that this man, so promising in the beginning of his reign, apostatized, became an idolater, encouraged idolatry among his subjects, and put the high priest Zechariah, the son of Jehoiaada, his benefactor, to death: and now God visited that blood upon him by the hand of the tyrannous king of Syria, and by his own servants.

Verse 20. The house of Millo! Was a royal palace, built by Solomon; see 2 Sam. v. 9. And Silla is supposed to be the name of the road, or causeway, that led to it. Millo was situated between the old city of Jerusalem and the city of David.

Verse 21. For Zozachar! This person is called Zabad, in 2 Chron. xxiv. 26; and Shimeath his mother is said to be an Ammonitess, as Jehozabab is said to be the son, not of Shomer, but of Shimrith a Moabitess.

They buried him with his fathers in the city of David! But they did not bury him in the sepulchres of the kings: this is supposed to express the popular disapprobation of his conduct. Thus ended a reign full of promise and hope in the beginning, but profligate, cruel, and ruinous in the end. Never was the hand of God's justice more signally stretched out against an apostate king, and faithless people, than at this time. Now Hazael had a plenary commission: the king, the nobles, and the people, were food for his sword; and, by a handful of Syrians, the mighty armies of Israel were overthrown: For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God, 2 Chron. xxiv. 24. Thus, as righteousness exalteth a nation, so sin is the disgrace and confusion of any people. Sin destroys both counsel and strength: and the wicked flee when none pursue.

NOTES ON CHAPTER XIII.

Verse 1. In the three and twentieth year of Joash! The chronology here is thus accounted for: Jehoahaz began his reign at the commencement of the twenty-third year of Joash, and reigned seventeen years; fourteen alone, and three years with his son Joash: the fourteenth year was but just begun.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but I walked therein: and there I remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, and had made them like the dust by thrashing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of

Anse I. Cl. 62. An. Arphronia, Arch. Athen. perpet. 7.

A. M. 3167. B. C. 837. Anse I. Cl. 61. An. Arphronia, Arch. Athen. perpet. 8.

A. M. 3165. B. C. 839. Anse I. Cl. 63. An. Arphronia, Arch. Athen. perpet. 6.

A. M. 3163. B. C. 841. Anse I. Cl. 62. An. Arphronia, Arch. Athen. perpet. 5.

A. M. 3179. B. C. 825. Anse I. Cl. 49. An. Arphronia, Arch. Athen. perpet. 20.

1 Heb. He walked.—k 1 Kings 16. 33.—l Heb. stood.—m Amos 1. 3.—n Ver. 10, Joash.—o Alone.—p In consort with his father. Chap. 14. 1.—r Ch. 14. 15.

s See Ver. 14, 25.—t Ch. 14. 9, &c. 2 Chron. 25. 17, &c.—u Ch. 2. 12.—v Heb. Made thine hand to rest.—w Eccles. 43. 13.—x 1 Kings 20. 35.—y Ver. 25.

Verse 5. *And the Lord gave Israel a saviour*] This was undoubtedly Joash, whose successful wars against the Syrians are mentioned at the conclusion of the chapter. *Houbigant* recommends to read the seventh verse after the fourth; then the fifth and sixth; and next the eighth, &c.

Verse 6. *The grove also in Samaria*] *Asherah* or *Astarte*, remained in Samaria; and there was she worshipped, with all her abominable rites.

Verse 10. *In the thirty and seventh year*] Joash, the son of Jehoahaz, was associated with his father in the government, two years before his death. It is this association that is spoken of here. He succeeded him two years after, a little before the death of Elisha. Joash reigned sixteen years, which include the years he governed conjointly with his father. *Calmet*.

Verse 12. *Wherewith he fought against Amaziah*] This war with Amaziah may be seen in ample detail, 2 Chron. xxv.; it ended in the total defeat of Amaziah, who was taken prisoner by Joash, and afterward slain in a conspiracy at Lachish. Joash took Jerusalem, broke down four hundred cubits of the wall, and took all the royal treasures, and the treasures of the house of God. See 2 Chron. xxv. 20—27.

Verse 14. *Now Elisha was fallen sick*] This is supposed to have taken place in the tenth year of Joash; and, if so, Elisha must have prophesied about sixty-five years. *O my father, my father*] "What shall I do now thou art dying? thou art the only defence of Israel." He accosts him with the same words which himself spoke to Elijah, when he was translated: see chap. ii. 12. and the note there.

Verse 15. *Take bow and arrows*] The bow, the arrows, and the smiting on the ground, were all emblematical things, indicative of the deliverance of Israel from Syria.

Verse 17. *Open the window eastward*] This was toward the country beyond Jordan, which Hazael had taken from the Israelites.

The arrow of deliverance from Syria] That is, as surely as that arrow is shot toward the lands conquered from Israel by the Syrians, so surely shall those lands be reconquered and restored to Israel: see ver. 25.

It was an ancient custom to shoot an arrow, or cast a spear, into the country which an army intended to invade. *Justin* says that, as soon as Alexander the Great had arrived on the coasts of Ionia, he threw a dart into the country of the Persians. *Cum delati in continentem essent, primus Alexander jaculum velut in hostilem terram jacit.*—*Just.* lib. ii.

The dart, spear, or arrow, thrown, was an emblem of the commencement of hostilities. *Virgil*, (*Æn.* lib. ix.

ver. 51.) represents *Turnus* as giving the signal of attack, by throwing a spear:

Eripis artem, O Juvencus, qui primus in hostem?
En, ait, et jaculum intropensum mittit in arces.
Principium pugne; et campo siccæ ardus inferi.
"Who, first," he cried, "with me the foe will dare?"
Then hurl'd a dart, the signal of the war.

Servius, in his note upon this place, shows that it was a custom to proclaim war in this way: the *pater patratus*, or chief of the *Feciales*, a sort of heralds, went to the confines of the enemy's country; and, after some solemnities, said, with a loud voice, *I wage war with you, for such and such reasons*; and then threw in a spear. It was then the business of the parties thus defied, or warned, to take the subject into consideration; and, if they did not, within thirty days, come to some accommodation, the war was begun.

Thou shalt smite the Syrians in Aphek] This was a city of Syria, and probably the place of the first battle; and there, it appears, they had a total overthrow. They were, in the language of the text, *consumed, or exterminated*.

Verse 18. *Smite upon the ground*] As he was ordered to take his arrows, the smiting on the ground must mean shooting arrows into it.

He smote thrice, and stayed] The prophet knew that this shooting was emblematical: probably the king was not aware of what depended on the frequency of the action; and perhaps it was of the Lord that he smote only thrice, as he had determined to give Israel those three victories only over the Syrians. Elisha's being wroth, because there were only three instead of five or six shots, does not prove that God was wroth; or that he had intended to give the Syrians five or six overthrows.

Verse 20. *And Elisha died*] The two prophets, *Elijah* and *Elisha*, were both most extraordinary men. Of the former it is difficult to say whether he was a man, or an angel in a human body. The arguments for this latter opinion are strong; the objections against it very feeble. His being fed by an angel, is no proof that he was not an angel incarnate; for God manifest in the flesh was fed by the same ministry. Of him, the following, from *Ecclesiasticus*, chap. xlviii. 1—11, is a nervous character.

Ver. 1.—Then stood up Elias the prophet as fire, and his word burned like a lamp.

Ver. 2.—He brought a sore famine upon them, and by his zeal he diminished their number.

Ver. 3.—By the word of the Lord he shut up the heaven, and also three times brought down fire.

Ver. 4.—O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazeal king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

24 So Hazeal king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again, out of the hand of Ben-hadad the son of Hazeal, the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

CHAPTER XIV.

Amaziah begins to reign well; his victory over the Edomites, 1-7. He challenges Jehoash, king of Israel, Jehoash's parable of the thistle and the cedar, 8, 10. The two armies meet at Beth-shemesh; and the men of Judah are beaten, 11, 12. Jehoash takes Jerusalem, breaks down four hundred cubits of the wall; takes the treasures of the king's house, and of the temple, and takes hostages, and returns to Samaria, 13, 14. The death and burial of both these kings, 15-20. Amaziah, the son of Amaziah, zealous king; he builds Elath, 21, 22. Jehoash the second is made king over Israel: his wicked reign and death, 23-29.

IN the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

s Heb. west down.—a Eccles. 48. 14.—b Ch. 8. 12.—c Ch. 14. 27.—d Exod. 2. 24, 25.—e Exod. 32. 12.—f Heb. face.—g Heb. returned and took.—h Ver. 13, 19, 1 Ch. 13. 10.

Ver. 5.—Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High:

Ver. 6.—Who broughtest kings to destruction, and honourable men from their bed:

Ver. 7.—Who hearest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

Ver. 8.—Who anointedst kings to take revenge, and prophets to succeed after him:

Ver. 9.—Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

Ver. 10.—Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury; and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

Ver. 11.—Blessed are they that saw thee, and slept in love; for we shall surely live.

Elisha was not less eminent than Elijah: the history of his ministry is more detailed than that of his master; and his miracles are various and stupendous. In many things there is a striking likeness between him and our blessed Lord; and especially in the very beneficent miracles which he wrought. Of him the same author gives this character, *ib. v. 12-14. Elisha was filled with his spirit: whilst he lived, he was not moved with the presence of any prince; neither could any bring him into subjection. Nothing could overcome him; and after his death his body prophesied; i. e. raised a dead man to life; as we learn from the following verse—He did wonders in his life; and at his death were his works marvellous: perhaps referring to his last acts with Joash.*

The bands of the Moabites] Marauding parties; such as those mentioned chap. v. 2.

Verse 21. They spied a band] They saw one of these marauding parties; and, through fear, could not wait to bury their dead, but threw the body into the grave of Elisha, which chanced then to be open; and, as soon as it touched the bones of the prophet, the man was restored to life. This shows that the prophet did not perform his miracles by any powers of his own, but by the power of God: and he chose to honour his servant, by making even his bones the instrument of another miracle after his death. This is the first, and I believe the last, account of a true miracle performed by the bones of a dead man; and yet, on it and such like, the whole system of miraculous-working relics has been founded by the Popish church.

Verse 23. And the Lord was gracious unto them] *vayiyachon*; he had tender affection for them, as a husband has for his wife, or a father for his own children.

And had compassion on them] *vayirachamem*, his bowels yearned over them; he felt for them, he sympathized with them in all their distress: Therefore are

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it, Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu king of Israel, saying, Come, let us look one another in the face.

k 2 Chron. 25. 1.—l Chap. 12. 3.—m Ch. 12. 20.—n Deut. 24. 16. Ezek. 18. 4, 20. o 2 Chron. 25. 11.—p 2 Sam. 8. 13. Ps. 60, title.—q Or, the rock.—r Josh. 15. 33.—s 2 Chron. 25. 17, 18, &c.—t Joseph. Ant. IX.

my bowels troubled; I will surely have mercy upon him, saith the Lord, Jer. xxxi. 20.

And had respect unto them] *vayiyapen*, he turned his face toward them; he received them again into favour; and this because of his covenant with their fathers: they must not be totally destroyed; the Messiah must come from them; and through them must come that light which is to enlighten the Gentiles; and, therefore, he would not make an entire end of them.

Neither cast he them from his presence as yet.] But now they are cast out from his presence; they have sinned against the only remedy for their souls. They sit in darkness, and the shadow of death: the veil is upon their face: but, if they yet turn to the Lord, the veil shall be taken away.

Verse 25. Three times did Joash beat them.] The particulars of these battles we have not; but these three victories were according to the prediction of Elisha, ver. 19. That these victories were very decisive, we learn from their fruits; for Joash took from the Syrians the cities which Hazeal had taken from Israel: viz. Gilead, the possessions of Reuben, Gad, and the half tribe of Manasseh, and the country of Basan: see chap. x. 33.

Thus God accomplished his word of judgment, and his word of mercy. The Syrians found themselves to be but men, and the Israelites found they could do nothing without God. In the dispensations of his justice and mercy, God has ever in view, not only the comfort, support, and salvation of his followers; but also the conviction and salvation of his enemies: and by his judgments many of these have been awakened out of their sleep, turned to God, learned righteousness, and finally become as eminent for their obedience, as they were before for their rebellion.

NOTES ON CHAPTER XIV.

Verse 1. In the second year of Joash] This second year should be understood as referring to the time when his father Jehoahaz associated him with himself in the kingdom: for he reigned two years with his father; so this second year of Joash is the first of his absolute and independent government. See Calmet.

Verse 5. As soon as the kingdom was confirmed in his hand] No doubt those wicked men, Jozachar and Jehoahab, who murdered his father, had considerable power and influence; and, therefore, he found it dangerous to bring them to justice, till he was assured of the loyalty of his other officers: when this was clear, he called them to account, and put them to death.

Verse 6. But the children of the murderers he slew not] Here he showed his conscientious regard for the law of Moses; for God had positively said, The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin, Deut. xxiv. 16.

A. M. 3165-3194. B. C. 834-810. Anno ante I. Olymp. 63 -34.

A. M. 3166. B. C. 838. Ante I. Ol. 62. An. Arifhonia, Arch. Athen. perpet. 7.

A. M. 3177. B. C. 827. Ante I. Ol. 51. An. Arifhonia, Arch. Athen. perpet. 18.

A. M. 3178. B. C. 826. An. Arifhonia, Arch. Athen. perpet. 19.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner gate, four hundred cubits:

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain,

A. M. 3179
B. C. 825
Anno 1. 01
Arch. A. 122
perpet. 28

A. M. 3179
B. C. 825-818
Anno ante
L. Olymp. 28

A. M. 3165
B. C. 839-838
Anno ante
L. Olymp. 33

A. M. 3164
B. C. 840
Anno ante
perpet. 15

A. M. 3179
B. C. 825-824
Anno ante
L. Olymp. 33

A. M. 3179
B. C. 825-824
Anno ante
L. Olymp. 33

10 See Judg. 9. 8.—1 Kings 4. 33.—2 Chron. 32. 25. Ezek. 28. 2, 17. Hab. 2. 4.—Heb. at thy house.—1 Judh. 19. 38. & 21. 16.—Heb. was smitten.—Neh. 8. 15. & 12. 28.—Jer. 31. 35. Zech. 14. 10.—1 Kings 7. 51.

d Ch. 13. 12.—e 2 Chron. 25. 25, &c.—f 2 Chron. 25. 27.—g 1 Judh. 19. 31.—h Ch. 15. 13. & 2 Chron. 26. 1. He called Uzziiah.—1 Ch. 16. 4. 2 Chron. 26. 2. Now he begins to reign alone.—k Num. 13. 31. & 34. 8.—1 Dent. 3. 17.

Verse 7. He slew of Edom in the valley of salt] This war is more circumstantially related in 2 Chron. xxv. 5, &c. The Idumeans had arisen, in the reign of Joram king of Judah, and shaken off the yoke of the house of David. Amaziah determined to reduce them to obedience; he therefore levied an army of three hundred thousand men in his own kingdom, and hired a hundred thousand Israelites, at the price of one hundred talents. When he was about to depart at the head of this numerous army, a prophet came to him, and ordered him to dismiss the Israelitish army, for God was not with them: and, on the king of Judah expressing regret for the loss of his hundred talents, he was answered, that the Lord could give him much more than that. He obeyed, sent back the Israelites, and, at the head of his own men, attacked the Edomites in the valley of salt; slew ten thousand on the spot, and took ten thousand prisoners, all of whom he precipitated from the rock, or Selah, which was afterward called Joktheel, a place or city supposed to be the same with Petra, which gave name to Arabia Petraea, where there must have been a great precipice; from which the place took its name of Selah, or Petra.

Verse 8. Come, let us look one another in the face.] This was a real declaration of war; and the ground of it is most evident from this circumstance: that the one hundred thousand men of Israel that had been dismissed, though they had the stipulated money, taking the advantage of Amaziah's absence, fell upon the cities of Judah, from Samaria to Beth-horon, and smote three thousand men, and took much spoil, 2 Chron. xxv. 10—13. Amaziah no doubt remonstrated with Jehoash, but to no purpose; and therefore he declared war against him.

Verse 9. Jehoash—sent to Amaziah—saying] The meaning of this parable is plain. The thistle that was in Lebanon, Amaziah, king of Judah, sent to the cedar that was in Lebanon, Jehoash, king of Israel, saying, Give thy daughter, a part of thy kingdom, to my son to wife: to be united to, and possessed by the kings of Judah. And there passed by a wild beast, Jehoash and his enraged army, and trode down the thistle, utterly discomfited Amaziah and his troops, pillaged the temple, and broke down the walls of Jerusalem: see verses 12—14. Probably Amaziah had required certain cities of Israel to be given up to Judah; if so, this accounts for that part of the parable, Give thy daughter to my son to wife.

Verse 10. Glory of this, and tarry at home] There is a vast deal of insolent dignity in this remonstrance of Jehoash: but it has nothing conciliatory; no proposal of making amends for the injury his army had done to the

unoffending inhabitants of Judah. The ravages committed by the army of Jehoash were totally unprovoked, and they were base and cowardly; they fell upon women, old men, and children, and butchered them in cold blood, for all the effective men were gone off with their king against the Edomites. The quarrel of Amaziah was certainly just, yet he was put to the rout; he did meddle to his hurt. He fell, and Judah fell with him, as Jehoash had said:—but why was this? Why it came of God; for he had brought the gods of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense to them; therefore God delivered them into the hands of their enemies because they sought after the gods of Edom, 2 Chron. xxv. 14, 20. This was the reason why the Israelites triumphed.

Verse 13. Took Amaziah king of Judah] It is plain that Amaziah afterward had his liberty; but how, or on what terms, he got it, is not known. See on the following verse.

Verse 14. And he took—hostages] התקיימו הא-תא-רב-both, pledges, from תקי ארב, to pledge, give security, &c. for the performance of some promise. See the meaning of this word interpreted in the note on Gen. xxxviii. 17. It is likely that Amaziah gave some of the nobles or some of his own family as hostages, that he might regain his liberty; and they were to get their liberty when he had fulfilled his engagements: but of what kind these were we cannot tell; nor, indeed, how he got his liberty.

Verse 15. How he fought with Amaziah] The only fighting between them was, the battle already mentioned; and this is minutely related in 2 Chron. xxv.

Verse 19. They made a conspiracy against him] His defeat by Jehoash, and the consequent pillaging of the temple, and emptying the royal exchequer, and the dismantling of Jerusalem, had made him exceedingly unpopular; so that, probably, the whole of the last fifteen years of his life were a series of troubles and distresses.

Verse 21. Took Azariah] He is also called Uzziiah, 2 Chron. xxvi. 1. The former signifies the help of the Lord; the latter, the strength of the Lord.

Verse 22. He built Elath] This city belonged to the Edomites; and was situated on the eastern branch of the Red sea, thence called the Elanitic gulf. It had probably suffered much in the late war; and was now rebuilt by Uzziiah, and brought entirely under the dominion of Judah.

Verse 25. He restored the coast of Israel] From the description that is here given, it appears that Jeroboam reconquered all the territory that had been taken from the kings of Israel, so that Jeroboam the second left the king-

according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

26 For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. 27 And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

CHAPTER XV.

Amariah begins to reign over Judah, and acts well, but does not remove the high places, 1-4. He becomes leprous, and dies after having reigned fifty-two years; and Jotham, his son, reigns in his stead, 5-7. Zachariah reigns over Israel, and acts wickedly; and Shallum conspires against him, and slays him, after he had reigned six months, 8-12. Shallum reigns one month, and is slain by Menahem, 13-15. Menahem's wicked and oppressive reign; he subdues the king of Assyria, and dies, after having reigned ten years, 16-22. Pekahiah, his son, reigns in his stead; does wickedly; Pekah, one of his captains, conspires against and kills him, after he had reigned two years, 23-26. Pekah reigns in his stead, and acts wickedly, 27, 28. Tiglath-pileser, king of Assyria, carries into captivity the inhabitants of many cities, 29. Hoshea conspires against and slays Pekah, after he had reigned twenty years; and reigns in his stead, 30, 31. Jotham begins to reign over Judah; he reigns well; dies after a reign of sixteen years, and is succeeded by his son Ahaz, 32-34.

In the twenty and seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah to reign.

In Jonah 1. Matt. 12. 39, 40, called Jonas.—o Josh. 19. 12.—o Chap. 13. 4. p Deut. 32. 38.—o Chap. 13. 5.—r 2 Sam. 8. 6. 1 Kings 11. 24. 2 Chron. 8. 5. s After an interregnum of 11 years, Ch. 15. 8.—t This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his

dom as ample as it was when the ten tribes separated, under Jeroboam the first.

Verse 26. The Lord saw the affliction of Israel! It appears that, about this time, Israel had been greatly reduced; and great calamities had fallen upon all, indiscriminately; even the diseased and captives in the kingdom had the hand of God heavy upon them, and there was no helper; and then God sent Jonah to encourage them, and to assure them of better days. He was the first of the prophets, after Samuel, whose writings are preserved: yet the prophecy delivered on this occasion is not extant; for what is now in the prophecies of Jonah relates wholly to Nineveh.

Verse 28. How he warred, and—recovered Damascus] We learn from 1 Chron. xviii. 3-11. that David had conquered all Syria, and put garrisons in Damascus and other places, and laid all the Syrians under tribute: but this yoke they had not only shaken off, but they had conquered a considerable portion of the Israelitish territory, and added it to Syria. These latter Jeroboam now recovered; and thus the places which anciently belonged to Judah by David's conquest, and were repossessed by Syria, he now conquered, and added to Israel.

Verse 29. Jeroboam slept with his fathers] He died a natural death; and was regularly succeeded by his son Zachariah, who reigning badly, was, after six months, slain by Shallum, who succeeded him, and reigned but one month, being slain by Menahem, who succeeded him, and reigned ten years over Israel. Amos, the prophet, lived in the reign of Jeroboam; and was accused by Amaziah, one of the idolatrous priests of Beth-el, of having predicted the death of Jeroboam by the sword; but this was a slander; what he did predict, and which came afterward to pass, may be seen, Amos vii. 10-17. The interregnum referred to in the margin, cannot be accounted for in a satisfactory manner.

NOTES ON CHAPTER XV.

Verse 1. In the twenty and seventh year of Jeroboam] Dr. Kennicott complains loudly here, because of "the corruption in the name of this king of Judah, who is expressed by four different names in this chapter: Ozriah, Oziah, Ozrihu, and Ozihu. Our oldest Hebrew MS. relieves us here, by reading truly in verses 1, 6, 7, Uzziyah, where the printed text is differently corrupted. This reading is called true.—1. Because it is supported by the Syriac and Arabic versions in these three verses. 2. Because the printed text itself has it so in ver. 32. and 34, of this very chapter. 3. Because it is so expressed

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jeholiah of Jerusalem.

3 And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 And the Lord smote the king, so that he was a leper until the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and he buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.—o Ch. 14. 21. 2 Chron. 26. 1, 3, 4.—r Callot Uzziyah, Ver. 13, 30, &c. & 2 Chron. 26. 1 w Ver. 26. Ch. 12. 3 & 14. 4.—x 2 Chron. 26. 19-21.—y Lev. 13. 46.—z 2 Chron. 26. 22.—a There having been an interregnum for 11 years.—b As proposed, Amos 7. 8

in the parallel place in Chronicles: and, 4. Because it is not Αζαρις, Azariah, but Οζις, Oziah, (Uzziyah) in St. Matthew's genealogy.

There are insuperable difficulties in the chronology of this place. The marginal note says, "This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy." Dr. Lightfoot endeavours to reconcile this place with chap. xiv. 16, 17, thus: "At the death of Amaziah his son and heir, Uzziyah was but four years old, for he was but sixteen in Jeroboam's twenty-seventh year; therefore, the throne must have been empty eleven years, and the government administered by protectors while Uzziyah was in his minority." Learned men are not agreed concerning the mode of reconciling these differences: there is probably some mistake in the numbers. I must say to all the contending chronologers:—

Non nostrum inter vos tantas componere lites. When such men disagree, I can't decide.

Verse 3. He did that which was right] It is said, 2 Chron. xxvi. 5. that he sought the Lord in the days of Zechariah the prophet; and God made him to prosper: he fought against the Philistines; broke down the walls of Gath, Jabneh, and Ashdod; he prevailed over the Arabians and Mechunims; the Ammonites paid him tribute; and his dominion extended abroad, even to the entering in of Egypt; that he built towers in Jerusalem, at the corner-gate, valley-gate, and turning of the wall; he built towers also in the desert, and digged many wells: that he had a very strong and well regulated military force, which he provided with a well stocked arsenal: and constructed many military engines to shoot arrows and project great stones; and that his fame was universally spread abroad.

Verse 5. The Lord smote the king, so that he was a leper] The reason of this plague is well told in the above quoted chapter, ver. 16. His heart being elated, he went into the temple to burn incense upon the altar, assuming to himself the functions of the high priest; that Azariah, the priest, with fourscore others, went in after him, to prevent him; and that while they were remonstrating against his conduct, the Lord struck him with the leprosy, which immediately appeared on his forehead; that they thrust him out as an unclean person; and that he himself hurried to get out, feeling that the Lord had smitten him; that he was obliged to dwell in a house by himself, being leprous, to the day of his death: and that during this time the affairs of the kingdom were administered by his son

B. C. 816-788. Ante Urbem Conditam, 67-5.

A. M. 3220-3248. B. C. 785-758. Ante Urbem Conditam, 12-5.

A. M. 3194-3240. B. C. 816-758. Ante Urbem Conditam, 67-5.

A. M. 3216-3240. B. C. 758. Olymp. V. 2. An. Aechyilii, Arch. Athen. perpet. 20.

A. M. 3231-3240. B. C. 758. Olymp. I. 4. An. Aechyilii, Arch. Athen. perpet. 5.

A. M. 822-872. B. C. 772. Olymp. II. 1. An. Aechyilii, Arch. Athen. perpet. 6.

11 And the rest of the acts of Zachariah, behold they are written in the book of the Chronicles of the kings of Israel.

12 This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation.

And so it came to pass.

13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold they are written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Jion, and Abel-beth-maachah, and Lanoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

A. M. 3243. B. C. 761. Olym. IV. 1. An. Eschyl. Arch. Athen. perpet. 17. A. M. 3243 -3241. B. C. 761-759. Ante Urtum Conditum, R. 6. A. M. 3245 -3243. B. C. 759 -757. Olym. V. 2. -X. 2. A. M. 3244. B. C. 761. Olym. X. 1. An. Eschyl. Arch. Athen. deen 3. A. M. 3245. B. C. 759. Ante Urtum Conditum, R. 6. A. M. 3245 -3243. B. C. 759. Olym. V. 2. -X. 2.

c Ch. 10. 30.—d Matt. 1. 9, called Orlas, and Ver. 1. Azariah.—e Heb. a month of days.—f 1 Kings 14. 17.—g 1 Kings 4. 24.—h Ch. 13. 12.—i 1 Chron. 5. 26. 28i. 2. 1. Hos. 6. 9.—k Ch. 14. 6.—l Heb. caused to come forth.—m Isai. 7. 1.—n 1 Chr.

5. 26. Isai. 9. 1.—o 1 Kings 15. 20.—p After an anarchy for some years. Ch. 17. 1. Hos. 10. 3, 7, 15.—q In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign: Urt.

Jotham. A poet, ridiculing the conduct of those, who, without a call from God and his church, thrust themselves into the priest's office, expresses himself thus:—

But now, the warm enthusiast cries,
The office to myself I take;
Offering the Christian sacrifice,
Myself a lawful priest I make;
To me this honour appertains,
No need of man when God ordains.

[Some go into the contrary extreme, and in effect say—No need of God when man ordains.]

Tho' kings may not so far presume,
'Tis no presumption in a cloven;
And, lo, without a call from Rome,
My staff or banner I lay down;
And if my order's name ye seek,
Come, see a new Melchiselek!
Ye upstart (men-made) priests, your sentence know;
The marks you can no longer hide;
Your dung-leeches too plainly show
The loathsome leprosy of pride:
And if ye still your crime deny,
Who lepers live, shall lepers die.

Charles Wesley.

This is very severe; but applies to every man, who through pride, presumption, or the desire of gain, enters into the priest's office, though he have the utmost authority that the highest ecclesiastical officer can confer.

Verse 10. Smote him before the people! In some public assembly; he probably became very unpopular.

Verse 12. This was the word of the Lord—unto Jehu] God had promised to Jehu that his sons should sit on the throne of Israel to the fourth generation: and so it came to pass, for Jehoahaz, Joash, Jeroboam, and Zachariah, succeeded Jehu, to whom this promise was made. But because he executed the divine purpose with an uncommanded cruelty, therefore God cut his family short, according to his word by Hosea, I will avenge the blood of Jezreel upon the house of Jehu; and I will cause to cease the kingdom of the house of Israel, i. 4.

Verse 13. He reigned a full month] Menahem is sup-

posed to have been one of Zachariah's generals: hearing of the death of his master, when he was with the troops at Tirzah, he hastened to Samaria, and slew the murderer, and had himself proclaimed in his stead: but as the people of Tiphseh did not open their gates to him, he took the place by assault; and, as the text tells us, practised the most cruel barbarities, even ripping up the women that were with child!

Verse 19. Pul the king of Assyria] This is the first time we hear of Assyria since the days of Nimrod, its founder, Gen. x. 21.

Dean Prideaux supposes that this Pul was father of the famous Sardanapalus, the son himself being called Sardan; to which, as was frequent in those times, the father's name, Pul, was added, making Sardanpul; of which the Greeks and Latins made Sardanapalus; and this Pul is supposed to be the same that reigned in Nineveh when Jonah preached the terrors of the Lord to that city.

That his hand] That is, his power and influence might be with him: in this sense is the word hand frequently used in Scripture.

Verse 20. Each man fifty shekels of silver] Upwards of five pounds sterling a man.

Verse 21. Are they not written in—the Chronicles] There are no chronicles extant in which there is any thing farther relative to this king.

Verse 25. Smote him in Samaria, in the palace of the king's house, with Argob and Arieah] Who Argob and Arieah were, we know not: some make them men; some make them statues. Pekah had fifty Gileadites in the conspiracy with him.

Verse 29. Came Tiglath-pileser] He is supposed to have been the successor of Sardanapalus: Dean Prideaux makes him the same with Arbaces, called by Elian Thil-

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

34 And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37 ¶ In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XVI.

Ahaz begins to reign, acts wickedly, and restores idolatry in Judea. 1.—4. Rezin, king of Syria, besieges Jerusalem; but cannot take it: he takes Elath and drives the Jews thence. 5. 6. Ahaz hires Tiglath-pileser against the king of Syria, and the king of Israel, and gives him the silver and gold that were found in the treasures of the house of the Lord. 7. 8. Tiglath-pileser takes Damascus, and slays Rezin. 9. Ahaz goes to meet him at Damascus: sees an altar there, a pattern of which he sends to Uriah the priest, and orders him to make one like it, which he does. 10.—15. He makes several alterations in the temple; dies; and Hezekiah, his son, reigns in his stead. 16.—20.

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

r 2 Chron. 27. 1.—4. Ver. 3.—1. Ver. 4.—2. Chron. 27. 3. &c.—y At the end of Jotham's reign.—w Ch. 16. 5. Isai. 7. 1.—x Ver. 27.—y Isai. 8. 6.—z 2 Chron. 28. 1, &c.—a Lev. 18. 21. 2 Chron. 28. 3. Pas. 106. 27, 28.—b Deut. 18. 31.

gamus, and by Usher Ninus junior; who, together with Belshazzar, headed the conspiracy against Sardanapalus, and fixed his seat at Nineveh, the ancient residence of the Assyrian kings; as did Belshazzar, called in Isa. xxxix. 1. Bata-din, fix his at Babylon.

Took Ijon] These places belonged to Israel; and were taken by Ben-hadad, king of Syria, when he was in league with Asa, king of Judah. See 1 Kings xv. 20. They were regained by Jeroboam the second; and now they are taken from Israel once more, by Tiglath-pileser. From 1 Chron. v. 26. we learn that Pul and Tiglath-pileser, kings of Assyria, carried away into captivity the two tribes of Reuben and Gad, and the half tribe of Manasseh; all that belonged to Israel, on the other side of Jordan. These were never restored to Israel.

Verse 30. Hoshea the son of Elah—in the twentieth year of Jotham] There are many difficulties in the chronology of this place. To reconcile the whole, Calmet says—“Hoshea conspired against Pekah, the twentieth year of the reign of this prince, which was the eighteenth after the beginning of the reign of Jotham, king of Judah. Two years after this, that is, the fourth year of Ahaz, and the twentieth of Jotham, Hoshea made himself master of a part of the kingdom, according to ver. 30. Finally, the twelfth year of Ahaz, Hoshea had peaceable possession of the whole kingdom, according to chap. xvii. 1.”

Verse 36. Now the rest of the acts of Jotham] These acts are distinctly stated in 2 Chron. chap. xxvii. He built the high gate of the house of the Lord: and he built much on the wall of Ophel. He built cities in the mountains of Judah; and in the forests he built castles and towers. He overthrew the Ammonites; and obliged them to give him one hundred talents of silver, ten thousand measures of wheat, and ten thousand of barley, for three consecutive years. He was twenty-five years old when he began to reign, and he reigned sixteen years. These are the particulars which we learn from the place in Chronicles quoted above; few of which are mentioned in this place. As to the higher gate of the house of the Lord, commentators are not well agreed: some think it was a gate which he then made, and which did not exist before, and is the same that is called the new gate, Jer. xxvii. 10. which is very likely.

Verse 37. In those days the LORD began to send] It was about this time that the Assyrian wars, so ruinous to the Jews, began; but it was in the following reigns that they arrived at their highest pitch of disaster to those unfaithful and unfortunate people. However much we

2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abomination of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

c Deut. 12. 2. 1 Kings 14. 23.—d Isai. 7. 1, 4. &c.—e Chap. 14. 22.—f Heb. Elath g Ch. 15. 29.—h Heb. Tiglath-pileser. 1 Chron. 5. 26. & 2 Chron. 28. 20. Tiglath-pileser.—i Ch. 12. 18. See 2 Chr. 28. 21.—k Heb. Damascus.—l Forstot, Amos 1. 5.

may blame the Jews for their disobedience and obstinacy, yet we cannot help feeling for them under their severe afflictions. Grievously they have sinned; and grievously have they suffered for it. And if they be still objects of God's judgments, there is revelation to believe that they will yet be objects of God's goodness. Many think the signs of the times are favourable to this ingathering; but there is no evidence among the people themselves that the day of their redemption is at hand.

NOTES ON CHAPTER XVI.

Verse 2. Twenty years old was Ahaz] Here is another considerable difficulty in the chronology. Ahaz was but twenty years old when he began to reign, and he died after he had reigned sixteen years; consequently his whole age amounted only to thirty-six years. But Hezekiah his son was twenty-five years old when he began to reign; and, if this were so, then Ahaz must have been the father of Hezekiah when he was but eleven years of age! Some think that the twenty years mentioned here respect the beginning of the reign of Jotham, father of Ahaz: so that the passage should be thus translated, Ahaz was twenty years of age when his father began to reign; and consequently, he was fifty-two years old when he died, seeing Jotham reigned sixteen years; and, therefore, Hezekiah was born when his father was seventeen years of age. This, however, is a violent solution, and worthy of little credit. It is better to return to the text as it stands, and allow that Ahaz might be only eleven or twelve years old when he had Hezekiah: this is not at all impossible; as, in the Eastern countries, we know that the youth of both sexes are marriageable at ten or twelve years of age; and are frequently betrothed when they are but nine. I knew a woman, an East Indian, who had the second of her two first children when she was only fourteen years of age, and must have had the first when between eleven and twelve. I hold it, therefore, quite a possible case that Ahaz might have had a son born to him when he was but eleven or twelve years old.

Verse 3. Made his son to pass through the fire] On this passage I beg leave to refer the reader to my notes on Lev. xviii. 21. xx. 2, 14. where the subject is considered at large.

Verse 5. But could not overcome him] It is likely that this was the time when Isaiah was sent to console Ahaz, see Isa. vii. 1; and predicted the death of both Rezin and Pekah, his enemies.

Verse 6. Recovered Elath to Syria] See the note on chap. xiv. 22.

A. M. 3262
B. C. 742
Olymp. IX. 3
—XIII. 3

A. M. 3262
B. C. 742
Olymp. IX. 3
An. Eusebiana,
Arch. Athen.
decem. 1.

A. M. 3261
B. C. 743
Olymp. X. 1
An. Eusebiana,
Arch. Athen.
decem. 1.

10 ¶ And King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and King Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that King Ahaz had sent from Damascus: so Urijah the priest made it against King Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings upon the altar.

14 And he brought also the brazen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

15 And King Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by.

16 Thus did Urijah the priest, according to all that King Ahaz commanded.

17 ¶ And King Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that

were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers, in the city of David: and Hezekiah his son reigned in his stead.

CHAPTER XVII.

Hoshea's wicked reign, 1, 2. Shalmaneser comes up against him, makes him tributary, and then carries him into prison, 3, 4. He has the Syrians cut off, and at last takes it, and carries Israel captive into Assyria, and places them in the cities of the Assyrians and Moles, 5, 6. The reason why he cut off the Syrians; their idolatry, and why, 7-10. Judah copies the misdeeds of Israel, 11. The Lord rejects all the seed of Israel, 12-23. The king of Assyria brings different nations, and places them in Samaria, and the cities in which the Israelites had been led away into captivity, 24. Many of these strange people are destroyed by lions, 25. The king of Assyria sends back some of the Israelites, but prides to teach these nations the worship of Jehovah, which was not their proper worship with their own idols, 26-33. The state of the Israelites and strange nations in the land of Israel, 34-41.

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore

m 2 Chron. 26. 16, 19.—n Heb. which were his.—o 2 Chron. 4. 1.—p Exod. 23. 28, 40, 41.—q 2 Chron. 26. 24.—r 1 Kings 7. 27, 28.—s 1 Kings 7. 23, 25.

t 2 Chron. 28. 27.—u After an interregnum, Ch. 15. 30.—v Ch. 18. 9.—w Heb. covered. 28 on 3. 2.—x Or, tribute.

Verse 7. I am thy servant and thy son] I will obey thee in all things, and become tributary to thee; only help me against Syria and Israel.

Verse 9. The king of Assyria hearkened unto him] It is said, 2 Chron. xxviii. 20, that Tiglath-pileser distressed him, but strengthened him not. Though he came against the Syrians, and took Damascus, and slew Rezin; yet he did not help Ahaz against the Philistines, nor did he lend him any forces to assist him against Israel; and he distressed him by taking the royal treasures, and the treasures of the temple, and did him little service for so great a sacrifice. He helped him a little, but distressed him on the whole.

It appears that, about this time, Pekah, king of Israel, nearly ruined Judea: it is said, 2 Chron. xxxiii. 6, that he slew one hundred thousand valiant men in one day; and that he carried away captive to Samaria two hundred thousand women and children, and much spoil: but, at the instance of the prophet Oded, these were all sent back, fed and clothed, Ib. 8—15.

Verse 10. Ahaz went to Damascus] He had received so much help on the defeat of Rezin, that he went to Damascus to meet the king of Assyria, and render him thanks.

Ahaz sent to Urijah, the priest, the fashion of the altar] This was some idolatrous altar, the shape and workmanship of which pleased Ahaz so well that he determined to have one like it at Jerusalem. For this he had no divine authority; and the compliance of Urijah was both mean and sinful. That Ahaz did this for an idolatrous purpose is evident from 2 Chron. xxviii. 21—25. For he sacrificed to the gods of Damascus; and he said, Because the gods of the kings of Syria help them, I will sacrifice to them, that they may help me. And he made high places to burn incense to other gods in every city of Judah.

Verse 14. Put it on the north side] He seems to have intended to conform every thing in the Lord's house, as much as possible, to the idolatrous temples which he saw at Damascus; and to model the divine worship in the same way: in a word, to honour and worship the gods of Syria, and not the God of heaven. All the alterations specified here were in contempt of the true God. Thus he provoked to anger the Lord God of his fathers, 2 Chron. xxviii. 25.

Verse 18. And the covert for the sabbath] There are a great number of conjectures concerning this covert; or, as it is in the Hebrew, the *נוסח* *musach* of the sabbath. As the word, and others derived from the same root,

signify covering, or booths, it is very likely that this means either a sort of canopy, which was erected on the sabbath days for the accommodation of the people who came to worship, and which Ahaz took away, to discourage them from that worship; or it was a canopy, under which the king and his family reposed themselves; and which he transported to some other place, to accommodate the king of Assyria when he visited him. Jarchi supposes that it was a sort of covert-way that the kings of Judah had to the temple; and Ahaz had it removed lest the king of Assyria, going by that way, and seeing the sacred vessels, should covet them. If that way had been open, he might have gone by it into the temple, and have seen the sacred vessels, and so have asked them from a man who was in no condition to refuse them, however unwilling he might have been to give them up. The removing of this, whatever it was, whether throne, or canopy, or covered way, cut off the communication between the king's house and the temple: and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.

Verse 20. Was buried with his fathers in the city of David] But it is expressly declared, 2 Chron. xxxiii. 27, that he was not buried in the sepulchres of the kings of Israel: and this was undoubtedly intended as a mark of degradation. His reign was disastrous and impious; and it was disastrous because it was impious: he had been a scourge, not a blessing, to his people. He had not only made illegal alterations in the temple, and in the mode of worship prescribed by the true God; but he had polluted all the cities of Judah with idolatry, and brought ruin upon the nation. On the whole, a worse king than himself had not as yet sat on the Jewish throne; and yet he had many advantages; he had for counsellor one of the greatest men ever produced in the Jewish nation, ISAAH the prophet: and God condescended to interpose especially for him, when grievously straitened by the kings of Israel and Syria; both of whom were cut off, according to the prediction of this prophet. But he would not lay it to heart; and, therefore, the wrath of God fell heavily upon him, and upon the stiff-necked and rebellious people whom he governed. He had sufficient warning, and was without excuse. He would sin; and, therefore, he must suffer.

NOTES ON CHAPTER XVII.

Verse 3. Shalmaneser] This was the son and successor of Tiglath-pileser. He is called Shalman, by Hosea, x. 14; and Enemassar, in the book of Tobit, i. 2.

the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 ¶ And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I com-

manded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Bael.

17 ¶ And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the

y Ch. 18. 9.—Ch. 18. 10. 11. Hos. 13. 16, foretold.—Lev. 26. 31, 33. Deut. 28. 36, 64. 29. 27, 28.—1 Chr. 5. 26.—Lev. 18. 3. Deut. 18. 9. Ch. 16. 2.—Ch. 18. 8. 1 Kings 14. 23. Jer. 51. 4.—Rev. sinners.—Exod. 34. 13. Deut. 16. 21. Mic. 5. 14. 1. Deut. 12. 2. Ch. 16. 4.—Exod. 21. 3. 4. Lev. 26. 1. Deut. 5. 7, 8.—k Deut. 4. 19. 1. Heb. by the hand of all.—1 Sam. 9. 9.—Jer. 18. 11. & 25. 5. & 25. 15.—Deut. 31. 27. Prov. 29. 1.—p Deut. 29. 25.

q Deut. 32. 21. 1 Kings 16. 13. 1 Cor. 8. 4.—p Psal. 113. 8. Rom. 1. 21.—a Deut. 12. 30, 31.—Exod. 32. 8. 1 Kings 12. 28.—u 1 Kings 14. 15, 23. & 16. 13. & 16. 33. 1 Kings 16. 31. & 22. 43. Chap. 11. 18.—v Lev. 18. 21. Chap. 16. 3. Jer. 22. 37. x Deut. 18. 10.—y 1 Kings 21. 4.—z 1 Kings 11. 14, 22.—Jer. 3. 8.—b Ch. 13. 2. & 15. 20.—c 1 Kings 11. 11, 31.—d 1 Kings 12. 31, 28.

Gave him presents] Became tributary to him.

Verse 4. Found conspiracy in Hoshea] He had endeavored to shake off the Assyrian yoke, by entering into a treaty with So, king of Egypt: and, having done so, he ceased to send the annual tribute to Assyria.

Verse 5. Besieged it three years.] It must have been well fortified, well provisioned, and well defended, to have held out so long.

Verse 6. Took Samaria] According to the prophets, Hoshea x. 4, 8, and Micah i. 6, he exercised great cruelties on this miserable city; ripping up the women with child, dashing young children against the stones, &c. &c.

Carried Israel away into Assyria] What were the places to which the unfortunate Israelites were carried, or where their successors are now situated, have given rise to innumerable conjectures, dissertations, discourses, &c. Some maintain that they are found on the coast of Guinea; others, in America; the Indian tribes being the descendants of those carried away by the Assyrians. In vol. i. of the supplement to Sir Wm. Jones' Works, we find a translation of the History of the Afghans, by Mr. H. Vansittart; from which it appears that they derive their own descent from the Jews. On this history Sir Wm. Jones writes the following note:—

"This account of the Afghans may lead to a very interesting discovery. We learn from Esdras, that the ten tribes, after a wandering journey, came to a country called Arsaret, where, we may suppose, they settled. Now the Afghans are said, by the best Persian historians, to be descended from the Jews: they have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the name of Jewish tribes; although, since their conversion to the Islani, they studiously conceal their origin. The Pushtoo, of which I have seen a dictionary, has a manifest resemblance to the Chaldai; and a considerable district under their dominion is called Hazarek, or Hazaret, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans." Every thing considered, I think it by far the most probable that the Afghans are the descendants of the

Jews, who were led away captives by the Assyrian kings.

Thus ended the kingdom of Israel, after it had lasted two hundred and fifty-four years, from the death of Solomon and the schism of Jeroboam, till the taking of Samaria by Shalmaneser, in the ninth year of Hoshea: after which the remains of the ten tribes were carried away beyond the river Euphrates.

The rest of this chapter is spent in vindicating the divine providence and justice: showing the reason why God permitted such a desolation to fall on a people who had been so long his peculiar children.

Verse 9. Did secretly those things] There was much hidden iniquity, and private idolatry, among them; as well as public and notorious crimes.

From the tower of the watchmen to the fenced city] That is, the idolatry was universal; every place was made a place for some idolatrous rite, or act of worship: from the largest city to the smallest village; and from the public watchtower to the shepherd's cot.

Verse 10. Images and groves] Images of different idols, and places for the abominable rites of Ashtaroth or Venus.

Verse 13. Yet the LORD testified against Israel] What rendered their conduct the more inexcusable was, that the Lord had preserved among them a succession of prophets, who testified against their conduct, and preached repentance to them, and the readiness of God to forgive, provided they would return unto him, and give up their idolatries.

Verse 17. Sold themselves to do evil] Abandoned themselves to the will of the devil; to work all iniquity with greediness.

Verse 18. Removed them out of his sight] Banished them from the promised land, from the temple, and from every ordinance of righteousness, as wholly unworthy of any kind of good.

None left but the tribe of Judah only] Under this name all those of Benjamin, and Levi, and the Israelites, who abandoned their idolatries and joined with Judah, are comprised. It was the ten tribes that were carried away by the Assyrians.

sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land; therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom

ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places, which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former

1 Kings 14. 16.—f. Ver. 6.—g. Ezra 4. 2. 10.—h. See Ver. 30.—i. Chap. 18. 34. *foah* k. Ver. 24.—l. Ezra 4. 9.

m Lev. 18. 21. Deut. 12. 31.—n 1 Kings 12. 31.—o Zeph. 1. 5.—p Or, *also carried them away from thence.*

Verse 24. *The king of Assyria brought men from Babylon*] He removed one people entirely, and substituted others in their place: and this he did to cut off all occasion for mutiny or insurrection; for the people, being removed from their own land, had no object worthy of attention to contend for, and no patrimony in the land of their captivity to induce them to hazard any opposition to their oppressors.

By men from Babylon, we may understand some cities of Babylonia, then under the Assyrian empire; for, at this time, Babylon had a king of its own; but some parts of what was called Babylonia might have been still under the Assyrian government.

From Cuthah] This is supposed to be the same as Cush, the Chaldeans and Syrians changing *shin* into *tau*: thus they make *כוש* Cush; into *טוש* Cuth; and *אשור* Ashur, Assyria, into *אשור* Athur. From these came the *Seythæ*; and from these the Samaritans were called *Cuthæans*, and their language *Cuthite*. The original language of this people, or at least the language they spoke after their settlement in Israel, is contained in the Samaritan version of the Pentateuch, printed under the *Hæbræo-Samaritan*, in vol. i. of the London Polyglott. This Cutha was probably the country in the land of *Shinar*, first inhabited by Cush.

From Ava] The *Arim* were an ancient people expelled by the Caphtorim from *Hazerim*, Deut. ii. 23.

From Hamath] This was *Hemath*, or *Emath*, of Syria, frequently mentioned in the Sacred Writings.

From Sepharvaim] There was a city called *Syphera*, near the Euphrates; others think the *Saspires*, a people situated between the *Colchians* and the *Medes*, are meant. There is much uncertainty relative to these places: all that we know is, that the Assyrians carried away the Israelites into Assyria, and placed them in cities and districts called *Halah* and *Habor*, by the river *Gozan*; and in the mountains of the *Medes*, ver. 6. And it is very likely that they brought some of the inhabitants of those places into the cities of Israel.

Verse 25. *The LORD sent lions among them*] The land being deprived of its inhabitants, wild beasts would necessarily increase, even without any supernatural intervention; and this the superstitious new-comers supposed to be a plague sent upon them, because they did not know how to worship him who was the God of the land; for they thought, like other heathens, that every district had its own tutelary deity. Yet it is likely that God did send lions as a scourge on this bad people.

Verse 26. *The manner of the God of the land*] *שפט* *mspat*, the judgment: the way in which the God of the land is to be worshipped.

Verse 27. *Carry thither one of the priests*] Imperfect as this teaching was, it, in the end, overthrew the idolatry of these people; so that soon after the Babylonish captivity they were found to be as free from idolatry as the Jews themselves; and continue so to the present day. But they are now nearly annihilated: the small remains of them is found at *Naplouse* and *Jaffa*; they are about thirty families; and men, women, and children, amount to about two

hundred persons! They have a synagogue, which they regularly attend every sabbath; and they go thither clothed in white robes. The reader may find much curious information relative to this people, in a *Memoire sur L'Etat actuel des Samaritains*, by Baron *Sylvestre de Sacy*, 8vo. Paris, 1812.

Verse 29. *Every nation made gods of their own*] That is, they made gods after the fashion of those which they had worshipped in their own country.

Verse 30. *The men of Babylon made Succoth-benoth*] This, literally, signifies the *tabernacles of the daughters, or young women*; and most evidently refers to those public prostitutions of young virgins at the temple of *Melitta*, or *Venus*, among the Babylonians. See at the end of the chapter. From *benoth* it is probable that the word *Venus* came, the *b* being changed into *r*, as is frequently the case; and the *th* into *s*, *benoth*, *Venos*. The rabbins say that her emblem was a hen with her chickens: see *Jarchi* on the place.

The men of Cuth made Nergal] This is supposed to have been the solar orb, or light. According to the rabbins, his emblem was a cock. See at the end of the chapter.

The men of Hamath made Ashima] Perhaps the *ære*; from *ashim*, to make atonement, or to purify. *Jarchi* says this was in the form of a goat. See below.

Verse 31. *The Avites made Nibhaz*] This was supposed to be the same as the *Anubis* of the Egyptians; and was in form partly of a dog, and partly of a man. A very ancient image of this kind now lies before me: it is cut out of stone, about seven inches high; has the body, legs, and arms, of a man; the head and feet of a dog; the thighs and legs covered with scales; the head crowned with a tiara; the arms crossed upon the breasts, with the fingers clenched. The figure stands upright, and the belly is very protuberant. See below.

And Tartak] This is supposed by some to be another name of the same idol: *Jarchi* says it was in the shape of an ass. Some think these were the representations of the sun in his chariot: *Nibhaz* representing the solar orb, and *Tartak* the chariot. See below.

Adrammelech] From *adar*, glorious, and *melec*, king. Probably the sun.

Anammelech] From *anah*, to return, and *melec*, king. Probably, the *Molech* of the Ammonites. *Jarchi* says, the first was in the form of a mule, the second in the form of a horse: this was probably the moon.

Verse 32. *Of the lowest of them priests*] One priest was not enough for this motley population; and, as the priesthood was probably neither respectable nor lucrative, it was only the lowest of the people who would enter into the employment.

Verse 33. *They feared the LORD, and served their own gods*] They did not relinquish their own idolatry, but incorporated the worship of the true God with that of their idols. They were afraid of Jehovah, who had sent lions among them; and therefore they offered him a sort of worship that he might not thus afflict them: but they served other gods, devoted themselves affectionately to them, because their worship was such as gratified their grossest passions, and most sinful propensities.

manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, 'Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and

the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

q Gen. 32. 28. & 35. 10. 1 Kings 11. 31.—r Judg. 6. 10.—s Exod. 20. 5.

t Exod. 6. 8.—u Deut. 10. 20.—v Deut. 5. 32.—w Deut. 4. 23.—x Ver. 27, 38.

Verse 36. *But the LORD*] JEHOVAH, the supreme, self-existent, and eternal Being; Author of all being and life. This was to be the sole object of their adoration.

Who brought you up] This was a strong reason why they should adore him only: he had saved them from the hands of their enemies; and he did it in such a way as to show his power to be irresistible; and in such a being they might safely confide.

Him shall ye fear] Here is the manner in which he is to be worshipped. Him ye shall reverence as your law-giver and judge; ye shall respect and keep all his commandments; doing what he has enjoined, and avoiding what he has forbidden.

Him shall ye worship] Before him ye shall bow the knee; living in the spirit of obedience, and performing every religious act in the deepest humility.

And to him shall ye do sacrifice] Ye shall consider that, as ye have sinned, so ye deserve death; ye shall, therefore, bring your living victims to the altar of the Lord, and let their life's blood be poured out there, as an atonement for your souls. We see in this verse three important points:—1. The object of their worship. 2. The reasons of that worship. And, 3. The spirit and manner in which it was to be performed:—viz. 1. In fear.—2. Humility.—And, 3. By sacrifice.

Verse 41. *So do they unto this day.*] This must have been written before the Babylonish captivity; because, after that time, none of the Israelites ever lapsed into idolatry. But this may chiefly refer to the heathenish people who were sent to dwell among the remains of the ten tribes.

On these nations, and the objects of their worship, I present my readers with the following extracts from Dodd and Parkhurst:—

Verse 30. *The men of Babylon made Succoth-benoth*—We have here an account of the idols which were consecrated by the different nations, transplanted by the king of Assyria to Samaria. It is difficult, however, (and has afforded a large field for conjecture,) to give any satisfactory account concerning them. The reader will find in Selden, Vossius, and Jurieu, much upon the subject. Succoth-benoth may be literally translated, *The Tabernacles of the Daughters, or Young Women*; or if *Benoth* be taken as the name of a female idol, from בנת to build up, procreate children, then the words will express the tabernacles sacred to the productive powers feminine. And, agreeably to this latter exposition, the rabbins say that the emblem was a hen and chickens. But, however this may be, there is no room to doubt that these succoth were tabernacles, wherein young women exposed themselves to prostitution, in honour of the Babylonish goddess Melitta. Herodotus (lib. i. c. 199.) gives us a particular account of this detestable service. "Every young woman (says he) of the country of Babylon, must once in her life sit at the temple of Venus, (whom he afterward tells us the Assyrians called Melitta,) and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns upon their heads, and holding a cord, some continually coming, others going. See Baruch vi. 43. The cords are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, and led her from the temple, and defiled her. The stranger who throws the money must say, 'I invoke the goddess Melitta for thee.' The money, however small a sum it may be, must not be refused, because it is appointed to sacred uses. See Deut. xxiii. 18. The

woman must follow the first man that offers, and not reject him; and after prostitution, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus," adds the historian, "they have the same custom." This abomination, implied by *Succoth-benoth*, the men of Babylon brought with them into the country of Samaria; and both the name of the idol Melitta, and the execrable service performed to her honour, show that by Melitta was originally intended the procreative or productive power of nature, the Venus of the Greeks and Romans. See the beginning of Lucretius' first book De Rerum Naturâ. Mr. Selden imagines that some traces of the Succoth-benoth may be found in Sicca-Veneria, the name of a city of Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of; and seems to have been transported from Phœnicia: nor can this well be disputed, when we consider that there was a temple where women were obliged to purchase their marriage-money, by the prostitution of their bodies. See Univ. Hist. vol. xvii. p. 295. and Parkhurst's Lexicon on the word ꝑ.

The men of Cuth made Nergal—Cuth was a province of Assyria, which, according to some, lies upon the Arax-is: but others rather think it to be the same with Cush, which is said by Moses to be encompassed with the river Gihon; and must, therefore, be the same with the country which the Greeks call Susiana, and which to this day is called by the inhabitants Chusesta. Their idol, Nergal, seems to have been the sun, as the causer of the diurnal and annual revolution of the planets; for it is naturally derived from נר, light, and גל, to revolve. The rabbins say that the idol was represented in the shape of a cock; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathens we find the cock was sacred to Apollo, or the sun, (see Pierii Hieroglyph. p. 223.) "Because," says Heliodorus, speaking of the time when cocks crow, "by a natural sensation of the sun's revolution to us, they are incited to salute the god." Æthiop. lib. i. And perhaps under this name, Nergal, they meant to worship the sun, not only for the diurnal return of its light upon the earth, but also for its annual return or revolution. We may observe that the emblem, a cock, is affected by the latter as well as by the former, and is frequently crowing both day and night, when the days begin to lengthen. See Calmet's Dictionary under the word, and Parkhurst's Lexicon.

The men of Hamath made Ashima—There are several cities and countries which go under the name of Hamath; but what we take to be here meant, is that province of Syria which lies upon the Orontes, wherein there was a city of the same name; which, when Shalmaneser had taken, he removed the inhabitants from thence into Samaria. Their idol, Ashima, signifies the atoner, or expiator, from אשם ashem. The word is in a Chaldean form, and seems to be the same as אשמת שמרון ashmet shamrun, the sin of Samaria, mentioned Amos viii. 14, where ashmet is rendered by the LXX. propitiation. It is known to every one who has the least acquaintance with the mythology of the heathens, how strongly and universally they retained the tradition of an atonement or expiation for sin, although they expected it from a false object, and wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of Horace, lib. i. ode 2.

Cut dabit partes scelus expiandi
Jupiter?
And whom, to expiate the horrid guilt,
Will Jove appoint?

The answer is, "Apollo," the god of light. Some think that as *Asuman*, or *Suman*, in the Persian language, signifies heaven, the Syrians might from hence derive the name of this god; who, they suppose, was represented by a large stone pillar, terminating in a conic or pyramidal

CHAPTER XVIII.

Hezekiah begins to reign; he removes the high places, breaks to pieces the brazen serpent, and walks upright before God, 1.—6. He endeavours to shake off the Assyrian yoke, and defeats the Philistines, 7, 8. Sennacherib comes up against him, and takes all the fenced cities, 13. Hezekiah sends a message to him at Lachish to desert, with the promise that he will pay him any tribute he chooses to impose; in consequence of which, Sennacherib exacts five hundred talents of silver, and thirty talents of gold: to pay which, Hezekiah is obliged to take all his own treasures, and those belonging to the temple, 14—16. The king of Assyria sends, notwithstanding, a great host against Jerusalem; and his general, Rab-shakeh, delivers an insulting and blasphemous message to Hezekiah, 17—33. Hezekiah and his people are greatly afflicted at the words of Rab-shakeh, 34, 35.

A. M. 3278
B. C. 726.
Ol. XIII. 2
An. Clibet.
Arch. Athen.
deon. 7.
—A. M. 3275
—(3279).
B. C. 726
—94.
Ol. XIII. 3
—XX. 3

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

a 2 Chron. 28. 27. & 29. 1. He is called Ezechias, Matt. 1. 9.—b 2 Chron. 29. 1. Ahaz.—c 2 Chron. 31. 1.—d Heb. statues.—e Numb. 21. 9.—f That is, a piece of brass.

figure, whereby they denoted fire. See Parkhurst on the word אשמה ashem, Calmet's Dictionary, and Tension on Idolatry.

Verse 31. The Avites made Nibhaz and Tartak—It is uncertain who these Avites were. The most probable opinion seems to be that which Grotius has suggested, by observing that there are a people in Bactriana, mentioned by Ptolemy, under the name of *Acadia*, who possibly might be those transported at this time into Palestine by Shalmaneser. Nibhaz, according to the rabbins, had the shape of a dog, much like the *Anubis* of the Egyptians. In *Pierius* Hieroglyphics, page 53. is the figure of a *scinocephalus*, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly at the moon. Pierius there teaches us that the *scinocephalus* was an animal eminently sacred among the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but, on the moon's appearance, seeming to return thanks, and congratulate the return of light both to himself and her. See *Johnston's Nat. Hist. de Quadruped.* page 100. This being observed, the נבז nebez (which may well be derived from נבז nebez, to bark, and נבז chezf, to see,) gives us reason to conclude that this idol was in the shape of a scinocephalus, or a dog looking, barking, or howling at the moon. It is obvious to common observation that dogs in general have this property; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the scinocephalus and dogs are so eminently affected. So, as we have observed upon *Nergal*, the influence of the returning solar light was represented by a cock; and the generative power of the heavens by *Dagon*, a fishy idol. See *Parkhurst* on נבז who is of opinion that *Tartak* תרתק is compounded of תר ter, to turn, go round, and תרתק retek, to chain, tether; and plainly denotes the heavens, considered as confining the planets in their respective orbits, as if they were tethered. The Jews have a tradition that the emblem of this idol was an ass; which, considering the propriety of that animal when tethered to represent this idol, is not improbable; and from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the cherubim, seems to have sprung that stupid story by the heathens, that the Jews had an ass's head in their holy of holies, to which they paid religious worship. See *Bochart*, vol. ii. p. 221. Jurieu is of opinion, that as the word *Nibhaz*, both in the Hebrew and Chaldee, with a small variation, denotes quick, swift, rapid; and *tartak*, in the same languages, signifies a chariot, these two idols may both together denominate the sun mounted on his car, as the fictions of the poets and the notions of the mythologists were wont to represent that luminary.

The Sepharvites burned their children—to Adrammelech, and Anammelech—As these Sepharvites probably came from the cities of the Medes, whither the Israelites were carried captive, and as Herodotus tells us, that between Colchis, and Media, are found a people called *Saspires*; in all likelihood they were the same with those here named *Sepharvites*. *Moloch*, *Milcom*, and *Melech*, in the language of different nations, all signify a king, and imply the sun, which was called the king of heaven; and, therefore, the addition of אדר ader, which signifies powerful, illustrious, to the one, and of אבנ onem, which implies to

3 And he did that which was right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

6 For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

g Ch. 19. 10. Job 13. 15. Ps. 13. 5.—h Ch. 23. 25.—i Dent. 10. 21. Job 28. k Heb. from after him.—l 2 Chron. 15. 2.—m 1 Sam. 15. 14. Ps. 62. 12.—n Ch. 16. 7.

return, to answer, to the other, means no more than the mighty, or the oracular Moloch. And as the children were offered to him, it appears that he was the same with the Moloch of the Ammonites. See *Univ. Hist.* and *Calmet*. Mr. Locke is also of opinion that these two names were expressive of one and the same deity. What they were, or in what form, and how worshipped, we have not light from antiquity to determine.

NOTES ON CHAPTER XVIII.

Verse 1. Now—in the third year of Hoshea] See the note on chap. xvi. 1. where this chronology is considered.

Verse 3. He did that which was right in the sight of the LORD] In chap. xix. of the Second Book of Chronicles, we have an account of what this pious king did to restore the worship of God. He caused the priests and Levites to cleanse the holy house, which had been shut up by his father Ahaz, and had been polluted with filth of various kinds; and this cleansing required no less than sixteen days to accomplish it. As the passover, according to the law, must be celebrated the fourteenth of the first month, and the Levites could not get the temple cleansed before the sixteenth day, he published the passover for the fourteenth of the second month; and sent through all Judah and Israel, to collect all the men that feared God, that the passover might be celebrated in a proper manner. The concourse was great, and the feast was celebrated with great magnificence. When the people returned to their respective cities and villages, they began to throw down the idol altars, statues, images, and groves, and even to abolish the high places: the consequence was, that a spirit of piety began to revive in the land, and a general reformation took place.

Verse 4. Brake in pieces the brazen serpent] The history of this may be seen in Numb. xxi. 8, 9: see the notes there.

We find that this brazen serpent had become an object of idolatry; and, no doubt, was supposed to possess, as a talism or amulet, extraordinary virtues; and that because was burnt before him, which should have been burnt before the true God.

And he called it Nehushtan] נחשת. Not one of the versions has attempted to translate this word. *Jarchi* says, "He called it *Nehushtan*, through contempt; which is as much as to say, a brazen serpent." Some have supposed that the word is compounded of נחש nachash, to divine, and נחש ten, a serpent; so it signifies, the divine serpent: and the *Targum* states that it was the people, not Hezekiah, that gave it this name. נחש nachash, signifies to view, eye, attentively observe, to search, inquire accurately, &c.; and hence is used to express *divination, augury*. As a noun, it signifies *brass, or copper, with verdigris*, and some sea animal, Amos ix. 3: see also Job xxvii. 13. and Isa. xxvii. 1. It is also frequently used for a serpent; and most probably for an animal of the genus *Simia*, in Gen. iii., where see the notes. This has been contested by some, ridiculed by a few, and believed by many. The objectors, because it signifies a serpent sometimes, suppose it must have the same signification always! And one, to express his contempt, and to show his sense, has said, "Did Moses hang up an ape on a pole?" I answer, No; no more than he hanged up you, who ask the contemptible question. But this is of a piece with the conduct of the people of *Milan*, who show you, to this day, the brazen serpent which Moses hung up in the wilderness, and which Hezekiah broke in pieces five thousand five hundred years ago!

8 • He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass, in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Sennacherib king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it; *even* in the sixth year of Hezekiah, that is, the ninth year of Hoshea king of Israel, Samaria was taken.

11 • And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

12 • Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

13 ¶ Now in the fourteenth year of King Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and

from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan, and Rabsharis, and Rabshakeh, from Lachish to King Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rabshakeh said unto them, Speak ye now to Hezekiah, thus saith the great king, the king of Assyria, • What confidence is this wherein thou trustest?

20 Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

o 1 Chr. 4. 41. Isa. 11. 29.—p Heb. Azzah.—q Ch. 17. 9.—r Ch. 17. 3.—s Ch. 17. 6.—t Ch. 17. 6.—v 1 Chr. 5. 26.—w Ch. 17. 7. Dan. 9. 6. 10.—x 2 Chr. 32. 1, &c. Isa. 36. 1, &c. Eccles. 48. 18.—y Heb. Sannabir.—z Ch. 16. 9.—a Heb. Dem.

b Heb. heavy.—c Isa. 7. 3.—d Or, secretary.—e 2 Chr. 32. 10, &c.—f Or, talker. g Heb. word of the tip.—h Or, but counsel and strength are for the war.—i Ezek. 29. 6, 7.—k Heb. trusteth thee.—l Ver. 4. 2 Chr. 31. 1. & 32. 12.—m Or, soldiers.

Verse 5. He trusted in the LORD See the character of this good king—1. He trusted in the Lord God of Israel—2. He clave to the Lord—3. He was steady in his religion; he departed not from following the Lord—4. He kept God's commandments. And what were the consequences? 1. The Lord was with him. 2. He prospered whithersoever he went.

Verse 8. From the tower of the watchmen See the same words chap. xvii. 9. It seems a proverbial mode of expression: he reduced every kind of fortification; nothing was able to stand before him.

Verse 9. In the fourth year This history has been already given, chap. xvii. 3, &c.

Verse 17. The king of Assyria sent Tartan, &c.] Calmet has very justly remarked, that these are not the names of persons, but of offices. Tartan, תרטן tartan, or tantan, as in the parallel place in Isaiah, in the Greek version, signifies he who presides over the gifts, or tribute; Chancellor of the Exchequer.

Rabsharis, רב־שרים, the chief of the eunuchs. Rabshakeh, רב־שקה, master, or chief over the wine cellar; or he who had the care of the king's drink.

From Lachish] It seems as if the Assyrian troops had been worsted before Lachish, and were obliged to raise the siege; from which they went and sat down before Libnah. While Sennacherib was there with the Assyrian army, he heard that Tirhakah, king of Ethiopia, had invaded the Assyrian territories. Being obliged, therefore, to hasten in order to succour his own dominions, he sent a considerable force, under the aforementioned officers, against Jerusalem, with a most fearful and bloody manifesto, commanding Hezekiah to pay him tribute, to deliver up his kingdom to him, and to submit, he and his people, to be carried away captives into Assyria! This manifesto was accompanied with the vilest insults, and the highest blasphemies. God interposed, and the evils threatened against others fell upon himself.

Manifestos of this kind have seldom been honourable to the senders. The conduct of Rabshakeh was unfortunately copied by the duke of Brunswick, commander in chief of the allied army of the centre, in the French Revolution, who was then in the plains of Champagne, August 27, 1792, at the head of ninety thousand men, Prussians, Austrians, and emigrants, on his way to Paris; which, in his manifesto, he threatened to reduce to ashes! This was the cause of the dreadful massacres which immedi-

ately took place. And shortly after this time, the blast of God fell upon him; for, in Sept. 20, of the same year, (three weeks after issuing the manifesto), almost all his army was destroyed by a fatal disease, and himself obliged to retreat from the French territories, with shame and confusion. This, and some other injudicious steps then taken by the allies, were the cause of the ruin of the royal family of France; and of enormities and calamities the most extensive, disgraceful, and ruinous, that ever stained the page of history. From all such revolutions God in mercy save mankind.

Conduit of the upper pool] The aqueduct that brought the water from the upper or eastern reservoir, near to the valley of Kedron, into the city. Probably they had seized on this in order to distress the city.

The fuller's field] The place where the washermen stretched out their clothes to dry.

Verse 18. Called to the king] They wished him to come out, that they might get possession of his person.

Eliakim—over the household] What we would call Lord Chamberlain.

Shebna the scribe] The king's secretary.

Joah—the recorder.] The writer of the public annals.

Verse 19. What confidence is this] מהו רבשקה חס מה ha-bitachon hazzeh. The words are excessively insulting. What little, foolish, or unavailing cause of confidence is it, in which thou trustest? I translate thus; because I consider the word רבשקה ha-bitachon, as a diminutive, intended to express the utmost contempt for Hezekiah's God.

Verse 21. The staff of this bruised reed] Egypt had already been greatly bruised and broken, through the wars carried on against it by the Assyrians.

Verse 22. Whose high places and whose altars Hezekiah hath taken away] This was artfully malicious: many of the people sacrificed to Jehovah on the high places; Hezekiah had removed them, ver. 4, because they were incentives to idolatry. Rabshakeh insinuates that, by so doing, he had offended Jehovah, deprived the people of their religious rights, and he could neither expect the blessing of God, nor the co-operation of the people.

Verse 23. I will deliver thee two thousand horses] Another insult. Were I to give thee two thousand Assyrian horses, thou couldst not find riders for them. How then canst thou think that thou shalt be able to stand against even the smallest division of his troops?

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

28 ¶ Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered unto the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live and not die: and

n Heb. the water of their feet.—2 Chr. 32. 15.—p Or, seek my favour.—r Heb. Make with me a blessing, Gen. 32. 20. & 33. 11. Prov. 13. 16.—s Or, pit.—t Deut. 8. 7.—u Or, deceiveth.

Verse 25. *Am I now come up without the LORD*] As Rab-shakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct Jehovah had departed from them, and was become ally to the king of Assyria; and, therefore, they could not expect any help from that quarter.

Verse 26. *Talk not with us in the Jews' language*] The object of this blasphemous califf was, to stir up the people to sedition, that the city and the king might be delivered into his hand.

Verse 27. *That they may eat their own dung*] That they may be duly apprised, if they hold on Hezekiah's side, Jerusalem shall be most straitly besieged, and they be reduced to such a state of famine as to be obliged to eat their own excrements.

Verse 28. *Hear the word of the great king—of Assyria*] This was all intended to cause the people to revolt from their allegiance to their king.

Verse 32. *Until I come and take you away*] This was well calculated to stir up a seditious spirit. Ye cannot be delivered; your destruction, if ye resist, is inevitable; Sennacherib will do with you, as he does with all the nations he conquers, lead them captive into another land: but, if you will surrender, without farther trouble, he will transport you into a land as good as your own.

Verse 34. *Where are the gods of Hamath*] Sennacherib is greater than any of the gods of the nations. The Assyrians have already overthrown the gods of Hamath, Arpad, Hena, and Ivah: therefore, Jehovah shall be like one of them, and shall not be able to deliver Jerusalem out of the hand of my master.

The impudent blasphemy of this speech is without parallel. Hezekiah treated it as he ought: it was not properly against him, but against the Lord; therefore he refers the matter to Jehovah himself, who punishes this blasphemy in the most signal manner.

Verse 36. *Answer him not*] The blasphemy is too barefaced: Jehovah is insulted, not you: let him avenge his own quarrel. See the succeeding chapter.

Verse 37. *Then came Eliakim—and Shebna—and Joah—to Hezekiah with their clothes rent*] It was the custom of the Hebrews, when they heard any blasphemy, to rend their clothes, because this was the greatest of crimes, as it immediately affected the Majesty of God: and

hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

CHAPTER XIX.

Hezekiah is greatly distressed, and sends to Isaiah to pray for him, 1-4. Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army, 5-8. Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him to surrender, 9-13. Hezekiah goes to the temple, spreads the letter before the Lord, and receives a most affecting prayer, 14-19. Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 20-34. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 35. Sennacherib returns to Niniveh, and is slain by his own sons, 36, 37.

AND it came to pass when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to

v Chap. 19. 12. 2 Chron. 32. 14. Isai. 10. 10, 11.—w Ch. 19. 13.—x Chap. 17. 24. Acq.—y Dan. 3. 15.—z Isai. 33. 7.—a Isai. 37. 1, &c.—b Luke 3. 4, called: Ebenezer Or, provocation.

it was right that a religious people should have in the utmost abhorrence every insult offered to the object of their religious worship. These three ambassadors lay the matter before the king, as God's representative: he lays it before the prophet, as God's minister; and he lays it before God, as the people's Mediator.

NOTES ON CHAPTER XIX.

Verse 2. *To Isaiah the prophet*] His fame and influence were, at this time, great in Israel; and it was well known that the word of the Lord was with him. Here both the church and the state unite in fervent application to, and strong dependence upon, God: and behold how they succeed!

Verse 3. *The children are come to the birth*] The Jewish state is here represented under the emblem of a woman in travail, who has been so long in the pangs of parturition, that her strength is now entirely exhausted, and her deliverance is hopeless, without a miracle. The image is very fine, and highly appropriate.

A similar image is employed by Homer, when he represents the agonies which Agamemnon suffers from his wound:

ὄρα δ' αὖτ' ἐπιθερμον ἀνηνοθεῖ ἐξ ωρείλαις
ἄντραν κτεῖ το μὲν ἴλιος ἀερόσση, πανασσο δ' αἶψα
Ὀξείαι ὀδύνας ὄνον μνος Ἀρτείδαο
'Ἄμσ δ' ὄταν ὠδινὸσσαν ἐχη βελος ὀξυ γουακῆ,
Δριμυ, το τε κροίσει μογοςκοι Εἰλιθειάτι
'Ἡρῆσ θυγατρῆσ, πικρὰσ ὠδινὰσ ἐχούσῆσ.
'Ἄσ ὀξεί ὀδύνας ὄνον μνος Ἀρτείδαο. II. xi. 266.

This, while yet warm, distill'd the purple flood;
But when the wound grew stiff with clotted blood,
Then exuding to tears his agonizing head,
How keen those darts the fierce Ilythian sent,
The powers that cause the tearing matron's throes,
And mothers of unutterable woes.

Better translated by Macpherson; but in neither well. "So long as from the gaping wound gushed forth, in its warmth, the blood: but when the wound became dry; when ceased the blood to flow again; sharp pains pervade the strength of Atrides. Racking pangs glide through his frame; as when the Ilythiæ, who preside over births, the daughters of white armed Juno, fierce dealers of bitter pains, throw all their darts on hapless women, that travail with child. Such pains pervade the strength of Atrides."

the birth, and there is not strength to bring forth.

4 "It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

5 So the servants of King Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezep, and the children of Eden which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see; and hear the

words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This is the word that the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of Mesopotamia.

25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

d 2 Sam. 16. 12.—e Ch. 18. 33.—f Psa. 50. 21.—g Heb. found.—h Isai. 37. 6. &c. 1 Chap. 13. 17.—k Ver. 35, 36, 37. Jer. 31. 1.—l Chap. 18. 11.—m See 1 Sam. 23. 27. n Chap. 18. 3.—o Chap. 18. 35.—p Ezek. 27. 23.—q Chap. 18. 34.—r Isai. 37. 14. &c. 4 1 Sam. 4. 1. Psa. 80. 1.—u 1 Kings 15. 39. Isai. 44. 6. Jer. 10. 10, 11, 12.—v Psa. 31. 2.—w 2 Chron. 6. 40.—x Ver. 4.—y Heb. green.—z Psa. 113. 4. Jer. 10. 3.—a Psa. 138. 13.—b Isai. 37. 21. &c.—c Psa. 63. 2.—d Lamm. 2. 13.—e Job 18. 4. Psa. 22. 7, 8. Lam. 2. 14.

f Psa. 71. 22. Isai. 5. 24. Jer. 51. 5.—g Heb. By the hand of.—h Ch. 18. 17.—i Psa. 20. 7.—k Heb. the tallness, &c.—l Or, the forest and his fruitful field. Isai. 10. 18. m Or, fenced.—n Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?—o Isai. 45. 7.—p Isai. 10. 3.—q Heb. short of hand. s Psa. 124. 4.—r Psa. 139. 1. &c.—t Or, sitting.—v Job 41. 2. Ezek. 26. 4 & 28. 4. Amos 1. 2.—w Ver. 35, 36, 37.

Verse 4. The remnant that are left] That is, the Jews: the ten tribes having been already carried away captive by the king of Assyria.

Verse 7. Behold I will send a blast—and he shall hear a rumour] The rumour was, that Tirhakah had invaded Assyria. The blast was, that which slew one hundred and eighty-five thousand of them in one night.

Cause him to fall by the sword] Alluding to his death by the hands of his two sons, at Nineveh. See ver. 35—37.

Verse 8. Libnah—Lachish] These two places were not very distant from each other: they were in the mountains of Judah, southward of Jerusalem.

Verse 10. Let not thy God, in whom thou trustest] This letter is nearly the same with the speech delivered by Rabshakeh. See chap. xviii. 29.

Verse 14. Spread it before the Lord] The temple was considered to be God's dwelling-place; and that whatever was there, was peculiarly under his eye. Hezekiah spread the letter before the Lord, as he wished him to read the blasphemies spoken against him.

Verse 15. Thou art the God, &c.] Thou art not only God of Israel, but God also of Assyria, and of all the nations of the world.

Verse 21. The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.] "So truly contemptible is thy power, and empty thy boasts, even the young women of Jerusalem, under the guidance of Jeho-

vah, shall be amply sufficient to discomfit all thy forces, and cause thee to return with shame to thy own country, where the most disgraceful death awaits thee."

When Bishop Warburton had published his Doctrine of Grace, and chose to fall foul on some of the most religious people of the land, a young woman of the city of Gloucester exposed his graceless system in a pamphlet, to which she affixed the above words as a motto!

Verse 23. The tall cedar trees—the choice fir trees] Probably meaning the princes and nobles of the country. The forest of his Carmel.] Better in the margin:—the forest and his fruitful field.

Verse 24. I have digged and drunk strange waters] I have conquered strange countries, in which I have digged wells for my army; or, I have gained the wealth of strange countries.

With the sole of my feet] My infantry have been so numerous, that they alone have been sufficient to drink up the rivers of the places I have besieged.

Verse 25. Hast thou not heard] Here Jehovah speaks; and shows this boasting king that what he had done, was done by the divine appointment; and that of his own counsel and might he could have done nothing. It was because God had appointed them to this civil destruction that he had overcome them; and it was not through his might: for God had made their inhabitants of small power, so that he only got the victory over men whom God had confounded, dismayed and enervated, ver. 26.

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it for mine own sake, and for my servant David's sake.

35 ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed,

and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.

CHAPTER XX.

Hezekiah's sickness, and the message of the prophet to him, to prepare for death, l. Hezekiah and prayer to God, 2, 3. The Lord hears, and promises to help. Three years to his life, and Isaiah prophesies a means of cure, 4-7. Hezekiah asks a sign: and, to assure him of the truth of God's promise, the shadow on the dial of Ahaz goes back ten degrees, 8-11. The king of Babylon sends a friendly message to Hezekiah, to congratulate him on his recovery: and to these messengers he ostentatiously shows all his treasures, 12, 13. Isaiah reproves him, and threatens that the Babylonians will come and take away all these treasures, and take the people into captivity; and degrade the royal family of Judah, 14-18. Hezekiah bows to the divine judgment, 19. His acts and death, 20, 21.

IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

1 Sam. 2. 34. Ch. 30. 8, 9. Isai. 7. 11, 14. Luke 2. 12—y 2 Chron. 32. 22, 23. x Heb. the opening of the house of Judah that remaineth.—a Heb. the escaping. b Isai. 9. 7.—c Chap. 20. 8.—d 1 Kings 11. 12, 13.—e 2 Chron. 32. 21. Isai. 37. 36. Ezech. 48. 21. 1 Mac. 7. 41. 2 Mac. 8. 19.—f Gen. 10. 11.—g 2 Chron. 32. 21.

h Tobit 1. 21.—i Ver. 7.—k Heb. Ararat.—l Ezra 4. 2.—m 2 Chron. 32. 24. &c. Isai. 38. 1. &c.—n Heb. Give charge concerning thine house. 2 Sam. 17. 32. o Neh. 13. 22.—p Gen. 17. 1. 1 Kings 3. 6. Gen. 5. 22. & 48. 15. 1 Kings 2. 4. & 8. 25.—q Heb. with a good ordering.

Verse 28. *I will put my hook in thy nose*] This seems to be an allusion to the method of *guiding a buffalo*; he has a sort of ring put into his nose, to which a cord or bridle is attached, by which he can be turned to the right, to the left, or round about, according to the pleasure of his driver.

Verse 29. *This shall be a sign unto thee*] To Hezekiah; for to him this part of the address is made.

Ye shall eat this year] Sennacherib had ravaged the country, and seed-time was now over, yet God shows them that he would so bless the land, that what should grow of itself that year would be quite sufficient to supply the inhabitants, and prevent all famine; and though the second year was the sabbatical rest or jubilee for the land, in which it was unlawful to plough or sow; yet even then the land, by an especial blessing of God, should bring forth a sufficiency for its inhabitants; and in the third year they should sow and plant, &c. and have abundance, &c. Now this was to be a sign to Hezekiah, that his deliverance had not been effected by natural or casual means: for as, without a miracle, the ravaged and uncultivated land could not yield food for its inhabitants; so not without miraculous interference could the Assyrian army be cut off, and Israel saved.

Verse 30. *The remnant—shall yet again take root*] As your corn shall take root in the soil, and bring forth, and abundantly multiply itself, so shall the Jewish people: the population shall be greatly increased, and the desolations occasioned by the sword soon be forgotten.

Verse 31. *Out of Jerusalem shall go forth a remnant*] The Jews shall be so multiplied as not only to fill Jerusalem, but all the adjacent country.

And they that escape out of mount Zion] Some think that this refers to the going forth of the apostles to the Gentile world, and converting the nations by the preaching of the Gospel.

Verse 32. *He shall not, &c.*] Here follow the fullest proofs that Jerusalem shall not be taken by the Assyrians. 1. *He shall not come into this city.* 2. He shall not be able to get so near as to shoot an arrow into it. 3. He shall not be able to bring an army before it. 4. Nor shall he be able to raise any redoubt or mound against it. 5. No; not even an Assyrian shield shall be seen in the country: not even a foraging party shall come near the city.

Verse 33. *By the way that he came*] Though his army shall not return, yet he shall return to Assyria: for, because of his blasphemy, he is reserved for a more ignominious death.

Verse 35. *That night*] The very night after the blasphemous message had been sent, and this comfortable prophecy delivered.

The angel of the LORD went out] I believe this angel or messenger of the LORD was simply a suffocating or pestilential wind; by which the Assyrian army was destroyed, as in a moment, without noise, confusion, or any warning. See the note, 1 Kings chap. xx. ver. 30. Thus was the promise, ver. 7, fulfilled, *I will send a blast upon*

him; for he had heard the rumour, that his territories were invaded; and on his way to save his empire, in one night, the whole of his army was destroyed, without any one even seeing who had hurt them. This is called an angel or messenger of the LORD: that is, something immediately sent by him to execute his judgments.

When they arose early] That is, Sennacherib, and probably a few associates, who were preserved as witnesses and relations of this most dire disaster. Rab-shakeh, no doubt, perished with the rest of the army.

Verse 36. *Dwelt at Nineveh.*] This was the capital of the Assyrian empire.

Verse 37. *Nisroch his god*] We know nothing of this deity; he is nowhere else mentioned.

Smote him with the sword] The rabbins say, that his sons had learned that he intended to sacrifice them to this god; and that they could only prevent this by slaying him.

The same writers add, that he consulted his wise men how it was that such miracles should be wrought for the Israelites? who told him that it was because of the merit of Abraham, who had offered his only son to God; he then said, I will offer to him my two sons; which when they heard, they rose up and slew him. When a rabbin cannot untie a knot, he feels neither scruple nor difficulty to cut it.

NOTES ON CHAPTER XX.

Verse 1. *Set thine house in order*] It appears from the text, that he was smitten with such a disorder as must terminate in death, without the miraculous interposition of God; and he is now commanded to set his house in order, or to give charge concerning his house; to dispose of his affairs; or, in our words, to make his will, because his death was at hand.

“This sickness,” says Jarchi, “took place three days before the defeat of Sennacherib.” That it must have been before this defeat, is evident: Hezekiah reigned only twenty-nine years, chap. xviii. 2. He had reigned fourteen years when the war with Sennacherib began, chap. xviii. 13. and he reigned fifteen years after this sickness, chap. xx. 6; therefore, 14+15=29, the term of his reign. Nothing can be clearer than this: that Hezekiah had reigned fourteen years before this time: and that he did live the fifteen years here promised. That Hezekiah's sickness happened before the destruction of Sennacherib's army is asserted by the text itself: see verse 6.

Verse 3. *I beseech thee, O LORD*] Hezekiah knew that, although the words of Isaiah were delivered to him in an absolute form, yet they were to be conditionally understood; else he could not have prayed to God to reverse a purpose which he knew to be irrevocable. Even this passage is a key to many prophecies, and divine declarations: see chap. xviii. of Jeremiah.

Hezekiah pleads his uprightness and holy conduct in his own behalf. Was it impious to do so? No; but it certainly did not savour much either of humility, or of a due sense of his own weakness. If he had a perfect heart, who made it such?—God. If he did good in God's sight, who

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day, thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, take a lump of figs. And they took and laid it on the bile, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees

backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan, the son of Buladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried

A. M. 3291. B. C. 713. Ch. XVII. 1. An. Leocratis, Arch. Athen. doctm. 1.

r Or, city.—1 Sam. 9. 16. & 10. 1.—Ch. 19. 20. Psa. 65. 2.—u Psa. 39. 12. & 56. 4.—Ch. 19. 34.—v Isai. 33. 21.—w See Judg. 6. 17, 37, 39. Isai. 7. 11, 14. & 33. 22. y See Isai. 33. 7, 8.

s See Josh. 10. 12, 14. Isai. 33. 5. Ecclus. 48. 23.—a Heb. degrees.—b Isai. 30. 1, &c.—c Or, Merodach-baladan.—d 2 Chron. 32. 27, 21.—e Or, epicery.—f Or, Jewels.—g Heb. vessels.—h Ver. 13.

enabled him to do so?—God. Could he, therefore, plead in his behalf dispositions and actions which he could neither have felt nor practised but by the power of the grace of God? I trow not. But the times of this ignorance God winked at. The Gospel teaches us a different lesson.

Wep't sore.] How clouded must his prospects of another world have been! But it is said that, as he saw the nation in danger from the Assyrian army, which was then invading it, and threatened to destroy the religion of the true God, he was greatly affected at the news of his death, as he wished to live to see the enemies of God overthrown. And, therefore, God promises that he will deliver the city out of the hands of the king of Assyria, at the same time that he promises him a respite of fifteen years, ver. 6. His lamentation on this occasion may be seen in Isaiah, chap. xxxviii.

Verse 4. Into the middle court] חצר הא-ל-הים, the court. This is the reading of the Masoretic Keri: but חצר הא-הים, "of the city," is the reading of the text, and of most MSS.; but the versions follow the Keri.

Verse 6. I will add unto thy days fifteen years] This is the first and only man who ever was informed of the term of his life. And was this a privilege? Surely no. If Hezekiah was attached to life, as he appears to have been, how must his mind be affected to mark the sinking years! He knew he was to die at the end of fifteen years; and how must he feel at the end of every year when he saw that so much was cut off from life! He must necessarily feel a thousand deaths in fearing one. I believe there would be nothing wanting to complete the misery of men, except the place of torment, were they informed of the precise time in which their lives must terminate. God, in his abundant mercy, has hidden this from their eyes.

Verse 7. Take a lump of figs—and laid it on the bile] We cannot exactly say in what Hezekiah's malady consisted. פצע שרצני, signifies any inflammatory tumour, bile, abscess, &c. The versions translate it sore, wound, and such like. Some think it was a pleurisy; others, that it was the plague; others, the elephantiasis; and others, that it was the guinea. A poultice of figs might be very proper to mature a bile, or to discuss any obstinate inflammatory swelling. This Pliny remarks, Omnibus que maturanda aut discutienda sunt, imponuntur. But we cannot pronounce on the propriety of the application, unless we were certain of the nature of the malady. This, however, was the natural means which God chose to bless to the recovery of Hezekiah's health: and, without this interposition, he must have died.

Verse 8. What shall be the sign] He wished to be fully convinced that his cure was to be entirely supernatural; and, in order to this, he seeks one miracle to prove the truth of the other, that nothing might remain equivocal.

Verse 11. He brought the shadow ten degrees backward]

We cannot suppose that these ten degrees meant ten hours; they were ten divisions of time on this dial; and perhaps it would not be right to suppose that the sun went ten degrees back in the heavens, or that the earth turned back upon its axis from east to west in a contrary direction to its natural course. But the miracle might be effected by means of refraction, for a ray of light we know can be varied or refracted from a right line, by passing through a dense medium: and we know also, by means of the refracting power of the atmosphere, the sun, when near rising and setting, seems to be higher above the horizon than he really is; and, by horizontal refraction, we find that the sun appears above the horizon when he is actually below it, and literally out of sight; therefore, by using dense clouds, or vapours, the rays of light in that place might be refracted from their direct course ten, or any other number of degrees: so that the miracle might have been wrought by occasioning this extraordinary refraction, rather than by disturbing the course of the earth, or any other of the celestial bodies.

The dial of Ahaz] See the note on chap. ix. 13. and the observations and diagram at the end of this chapter.

Verse 12. At that time Berodach-baladan] He is called Merodach-baladan, Isa. xxxix. 1. and by the Septuagint, Syriac, and Arabic versions; and by several of Kennicott's and De Rossi's MSS. the parallel table, Isa. xxxix. 2. the Septuagint, Syriac, Vulgate Arabic, some copies of the Targum, and the Babylonian Talmud. The true reading seems to be Merodac: the v mem, and the z beth, might be easily interchanged, and so produce the mistake.

Sent letters and a present] It appears that there was friendship between the king of Babylon and Hezekiah, when the latter and the Assyrians were engaged in a destructive war. The king of Babylon had not only heard of his sickness, but he had heard of the miracle, as we learn from 2 Chron. xxxii. 21.

Verse 13. Hezekiah hearkened unto them] Instead of פועו פאישימח, he hearkened: פועו פאישימח, "he rejoiced," or "was glad," is the reading of twelve of Kennicott's and De Rossi's MSS. the parallel table, Isa. xxxix. 2. the Septuagint, Syriac, Vulgate Arabic, some copies of the Targum, and the Babylonian Talmud.

All the house of his precious things] Interpreters are not well agreed about the meaning of the original נכסו נעוהו, which we here translate precious things; and in the margin epicery or jewels. I suppose the last to be meant.

There was nothing in his house] He showed them through a spirit of folly and exultation all his treasures, and no doubt those in the house of the Lord. And it is said, 2 Chron. xxxii. 31. that, in this business, God left him, to try him, that he might know all that was in his heart: and this trial proved that, in his heart, there was little else than pride and folly.

Verse 17. Behold the days come] This was fulfilled in the days of the latter Jewish kings, when the Babylonians

into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasah his son reigned in his stead.

1 Chap. 24, 13 & 25, 13. Jer 47 41, 22 & 52, 17—4 Chap. 24, 12. 2 Chron. 33, 11. 1 Puffblet, Dan. 1, 3—m 1 Sam. 8, 18. Job 1, 21. Psa. 39, 9.

n Or, Shall there not be peace and truth, &c.—o 2 Chron. 32, 32—p Nea. 3, 16. q 2 Chron. 32, 30—r 2 Chron. 32, 33.

had led the people away into captivity, and stripped the land, the temple, &c. of all their riches: see Dan. i. 1—3.

Verse 18. They shall be eunuchs] Perhaps this means no more than that they should become household servants to the kings of Babylon. See the fulfilment, chap. xxiv. 13—15, and Dan. i. 1—3.

Verse 19. Good is the word of the LORD] He has spoken right, I have done foolishly. I submit to his judgments.

Is it not good, if peace and truth be in my days? I believe Hezekiah inquires whether there shall be peace and truth in his days? And the question seems to be rather of an interested nature. He does not appear to deplore the calamities that were coming on the land, provided peace and truth might prevail in his days.

Verse 20. The rest of the acts of Hezekiah] See the parallel places in Isaiah, and in 2 Chronicles. In this latter book, chap. xxxii. we find several particulars that are not inserted here; especially concerning his pride, the increase of his riches, his storehouses of corn, wine, and oil; his stalls for all manner of beasts; his cities, flocks, and herds, in abundance; and the bringing the upper water-course of Gihon to the west side of the city of David, by which he brought a plentiful supply of water into that city, &c. &c. &c.

On the subject of the Babylonian embassy, I may say a few words. However we may endeavour to excuse Hezekiah, it is certain that he made an exhibition of his riches and power in a spirit of great vanity; and that this did displease the Lord. It was also ruinous to Judea: when those foreigners had seen such a profusion of wealth, such princely establishments, and such a fruitful land, it was natural for them to conceive the wish that they had such treasures; and, from that, to covet the very treasures they saw. They made their report to their king and countrymen; and the desire to possess the Jewish wealth became general: and, in consequence of this, there is little doubt that the conquest of Jerusalem was projected. History is not barren in such instances: the same kind of cause has produced similar effects; take two or three notable instances.

When the barbarous Goth and Vandal nations saw the pleasant and fruitful plains and hills of Italy, and the vast treasures of the Roman people, the abundance of the necessaries, conveniences, comforts, and luxuries of life, which met their eyes in every direction; they never were at rest till their swords put them in possession of the whole, and brought the mistress of the world to irretrievable ruin!

Vortigern, a British king, unhappily invited the Saxons, in 445, to assist him against his rebellious subjects: they came; saw the land that it was good, and in the end took possession of it; having driven out, or into the mountains of Wales, all the original Britons.

The Danes, in the ninth century, made some inroads into England, found the land better than their own, and never reated till they established themselves in this country; and, after having ruled it for a considerable time, were at last, with the utmost difficulty, driven out.

These nations had only to see a better land in order to covet it; and their assertions were not wanting in order to possess it.

How far other nations, since those times, have imitated the most foolish and impolitic conduct of the Jewish king, and how far their conduct may have been, or may yet be, marked with the same consequences, the pages of impartial history have shown, and will show: God's ways are all equal, and the judge of all the earth will do right. But we need not wonder, after this, that the Jews fell into the hands of the Babylonians, for this was the political consequence of their own conduct; nor could it be otherwise, the circumstances of both nations considered, unless God, by a miraculous interposition, had saved them; and this it was inconsistent with his justice to do, because they had, in their pride and vanity, offended against him. To be lifted up with pride and vain-glory, in the possession of any blessings, is the most direct way to lose them; as it induces

God, who dispensed them for our benefit, to resume them; because, that which was designed for our good, through our own perversity, becomes our bane.

I have intimated in the note on ver. 11. that the shadow was brought back on the dial of Abaz by means of refraction. On this subject some farther observations may not be improper.

2. Any person may easily convince himself of the effect of refraction by this simple experiment:—Place a vessel on the floor, and put a piece of coin on the bottom, close to that part of the vessel which is furthest off from you; if; then move back, till you find that the edge of the vessel next to yourself fairly covers the coin, and that it is now entirely out of sight. Stand exactly in that position, and let a person pour water gently into the vessel, and you will soon find the coin to reappear, and to be entirely in sight when the vessel is full; though neither it nor you have changed your positions in the least.

By the refracting power of the atmosphere we have several minutes more of the solar light each day than we should otherwise have. "The atmosphere refracts the sun's rays so as to bring him in sight, every clear day, before he rises in the horizon; and to keep him in view for some minutes after he is really set below it. For, at some times of the year, we see the sun ten minutes longer above the horizon than he would be if there were no refractions; and above six minutes every day at a mean rate." Ferguson.

And it is entirely owing to refraction that we have any morning or evening twilight: without this power in the atmosphere, the heavens would be as black as ebony in the absence of the sun; and, at his rising, we should pass in a moment from the deepest darkness into the brightest light; and, at his setting, from the most intense light, to the most profound darkness; which, in a few days, would be sufficient to destroy the visual organs of all the animals in air, earth, or sea.

That the rays of light can be supernaturally refracted, and the sun appear to be where he actually is not, we have a most remarkable instance from Kepler. Some Hollanders, who wintered in Nova Zembla, in the year 1596, were surprised to find that, after a continual night of three months, the sun began to rise seventeen days sooner than (according to computation deduced from the altitude of the pole, observed to be seventy-six degrees) he should have done: which can only be accounted for by a miracle, or by an extraordinary refraction of the sun's rays, passing through the cold dense air in that climate. At that time the sun, as Kepler computes, was almost five degrees below the horizon when he appeared; and, consequently, the refraction of his rays was about nine times stronger than it is with us.

3. Now, this might be all purely natural, though it was extraordinary; and it proves the possibility of what I have conjectured, even on natural principles; but the foretelling of this, and leaving the going back, or forward, to the choice of the king, and the thing occurring in the place and time when and where it was predicted, shows that it was supernatural and miraculous, though the means were purely natural. Yet in that climate, lat. thirty-one degrees fifty minutes north, and lowe. thirty-five degrees twenty-five minutes east, where vapours could not be expected, the collecting or producing them heights and ascertains the miracle. "But why contend that the thing was done by refraction? could not God as easily have caused the sun (rather the earth) to turn back, as to have produced this extraordinary and miraculous refraction?" I answer, Yes. But it is much more consistent with the wisdom and perfections of God, to perform a work or accomplish an end by simple means, than by these that are complex; and, had it been done in the other way, it would have required a miracle to insert, and a miracle to restore; and a strong convulsion on the earth's surface to bring it ten degrees suddenly back, and to take it the same suddenly forward. The miracle, according to my suppo-

sion, was performed on the *atmosphere*, and without in the least disturbing even *that*; whereas, on the other supposition, it could not have been done without *suspending* or *interrupting* the *laws of the solar system*, and thus without gaining a hair's breadth in credibility or conviction more by such stupendous interpositions than might be effected by the agency of *clouds and vapours*. The point to be gained was the *bringing back the shadow on the dial ten degrees*: this might have been gained by the means I have here described, as well as by the other; and these means, being much more *simple*, were more worthy the divine choice than those which are more *complex*, and could not have been used without producing the necessity of working at least double or treble miracles.

4. Before I proceed to the immediate object of inquiry, I shall beg leave to make some general observations on the invention and construction of *DIALS* in general.

SUNDIALS must have been of great antiquity, though the earliest we hear of is that of *Ahaz*: but this certainly was not the *first* of its kind, though it is the first on record. *Ahaz* began his reign about *four hundred* years before *Alexander*, and about *twelve* years after the foundation of *Rome*.

Anaximenes, the Milesian, who flourished about *four hundred* years before *Christ*, is said by *Pliny* to have been the first who made a *sundial*, the use of which he taught to the Spartans: but others give this honour to *Thales*, his countryman, who flourished *two hundred* years before him.

Aristarchus, of Samos, who lived before *Archimedes*, invented a plain horizontal disc, with a *gnomon*, to distinguish the hours; and had its rim raised all round, to prevent the shadow from extending too far.

Probably all these were *rudé* and *cranescent* attempts; for it does not appear that the *Romans*, who borrowed all their knowledge from the Greeks, knew any thing of a *sundial* before that set up by *Papyrius Cursor*, about *four hundred* and *sixty* years after the foundation of *Rome*; before which time, says *Pliny*, there was no mention of any account of *time* but by the *rising* and *setting* of the sun. This dial was erected near the temple of *Quirinus*, but is allowed to have been very inaccurate. About *thirty* years after, the consul *Marcus Valerius Messala*, brought a dial out of *Sicily*, which he placed on a pillar near the *tostrum*, but, as it was not made for the latitude of *Rome*, it did not show the time exactly; however, it was the only one they had for a *hundred* years, when *Martius Philippus* set up one more exact. Since those times the science of *dialling* has been cultivated in most civilized nations; but we have no professed treatise on the subject before the time of the Jesuit *Clavius*, who, in the latter part of the *sixteenth* century, demonstrated both the theory and practice of *dialling*: but he did this after the most rigid mathematical principles, so as to render that which was *simple* in itself exceedingly obscure. Though we have useful and correct works of this kind from *Rivaré*, *De Parcieux*, *Dom. Bedos de Celles*, *Joseph Blaise Garnier*, *Gravesande*, *Emerson*, *Martin*, and *Leadbetter*; yet, something more specific, more simple, and more general, is a desideratum in the science of *sciaticers*, or *dialling*.

Observations on the nature and structure of the sundial of Ahaz; with a diagram of its supposed form.

5. When writing on the appointment of *Jehu* to be king of *Israel*, chap. ix. I was struck with the manner in which the subject of the 13th verse was understood by the *Chaldee*: "Then they hastened and took every man his garment, and put it under him, on the top of the stairs;" according to the Hebrew, *וַיִּתְּנוּ אֶת עֲלֵיהֶם אֶת הַמַּאֲבֹלֹת*, which might be translated, *on the bare (naked or uncovered) steps*. This the Targumist has translated by *וַיִּתְּנוּ לְעֵדֵי שְׂדֵייהוּ*, "at the *hour-steps*." The other versions, knowing nothing of what was intended, have endeavoured to *guess*, severally, at a meaning. On turning to chap. xx. 11. where the same word *מַאֲבֹלֹת*, *maabloth*, is used, and most evidently, there, implies some kind of *sundial*, I found the *Chaldee* still more pointed, both in this and in the parallel place, Isa. xxxviii. 8. rendering the Hebrew words *בְּצֵל שֶׁתַּיִן* *belzurath eben sha-diyah*, "by the shadow of the stone of hours:" from which I was led to conclude that some kind of *gnomonic figure*, or *sundial* was intended; and that the hours, or divisions of time, were shown by a *shadow*, projected on *stone steps*, gradually ascending to a certain height. This thought I communicated to the Rev. *Philip Garrett*, one of the preachers among the people called *Methodists*; of whose rare knowledge in the science of *gnomonics*, and ingenuity in constructing every possible variety of dials, I had already indubitable proofs; and requested him, from the principle I had laid down, to try whether such an in-

strument could be constructed that might serve at once as a *public tribunal*, and as a *dial*, to ascertain all the *inequalities of the Jewish division of time*?

A more difficult problem in the science he was never called to solve. Though several had attempted to construct dials to show the mode by which different nations measured time, and among the rest the *Jews*; yet nothing properly satisfactory has been produced, although one nearly in the same form of outline with the present may be found in "*Hutton's Mathematical Recreations*," vol. iii. p. 337, projected on a *plane superficies*; which could not possibly show the *ascending* and *descending* of the shadow like that now before the reader, which the ingenuity of the above gentleman has brought to almost as great a degree of perfection as can reasonably be expected. And that the dial of *Ahaz* was constructed on a similar principle there can be but little doubt, as the words of the original seem to express this and no other form; and so the *Chaldee* appears to have understood it: nor is it easy to conceive, that one on any other principle could ascertain, in all seasons, the varying admeasurement of the Jewish time.

6. Having said thus much relative to the circumstances which gave birth to this dial, it may be deemed necessary to give a general view of the natural and artificial divisions of time, and then a description of the dial itself.

The most obvious *division of time* is, into *day* and *night*; these are marked out by the *rising* and *setting* of the sun. Modern writers call the time from sunrise to sunset, the *natural day*; the *night* is the time from sunset to sunrise; these days and nights are subject to great inequalities in every part of the earth, except under the equator. The most ancient division of the equatorial day was into the morning and evening; the night was divided into watches.

Hours are either equal or unequal; an *unequal hour* is the *twelfth* part of a natural day, or the *twelfth* part of the night. In *summer*, when the days are the longest, the diurnal hours are the longest, and the nocturnal hours shortest: in *winter*, on the contrary, when the days are shortest, the hours of the day are the *shortest*, and the hours of the night *longest*. The difference between the hours of the day and those of the night is greatest at the *solstices*, because then there is the greatest inequality between the length of the day and that of the night. At the *equinoxes*, when the days and nights are of an equal length, all hours, both of days and nights, are equal.

The ancient *Jews* made use of *unequal hours*: with them, *sunrise* was the beginning of the *first hour* of the day; *noon* was the end of the *sixth hour*; and the *twelfth hour* ended at *sunset*.

Doctor *Long* observes, "These times might be measured by an astronomer; but how *unequal hours* can be marked for common use is not easy to say." He further observes, "That the ancients had *sundials*; but I think unequal hours could not be marked thereon exactly." And, in a note on this observation, he remarks, "The *sundials of the ancients*, to show unequal hours, were not made in the method used at present, with a *gnomon parallel* to the axis of the earth; but had a *pin* set upright upon a plane, rounded at the upper end, the shadow whereof marked their *unequal hours* in the following manner: by means of an *analemma*, or projection of the sphere, *six curves* were drawn upon the plane, to show where the shadow of the *pin* at the several hours terminated every month in the year; one *curve* served for two months, because the shadows are of the same length in January as December, in February as in November, in March as in October, &c.; each *curve* was drawn long enough to take in all the hours of the longest day in the respective months, and was divided into twelve equal parts. It is easy to see that a dial made by this method, in order to show the unequal hours exactly, *ought* to have *half* as many curves (or parallel lines,) as there are days in the year; but this would require so many *lines*, as would make it all confusion: it is possible they had only one line for a month, and that for the middle of the month."

The Doctor is perfectly correct in observing, "That the *sundials of the ancients*, to show unequal hours, were not made in the method used at present, with a *gnomon parallel* to the axis of the earth;" because such a dial could not be of any use to those nations whose divisions of the solar hours were unequal, or more or less than *sixty* minutes to an hour. But the Doctor is mistaken in supposing the difficulty, or rather impossibility, of constructing a *sundial* to show these *unequal hours*; for *eleven lines* are all that is necessary to show the hours for every day in the year: and *forty-four lines* would show all the *quarters*: whereas, on his plan, it would require near *eleven hundred* calculations of the *altitudes of the sun*, and the

same number to show where the shadow of the *gnomon* at the several hours terminated. His dial would, therefore, require above one hundred and eighty parallel lines, and nearly eleven hundred marks for the hours only; but if the quarters are inserted, four thousand four hundred marks would be necessary. This would require the labour of six or eight months, whereas the plan here adopted would not require, in its calculations and construction, as many hours.

7. *A description of the dial.*—This dial consists of eleven steps, placed parallel to the horizon, with a perpendicular *gnomon* fixed in the upper or middle step, which step is placed exactly north and south, and forms the *meridian*, or sixth-hour line.

All the operations of this dial are determined by the point of the shadow projected from the *gnomon* on the steps of the dial.

Every day, for six months, the shadow from the point of the *gnomon* makes a different angle with the *gnomon*, which makes the hours of one day to differ in length from the hours of the preceding and following days. The same observations apply to the other six months in the year.

The shadow crosses each step of the dial every day in the year.

Each day in the year consists of twelve hours, from the time of sunrise to sunset; which makes a difference of twenty minutes between an hour in the longest day and an hour in the shortest. The longest day, consisting of twelve hours of seventy minutes to an hour; and the shortest of twelve hours, of fifty minutes to an hour; but, when the sun enters *Aries*, or *Libra*, each hour consists of sixty minutes.

To be able to understand this dial one example will be sufficient: on the 21st of March, or the 23d of September, the shadow from the point of the *gnomon* will enter or ascend the first step of the dial, at the first hour of the day, at the west side of the dial on the equinoctial line; eleven minutes afterward, the shadow comes in contact with the circle marked fifteen degrees, which is the altitude of the sun at that time; twenty-four minutes afterward, the shadow touches the shadow of twenty degrees; and, in twenty-five minutes, it ascends the second step, at the second hour of the day, when the altitude of the sun is twenty-five degrees eight minutes.

In twenty-four minutes the shadow comes to the circle of thirty degrees; and twenty-five minutes after, it arrives at the circle of thirty-five degrees; and in eleven minutes it ascends the third step, at the third hour of the day, when the altitude is thirty-six degrees fifty-seven minutes.

In sixteen minutes the point of the shadow intersects the circle of forty degrees; and in forty-four minutes it ascends the fourth step, at the fourth hour of the day, when the altitude of the sun is forty-seven degrees twenty-two minutes; and in eighteen minutes of time, it comes in contact with the circle of fifty degrees, &c. &c. until it arrives at the *meridian step*, or line, at the sixth hour of the day, when the altitude is fifty-eight degrees ten minutes: then the shadow descends the sixth step, and moves on to the seventh, &c. descending step after step, tracing the equinoctial line on the east side of the dial; intersecting the steps, or high lines, and the circles of altitude, until it leaves the dial at the eleventh hour of the day.

A dial of this construction is the most simple, useful, and durable, that can be made: and is exclusively and completely adapted to ascertain the ancient Jewish divisions of the solar hours.

The steps of this dial render the construction a little more difficult than it otherwise would be if the lines were drawn on a plane superficies, which would give exactly the same divisions of the hours.

N. B. A vertical south dial, in lat. thirty-one degrees fifty minutes, the latitude of Jerusalem, could be of little or no use to ascertain these divisions for several months in the year. The same remark may be made respecting a south vertical concave dial. The sun cannot shine upon a south vertical plane, in lat. thirty-one degrees fifty minutes in the longest day, before fifty-three minutes past eight, or nearly nine in the morning.

With respect to the dimensions of this dial, if we suppose the height of the stile from the bottom of the lowest step to be four feet, this would allow six inches for the thickness of each step, and twelve inches for the height of the stile above the upper step. According to this scale, the south end of the dial would be ten yards; the north end, sixteen yards; and the east and west sides, eight yards two feet. The ground-work might be eighteen yards by twelve, making an oblong square, facing the four cardinal points of the heavens.

N. B. All the lines upon a dial-plane are inserted, with respect to the cardinal points of the heavens.

The lines which show the hours from sunrise to the meridian, are on the west side of the dial-plane; and the lines which show the hours from the meridian to sunset, are on the east side of the dial-plane; the southern tropic, Capricorn, is on the north end of the dial-plane; and the northern tropic, Cancer, is on the south end of the plane.

The narrow end of the dial looks toward the south, and is marked the north; the wide end looks north, and is marked south; the side which looks west, is marked sunrise; and the side which looks east, is marked sunset.

8. In the annexed diagram, a transverse section of the dial is represented, where the steps are seen at one view, ascending and descending to and from the *gnomon*, or stile, on the upper or sixth step. These steps are all equal in their height, but unequal on their upper surface, as the diagram shows, and for the reasons alleged above. Each of these steps might have been divided into parts or degrees, to mark the smaller divisions of time; and to this sort of division there appears to be a reference in the text, where it is said, *the shadow went back ten degrees*. It seems the miracle was wrought in the afternoon, for it is said, *The shadow was brought ten degrees backward, by which it had gone down*; so it appears that the shadow had reascended ten degrees on the afternoon steps; and when this was done, so that all were fully convinced of the miracle, the shadow again descended to its true place on the steps; and this would be the immediate consequence of dissipating the vapours which I have supposed to be the agent which God employed to produce by refraction this most extraordinary phenomenon.

A dial constructed in this way, in the centre of a town, or some public place, would serve not only to give the divisions of time, but also as a place from which proclamations might be made; and especially from the upper step, where the speaker might stand by the *gnomon*, and be sufficiently elevated above the crowd below.

On such a place I have supposed Jehu to have been proclaimed king; and, to do him honour, his captains spread their garments on the steps; the first, second, third, fourth, and fifth, by which he ascended to the sixth step, on which the *gnomon* was placed, and where he was proclaimed and acknowledged the king of Israel: for it is said, *the captains hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, JEHU IS KING! 2 Kings ix. 13.* where see the note.

9. *Pietro Nonius*, or *Nunnez*, a celebrated Portuguese mathematician, about the middle of the sixteenth century, proved that the shadow on a stile in a sundial might go backward without a miracle; which was founded on the following theorem:

"In all countries, the zenith of which is situated between the equator and the tropic, as long as the sun passes beyond the zenith, toward the apparent or elevated pole, he arrives twice before noon at the same azimuth; and the same thing takes place in the afternoon."

This gave rise to the demonstration that a dial might be constructed for any latitude on which the shadow shall retrograde, or go backward. And it is effected in the following manner:

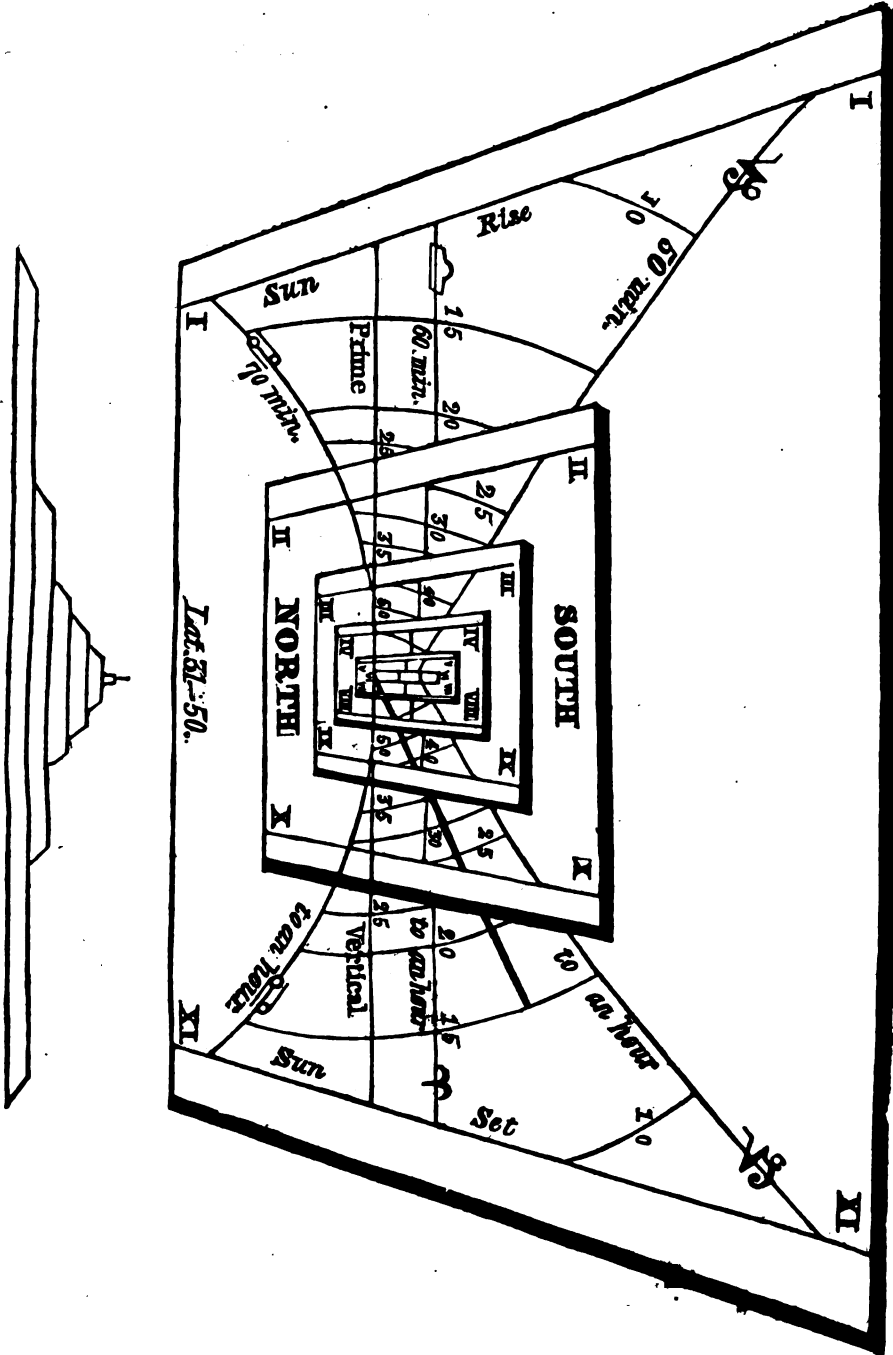
Incline a plane turned directly south, in such a manner that its zenith may fall between the tropic and equator; and nearly about the middle of the distance between these two circles. In the latitude of London, for example, which is fifty-one degrees, thirty-one minutes, the plane must make an angle of about thirty-eight degrees. In the middle of the plane fix an upright stile, of such a length that its shadow shall go beyond the plane; and, if several angular lines be then drawn from the bottom of the stile toward the south, about the time of the *solstice*, the shadows will retrograde twice in the course of the day, as mentioned above. This is evident, since the plane is parallel to the horizontal plane, having its zenith under the same meridian, at the distance of twelve degrees from the equator, toward the north: the shadows of the two stiles must, consequently, move in the same manner in both.

Of these principles some have endeavoured to make an unholy use; contending that, what the Holy Scriptures consider to be a miracle, in the case of the retrogradation of the shadow on the dial of Abaz, was the effect of a mere natural cause, without any thing miraculous in it. On this subject Dr. Hutton very properly remarks: "It is very improbable, if the retrogradation which took place on the dial of that prince had been a natural effect, that it should not have been observed till the prophet announced it to him as the sign of his cure; for, in that case, it must have always occurred when the sun was between the tropic and the zenith." *Hutton's Mathematical Recreations*, vol. iii. page 323.

To this we may add that, if the dial of Abaz had been

thus constructed, the effect must have been generally known; and Hezekiah would never have taken that for a miracle which he and all his courtiers must have observed as an occurrence which, at particular seasons, took place twice every day. And, that the matter was known publicly to have been a *miracle*, we learn from this circumstance; that Merodach-baladan, king of Babylon, sent his ambassadors to Jerusalem, *to inquire after the wonder that was done in the land*, as well as after Hezekiah's

health; see 2 Chron. xxxii. 31. But the miraculous interposition is so obvious, that infidelity must be driven to pitiful shifts when it is obliged to have recourse to the insinuation of imposture, in a case where the miraculous interference of God is so strikingly evident. Besides, such a dial could not be constructed for the latitude of Jerusalem without having the *north* end elevated *twenty degrees seven minutes*: which could not be used for the purpose which is indicated in the text. See No. 3. of the preceding observations.



CHAPTER XXI.

Manasseh succeeds his father Hezekiah; reigns fifty-five years; and fills Jerusalem with the heaviest judgments against him and the land. 10-15. Manasseh's acts and death, 16-18. Amon his son succeeds him, and reigns two years; is equally profigate with his father; is slain by his servants, and buried in the garden of Uzzah; and Josiah his son reigns in his stead. 19-26.

A. M. 3306-3311. B. C. 693-643. **MANASSEH** ^{was} twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

2 And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of

all the tribes of Israel, will I put my name for ever.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers: only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

10 And the Lord spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

a 2 Chron. 33. 1, &c.—b Chap. 16. 3.—c Ch. 18. 4.—d 1 Kings 16. 32, 33.—e Deut. 4. 18. & 17. 3. Chap. 17. 16.—f 2 Sam. 7. 13. 1 Kings 8. 20. & 9. 2. b Lev. 18. 24. & 20. 2. Chap. 18. 3. & 17. 17.—g Lev. 19. 26, 31. Chap. 17. 17. Deut. 18. 10, 11.

f 2 Sam. 7. 13. 1 Kings 8. 20. & 9. 2. Ch. 23. 27. Ps. 132. 13, 14. Jer. 32. 34.—g Isa. 7. 18.—h Prov. 22. 18. Ch. 23. 27. & 24. 3. 4. Jer. 15. 4.—i 1 Kings 22. 38.—j Ver. 9.—k 1 Sam. 3. 11. Jer. 18. 3.—l See Isa. 34. 11. Lam. 2. 8. Amos 7. 7, 8.—m Heb. as wipeth and turneth it upon the face thereof.

NOTES ON CHAPTER XXI.

Verse 1. Manasseh was twelve years old] He was born about three years after his father's miraculous cure; he was carried captive to Babylon; repented; was restored to his kingdom; put down idolatry; and died at the age of sixty-seven years: see 2 Chron. xxxiii. 1-20.

Verse 2. After the abominations of the heathen] He exactly copied the conduct of those nations which God had cast out of that land.

Verse 3. Made a grove] He made Aserah, the Babylonian Melitta, or Roman Venus: see chap. xvii. 10. and the observations at the end of that chapter; and see here on ver. 7.

Worshipped all the host of heaven] All the stars and planets; but particularly the sun and the moon.

Verse 4. Built altars] He placed idolatrous altars even in the temple.

Verse 6. Made his son pass through the fire] Consecrated him to Molech.

Observed times] נִיְוֵן yevonim; he practised divination by the clouds; by observing their course at particular times, their different kinds, contrary directions, &c. &c.

Used enchantments] נִשְׁכָּשׁ ve-nechesh; he used incantations, spells, and charms.

Dealt with familiar spirits] נִשְׁכָּשׁ וְנִיְוֵן yevdesh ob; he was a necromancer; was a raiser of spirits, whom he endeavoured to press into his service: he had a Python.

And wizards] נִיְוֵיִם yevideonim: the knowing ones, the white witches, and such like: see on Lev. xix. 26-31, where most of these terms are particularly explained and illustrated.

Verse 7. He set a graven image of the grove that he had made in the house] Every one may see that Aserah here must signify an idol, and not a grove; and, for the proof of this, see the observations at the end of the chapter.

Verse 8. Neither will I make the feet of Israel] Had they been faithful to God's testimonies, they never had gone into captivity; and should, even at this day, have been in possession of the promised land.

Verse 9. Seduced them to do more evil] He did all he could to pervert the whole national character; and totally to destroy the worship of the true God; and he succeeded.

Verse 10. The Lord spake by—the prophets] The prophets were Hosea, Joel, Nahum, Habakkuk, and Isaiah. These five following verses contain the sum of what these prophets spoke. It is said that Isaiah not only prophesied in those days, but also that he was put to death by Manasseh, being sawn around by a wooden saw.

Verse 12. Both his ears shall tingle.] נִשְׁכָּשׁ וְנִיְוֵיִם: something expressive of the sound in what we call, from the same sensation, the tingling of the ears. This is the consequence of having the ears suddenly pierced with a loud and shrill noise; the ears seem to ring for some time after. The prophets spoke to them vehemently; so that the sound seemed to be continued even when they had left off speaking. This was a faithful and solemn testimony.

Verse 13. The line of Samaria] I will treat Jerusalem as I have treated Samaria. Samaria was taken, pillaged, ruined, and its inhabitants led into captivity: Jerusalem shall have the same measure.

And the plummet of the house of Ahab] The house of Ahab was totally destroyed, and not a man of his race left to sit upon the throne of Israel: so shall it be done to the house or royal family of Judah; they shall be all finally destroyed, and not a man of their race shall any more sit on the throne of Judah; nor shall Judah have a throne to sit on. Thus Jerusalem shall have the same weight, as well as it shall have the same measure of Samaria, because it has copied all the abominations which brought that kingdom to total destruction.

I will wipe Jerusalem as a man wipeth a dish] The Vulgate translates this clause as follows: Delebo Jerusalem, sicut deleri solet tabula; "I will blot out Jerusalem as tablets are wont to be blotted out." This is a metaphor taken from the ancient method of writing: they traced their letters with a stile on boards, thinly spread over with wax: for this purpose one end of the stile was sharp, the other end blunt and smooth, with which they could rub out what they had written, and so smooth the place, and spread back the wax so as to render it capable of receiving any other word. Thus the Lord had written down Jerusalem, never intending that its name or its memorial should be blotted out. It was written down The Holy City, the City of the Great King: but now God turns the stile, and blots this out: and the Holy Jerusalem, the city of the Great King, is no longer to be found! This double use of the stile is pointed out in this ancient enigma:

De summo planus; sed non ego planus in limo; Versor utriusque manus, diverso et manere fungor; Altera pars revocat, quicquid pars altera facit. "I am flat at the top, but sharp at the bottom; I turn either end, and perform a double function; One end destroys what the other end has made."

But the idea of emptying out, and wiping a dish, expresses the same meaning equally well. Jerusalem shall be emptied of all its wealth, and of all its inhabitants, as truly as a dish turned up is emptied of all its contents; and it shall

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord; and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the Lord for me, and for

the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me.

16 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into

h Ch. 12, 4.—i Ch. 12, 9. *Fam.* 84, 10.—k *Heb.* *threshold*.—l Ch. 12, 11, 12, 14, 14.—m Ch. 12, 15.—n *Deut.* 31, 21, &c. 2 *Chr.* 34, 14, &c.—o *Heb.* *molten*.—p *Ablon*, 2 *Chr.* 34, 20.—q *Or.* *Mech.*—r *Deut.* 27, 27.—s *Tikvah*, 2 *Chr.* 34, 32.—t *Or.* *Harhas*.

u *Heb.* *garments*.—v *Or.* in the second part.—w *Deut.* 28, 23. *Dan.* 3, 11, 12, 13, 14.—x *Deut.* 29, 25, 26, 27.—y 2 *Chron.* 34, 26, &c.—z *1* *Par.* 51, 17. *Jam.* 57, 15.—1 *Kings* 21, 29.—2 *Lev.* 26, 31, 32.—3 *Jer.* 26, 6, & 44, 22.—d *Par.* 37, 37. *Jam.* 57, 1, 2.

Verse 4. *That he may sum the silver*] As Josiah began to seek the Lord as soon as he began to reign, we may naturally conclude that the worship of God that was neglected and suppressed by his father, was immediately restored; and the people began their accustomed offerings to the temple. Ten years, therefore, had elapsed since these offerings began; no one had, as yet, taken account of them; nor were they applied to the use for which they were given, viz. the repairing the breaches of the temple.

Verse 8. *I have found the book of the law*] Was this the autograph of Moses? It is very probable that it was, for in the parallel place, 2 *Chron.* xxxiv. 14, it is said to be the book of the law of the Lord by Moses. It is supposed to be that part of *Deut.* chaps. xxviii. xxix. xxx. and xxxi. which contains the renewing of the covenant in the plains of Moab; and which contains the most terrible invectives against the corrupters of God's words and worship.

The rabbins say that Ahaz, Manasseh, and Amon, endeavoured to destroy all the copies of the law; and this only was saved by having been buried under a paving-stone. It is scarcely reasonable to suppose that this was the only copy of the law that was found in Judea; for, even if we grant that Ahaz, Manasseh, and Amon, had endeavoured to destroy all the books of the law, yet they could not have succeeded so as to destroy the whole. Besides, Manasseh endeavoured, after his conversion, to restore every part of the divine worship; and, in this, he could have done nothing without the Pentateuch; and the succeeding reign of Amon was too short to give him opportunity to undo every thing that his penitent father had reformed. Add to all these considerations that, in the time of Jehoshaphat, teaching from the law was universal in the land, for he set on foot an itinerant ministry, in order to instruct the people fully: for, "he sent to his princes to teach in the cities of Judah; and with them he sent Levites and priests; and they went about through all the cities of Judah, and taught the people, having the book of the law of the Lord with them: see 2 *Chron.* xvii. 7—9. And if there be any thing wanting to show the improbability of the thing, it must be this, that the transactions mentioned here took place in the eighteenth year of the reign of Josiah; who had, from the time he came to the throne, employed himself in the restoration of the pure worship of God: and it is not likely that, during these eighteen years, he was without a copy of the Pentateuch. The simple fact seems to be this, that this was the original

of the covenant renewed by Moses with the people in the plains of Moab, and which he ordered to be laid up beside the ark, *Deut.* xxxi. 26. And now, being unexpectedly found, its antiquity, the occasion of its being made, the present circumstances of the people, the imperfect state in which the reformation was, as yet, after all that had been done, would all concur to produce the effect here mentioned, on the mind of the pious Josiah.

Verse 14. *Went unto Huldah the prophetess*] This is a most singular circumstance: at this time Jeremiah was certainly a prophet in Israel; but it is likely he now dwelt at Anathoth, and could not be readily consulted. Zephaniah also prophesied under this reign; but, probably, he had not yet begun. Hilkiah was high priest; and the priest's lips should retain knowledge. Shaphan was scribe, and must have been conversant in sacred affairs, to have been at all fit for his office: and yet Huldah, a prophetess, of whom we know nothing, but by this circumstance, is consulted on the meaning of the book of the law! for the secret of the Lord was neither with Hilkiah the high priest, Shaphan the scribe, or any other of the servants of the king, or ministers of the temple! We find from this, and we have many facts in all ages to corroborate it, that a pontiff, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God: and that a simple woman, possessing the life of God in her soul, may have more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them.

On this subject Dr. Priestley, in his note, makes the following very judicious remark:—"It pleased God to distinguish several women with the spirit of prophecy, as well as other great attainments, to show that in his sight; and especially in things of a spiritual nature, there is no essential pre-eminence in the male sex, though in some things the female be subject to the male."

Verse 17. *My wrath shall be kindled*] The decree is gone forth; Jerusalem shall be delivered into the hands of its enemies; the people will revolt more and more; toward them long-suffering is useless; the wrath of God is kindled, and shall not be quenched. This was a dreadful message.

Verse 19. *Because thine heart was tender*] Because thou hast feared the Lord, and trembled at his word, and hast wept before me, I have heard thee, so far that these evils shall not come upon the land in thy lifetime.

Verse 20. *Thou shalt be gathered into thy grave in peace*] During thy life, none of these calamities shall

thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

Josiah reads in the temple to the elders of Judah, the priest, the prophets, and the people the book of the covenant which had been found. 1, 2. He makes a covenant, and the people stand to it. 3. He destroys the vessels of Baal and Asherah, and puts down the idolatrous priests; breaks down the houses of the sodomites, and the high places; defiles Topheth; takes away the horses of the sun; destroys the altars of Ahab; breaks in pieces the images; and breaks down and burns Jeroboam's altar at Beth-el. 4-15. Praises the word of the prophet, who cried against the altar at Beth-el, 16-18. Destroys the high places in Samaria, slays the idolatrous priests, and celebrates a great passover. 19-23. And puts away all the dealers with familiar spirits, &c. 24. His eminent character; mortally wounded at Meg. Ho, and buried at Jerusalem, 25-30. Jehoahaz reigns in his stead, and does evil in the sight of the Lord, 31, 32. Is deposed by Pharaoh-Necho; and Echa-kim his brother, called also Jehookim, made king in his stead; the land is laid under tribute by the king of Egypt, and Jehoahaz reigns wickledly, 33-37.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their

e 2 Chron. 34. 29, 30, &c.—(Heb. from small even unto great—g Ch. 22. 9.—l Ch. 11. 14, 17.—i Ch. 21. 3.—k Heb. caused to cease.—l Heb. ehmarim.— Hos. 10. 5.

fall upon the people; and no adversary shall be permitted to disturb the peace of Judea; and thou shalt die in peace with God. But was Josiah gathered to the grave in peace? Is it not said, chap. xxiii. 29. that Pharaoh-Necho slew him at Megiddo? On this we may remark, that the Assyrians and the Jews were at peace: that Josiah might feel it his duty to oppose the Egyptian king going against his friend and ally, and endeavour to prevent him from passing through his territories; and that in his endeavours to oppose him he was mortally wounded at Megiddo; but certainly was not killed there; for his servants put him in his second chariot, and brought him to Jerusalem, where he died in peace. See 2 Chron. xxxv. 24. So that, however we take the place here, we shall find that the words of Huldah were true; he did die in peace, and was gathered to his fathers in peace.

From the account in the above chapter, where we have this business detailed, we find that Josiah should not have meddled in the quarrel between the Egyptian and the Assyrian kings; for God had given a commission to the former against the latter; but he did it in error, and suffered for it. But this unfortunate end of this pious man does not at all impeach the credit of Huldah; he died in peace in his own kingdom. He died in peace with God; and there was neither war nor desolation in his land; nor did the king of Egypt proceed any farther against the Jews during his life: for he said, "What have I to do with thee, thou king of Judah? I come not against thee, but the house wherewith I have war; for God commanded me to make haste: forbear then from meddling with God, who is with me, that he destroy thee not. Nevertheless, Josiah would not turn his face from him, and hearkened not to the words of Necho from the mouth of God. And the archers shot at King Josiah; and the king said, Bear me away, for I am sore wounded. And his servants took him out of that chariot, and put him in the second chariot, and they brought him to Jerusalem, and he died, and was buried in the sepulchre of his fathers," 2 Chron. xxxv. 21-24.

It seems as if the Egyptian king had brought his troops by sea to Cæsarea, and wished to cross the Jordan, about the southern point of the sea of Tiberias, that he might get as speedily as possible into the Assyrian dependencies: and that he took this road, for God, as he said, had commanded him to make haste.

NOTES ON CHAPTER XXIII.

Verse 2. The king went up into the house of the Lord] Here is another very singular circumstance. The high priest, scribes, priests, and prophets, are gathered together, with all the elders of the people, and the king himself reads the book of the covenant which had been lately found! It is strange, that neither the high priest, Jeremiah, Zephaniah, or some other of the prophets, who were certainly there present, did not read the Sacred Book! It is likely that the king considered himself a mediator between God and them; and therefore read, and made the covenant.

Verse 3. Stood by a pillar] He stood, עמד על עמוד, "upon the stairs, or pulpit." This is what is

heart, and all their soul, to perform the words of this covenant that were written in this book: And all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that were by the house of the Lord, where the women use hangings for the grove.

Partol. 1. 4.—m Or, twelve signs, or constellations.—n Ch. 21. 3.—o Ch. 21. 7.—p 2 Chron. 34. 4.—l Kings 14. 21. & 15. 12.—r Ezek. 16. 16.—s Heb. houses.

called the brazen scaffold, or pulpit, which Solomon made; and on which the kings were accustomed to stand, when they addressed the people. See 2 Chron. vi. 13. and the parallel places.

Made a covenant] This was expressed—1. In general: To walk after Jehovah: to have no gods besides him. 2. To take his law for the regulation of their conduct. 3. In particular: To bend their whole heart and soul to the observance of it; so that they might not only have religion without, but piety within. To this all the people stood up; thus giving their consent, and binding themselves to obedience.

Verse 4. The priests of the second order] These were, probably, such as supplied the place of the high priest, when he was prevented from fulfilling the functions of his office. So the Chaldee understood the place—the sagan of the high priests. But the words may refer to those of the second course or order, established by David; though it does not appear that those orders were now in use, yet the distinction was continued, even to the time of our Lord. We find the course of Abia, which was the eighth, mentioned Luke i. 5. where see the note.

All the vessels] These had been used for idolatrous purposes; the king is now to destroy them; for, although no longer used in this way, they might, if permitted to remain, be an incentive to idolatry at a future time.

Verse 5. The idolatrous priests] חקרים ha-chemarim. Who these were, is not well known. The Chaldee, Syriac, and Arabic, call them the priests, simply, which the kings of Judah had ordained. Probably they were an order made by the idolatrous kings of Judah, and called chemarim, from עמר camar, which signifies to be scorched, shrivelled together, made dark, or black, because their business was constantly to attend sacrificial fires, and probably they wore black garments; hence the Jews, in derision, call Christian ministers chemarim, because of their black clothes and garments. Why we should imitate, in our sacerdotal dress, those priests of Baal, is strange to think, and hard to tell.

Unto Baal, to the sun] Though Baal was certainly the sun, yet here they are distinguished; Baal being worshipped under different forms and attributes, Baal-peor, Baal-zephon, Baal-zebub, &c.

The planets] נקודות mazzaloth. The Vulgate translates this, the twelve signs, i. e. the zodiac. This is as likely as any of the other conjectures which have been published relative to this word. See a similar word, Job xxxvii. 9. and xxxviii. 32.

Verse 6. He brought out the grove] He brought out the idol Asherah. See at the end of chap. xxi.

Upon the graves of the children of the people.] I believe this means the burial-place of the common people.

Verse 7. The houses of the sodomites] We have already often met with these קדושים kedoshim, or consecrated persons. The word implies all kinds of prostitutes, as well as abusers of themselves with mankind.

Wore hangings for the grove] For Asherah; curtains for the places where the rites of the impure goddess were performed. See at the end of chap. xxi.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless, the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

¹ 1 Kings 15. 22.—² See Ezek. 44. 10-14.—³ 1 Sam. 2. 36.—⁴ 1 Sam. 30. 33. Jer. 7. 31. & 19. 8, 11, 12, 13.—⁵ Josh. 15. 8.—⁶ Lev. 18. 21. Deut. 18. 10. Ezek. 23. 37, 38. ⁷ Or, eunuch, or, officer.—⁸ See Jer. 16. 13. Zeph. 1. 5.—⁹ Ch. 21. 5.—¹⁰ Or, ran from thence.—¹¹ That is, the mount of Olives.—¹² 1 Kings 11. 7.—¹³ Exod. 23. 24. Deut. 7. 5, 25.

Verse 8. *The gate of Joshua*] The place where he, as governor of the city, heard and decided causes. Near this, we find, there were public altars, where sometimes the true God, at other times false gods, were honoured.

Verse 9. *The priests of the high places came not up*] As these priests had offered sacrifices on the high places, though it was to the true God; yet they were not thought proper to be employed immediately about the temple: but, as they were acknowledged to belong to the priesthood, they had a right to their support; therefore, a portion of the tithes, offerings, and unleavened bread, show-bread, &c. was appointed to them for their support. Thus they were treated as priests who had some infirmity, which rendered it improper for them to minister at the altar. See Levit. xxi. 17, &c. and particularly verses 22 and 23.

Verse 10. *He defiled Topheth*] St. Jerom says, that Topheth was a fine and pleasant place, well watered with fountains, and adorned with gardens. The valley of the son of Hinnom, or Gehenna, was in one part; here, it appears, the sacred rites of Molech were performed; and to this all the filth of the city was carried, and perpetual fires were kept up, in order to consume it. Hence it has been considered a type of hell; and in this sense it is used in the New Testament.

It is here said, that Joash defiled this place, that no man might make his son or his daughter to pass through the fire. He destroyed the image of Molech, and so polluted the place where he stood, or his temple, that it was rendered in every way abominable. The rabbins say, that Topheth had its name from *toph*, a drum; because instruments of this kind were used to drown the cries of the children that were put into the burning arms of Molech, to be scorched to death. This may be as true as the following definition:—"Topheth, or the valley of the son of Hinnom, was a place near Jerusalem, where the filth and offal of the city were thrown, and where a constant fire was kept up, to consume the wretched remains of executed criminals. It was a human shambles, a public chopping block, where the arms and legs of men and women were quartered off by thousands." *Quere*. On what authority do such descriptions rest?

Verse 11. *The horses that the kings of Judah had given to the sun*] *Jarchi* says, that those who adored the sun, had horses which they mounted every morning, to go out to meet the sun at his rising. Throughout the East, the horse, because of his swiftness and utility, was dedicated

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of dead men.

15 Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

17 Then he said, what title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant.

¹ Heb. statues.—² 1 Kings 12. 28, 32.—³ 1 Kings 13. 2.—⁴ 1 Kings 13. 1. 30. ⁵ Heb. to escape.—⁶ 1 Kings 13. 34.—⁷ See 2 Chron. 34. 6, 7.—⁸ 1 Kings 13. 2. ⁹ Or, sacrificed.—¹⁰ Exod. 23. 20. 1 Kings 18. 40. Chap. 11. 18.—¹¹ 2 Chron. 34. 3. ¹² 2 Chron. 35. 1. 1 Esdr. 1. 1.—¹³ Exod. 12. 3. Lev. 25. 5. Numb. 9. 2. Deut. 16. 2.

to the sun: and the Greeks and Romans feigned that the chariot of the sun was drawn by four horses, Pyrois, Eois, Aithon, and Phlegon. See the note on chap. ii.

Whether these were living or sculptured horses, we cannot tell: the latter is the more reasonable supposition.

Verse 12. *On the top of the upper chamber*] Altars built on the flat roof of the houses. Such altars were erected to the sun, moon, stars, &c.

Verse 13. *Mount of corruption*] This, says *Jarchi*, following the Chaldees, was the mount of Olives; for this is the mount *הר המזבח* *ha meshachah*, of unction: but because of the idolatrous purposes for which it was used, the Scripture changed the appellation to the mount *הר המזבח* *ha mishchith*, of corruption.

Ashtoreth the abomination, &c.] See on 1 Kings xi. 7.

Verse 14. *Filled their places with the bones of men*] This was allowed to be the utmost defilement to which any thing could be exposed.

Verse 16. *And as Josiah turned himself*] This verse is much more complete in the Septuagint, and in the Hexaplar Syriac version at Paris. I shall give the whole, making a distinction where, in those versions, any thing is added. "And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it; according to the word of the Lord which the man of God proclaimed," [when Jeroboam stood by the altar at the feast. And turning about, he cast his eyes on the sepulchre of the man of God] "who proclaimed these words." See 1 Kings xiii. 2. where these things were predicted, and see the notes there.

Verse 17. *What title is that*] There was either a stone, an image, or an inscription here: the old prophet, no doubt, took care to have the place made sufficiently remarkable.

Verse 18. *The prophet that came out of Samaria*] See the note on 1 Kings xiii. 32.

Verse 19. *That were in the cities of Samaria*] Israel had now no king; and Josiah, of the blood royal of Judah, had certainly a direct right to the kingdom; he had, at this time, an especial commission from God, to reform every abuse through the whole land; all that ground that was given by the Lord as an inheritance to the twelve sons of Jacob. Therefore, he had every right to carry his plans of reformation into the Samaritan states.

Verse 20. *Slew all the priests*] The lives of these, as corrupters of the people, were forfeited to the law.

22 Surely * there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah :

23 But in the eighteenth year of King Josiah, wherein this passover was holden to the Lord in Jerusalem.

24 ¶ Moreover, * the workers with familiar spirits, and the wizards, and the * images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of * the law, which were written in the book that Hilkiah the priest found in the house of the Lord.

25 ¶ And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 ¶ Notwithstanding, the Lord turned not from the fierceness of his great wrath where-with his anger was kindled against Judah, * because of all the * provocations that Manasseh had provoked him withal.

27 And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, * My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah ?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates : and King Josiah went against him; and he slew him at * Megiddo, when he had seen him.

30 * And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And * the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was * Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands * at Riblah, in the land of Hamath, * that he might not reign in Jerusalem; and * put the land to a tribute of a hundred talents of silver, and a talent of gold.

34 And * Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and * turned his name to * Jehoiakim, and took Jehoahaz away : and he came to Egypt, and died there.

35 ¶ And Jehoiakim gave * the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoakim was twenty and five years old when he began to reign : and he reigned eleven years in * Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was * evil in the sight of the Lord, according to all that his fathers had done.

u 2 Chron. 35. 18, 19. His eighteenth year ending.—v Ch. 21. 6.—w Or, *teraphim*, Gen. 31. 19.—x Lev. 19. 31 & 27. Deut. 18. 11.—y Ch. 18. 5.—z Ch. 21. 11, 12 & 26. 3. 4. Jer. 15. 4.—a Heb. *angers*—b Ch. 17. 18, 20 & 18. 11. & 21. 13.—c 1 Kings 18. 27 & 9. 3. Chap. 21. 4. 7.—d 2 Chron. 35. 30.—e Zech. 12. 11.—f Chap. 14. 5. & 2 Chron. 35. 24.

h 2 Chron. 36. 1.—i Called *Shallum*, 1 Chron. 3. 15. Jer. 22. 11.—k Chap. 24. 18. 1 Chap. 25. 6. Jer. 52. 27.—m Or, *because he returned*—n Heb. *set a mistlet upon the land*.—o 2 Chron. 36. 3.—p See Ch. 24. 17. Dan. 1. 7.—q Matt. 1. 11, called *Jakim*.—r Jer. 22. 11, 12. Ezek. 19. 3, 4.—s Ver. 33.—t 2 Chron. 36. 5. & 2 Sam. 5. 5.—v Num. 11. 1.

Verse 22. Surely there was not holden such a passover] Not one on purer principles, more heartily joined in by the people present, more literally consecrated, or more religiously observed. The words do not apply to the number present; but to the manner and spirit. See the particulars and mode of celebrating this passover, in 2 Chron. xxxv. 1—8.

Verse 24. The workers with familiar spirits] See on chap. xxi. 5.

And the images] The *teraphim*. See the note on Gen. xxxi. 19.

Verse 25. Like unto him was there no king] Perhaps not one from the time of David; and, morally considered, including David himself, none ever sat on the Jewish throne, so truly exemplary in his own conduct, and so thoroughly zealous in the work of God.

Verse 26. The Lord turned not] It was of no use to try this fickle and radically depraved people any longer. They were respited merely during the life of Josiah.

Verse 29. In his days Pharaoh-nechoh] See the note on the death of Josiah, chap. xxii. 20.

Nechoh is supposed to have been the son of Psammiticus, king of Egypt; and the Assyrian king, whom he was going now to attack, was the famous Nabopolassar. What the cause of this quarrel was, is not known. Some say it was on account of Carchemish, a city on the Euphrates, belonging to the Egyptians, which Nabopolassar had seized. See Isa. x. 9.

Verse 30. Dead from Megiddo] The word *no meth*, here should be considered as a participle, *dying*, for it is certain he was not dead: he was mortally wounded at Megiddo, was carried in a dying state to Jerusalem, and there he died and was buried. See 2 Chron. xxxv. 24.

Herodotus, lib. i. c. 17, 18, 25. and lib. ii. c. 159, appears to refer to the same war which is here mentioned. He says that Nechoh, in the sixth year of his reign, went to attack the king of Assyria at Magdolum, gained a complete victory, and took Cadytis. Ussher and others believe that Magdolum and Megiddo were the same place. The exact place of the battle seems to have been Hadadrimmon, in the valley of Megiddo; for there, Zechariah tells us, chap. xii. 11. was the great mourning for Josiah. Compare this with 2 Chron. xxxv. 24, 25.

Verse 31. Jehoahaz was twenty and three years old]

This was not the eldest son of Josiah, which is evident from this, that he was twenty-three years old when he began to reign; that he reigned but three months; that, being dethroned, his brother Eliakim was put in his place, who was then twenty-five years of age. Eliakim, therefore, was the eldest brother; but Jehoahaz was probably raised to the throne by the people, as being of a more active and martial spirit.

Verse 33. Nechoh put him in bands] But what was the cause of his putting him in bands? It is conjectured, and not without reason, that Jehoahaz, otherwise called Shallum, raised an army, met Nechoh in his return from Carchemish, fought, was beaten, taken prisoner, put in chains, and taken into Egypt, where he died, ver. 34. and Jer. xxii. 11, 12. Riblah, or Diblath, the place of this battle, was probably a town in Syria, in the land or district of Hamath.

Verse 34. Turned his name to Jehoiakim] These names are precisely the same in signification: ELIAKIM is, God shall arise: JEHOIAKIM, Jehovah shall arise; or, the resurrection of God; the resurrection of Jehovah. That is, God's rising again to show his power, justice, &c. The change of the name was to show Nechoh's supremacy; and that Jehoiakim was only his vassal or viceroys. Proofs of this mode of changing the name, when a person of greater power put another in office under himself, may be seen in the case of Mattaniah, changed into Zedekiah; Daniel, Mithael, Ananiah, and Azariah, unto Belsazzar, Shadrach, Meshach, and Abed-nego; and Joseph, into Zaphnath-paaneah. See Dan. i. 6, 7. Gen. xli. 45.

Verse 35. Jehoiakim gave the silver and the gold] Nechoh had placed him there as viceroys, simply to raise and collect his taxes.

Every one according to his taxation] That is, each was assessed in proportion to his property: that was the principle avowed: but there is reason to fear that this bad king was not governed by it.

Verse 37. He did that which was evil in the sight of the Lord] He was a most unprincipled and oppressive tyrant. Jeremiah gives us his character at large, chap. xxii. 13—19. to which the reader will do well to refer. Jeremiah was at that time in the land; and an eyewitness of the abominations of this cruel king.

CHAPTER XXIV.

Nebuchadnezzar subjects Jehoiakim: who, after three years, rebels. 1. Bands of Chaldeans, Syrians, Moabites, and Ammonites, invade the land, &c. Jehoiakim drowns, and Jehoiachin, his son, is taken into captivity. 2, 3, 6. The Babylonians destroy the Egyptians. 7. Nebuchadnezzar takes Jehoiachin and his family, and all his treasures, and those of the temple, and all the chief people and artificers, and carries them to Babylon, &c. 8-16. And makes Mattaniah, brother of Jehoiakim, king, who reigns wickedly, and rebels against the king of Babylon, 17-24.

A. M. 3394
—3405.
B. C. 610
—599.
of XLII. 3
—XLV. 2.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2 And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

3 Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did.

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the sight of the Lord, according to all that his father had done.

10 At that time the servants of Nebu-

2 Chron. 36. 6. Jer. 25. 1. 9. Dan. 1. 1.—Ezek. 19. 8. Jer. 25. 9. & 32. 28. e Ch. 21. 17. & 22. 13, 14. & 23. 27.—ad Heb. by the hand of.—Ch. 21. 2. 11. & 22. 27.—Ch. 21. 16.—g See 2 Chron. 36. 6. 8. Jer. 21. 14. 19. & 36. 30.—h See Jer. 37. 5. 7.—i Jer. 46. 2.—k Called Jeconiah, 1 Chron. 3. 16. Jer. 24. 1. and Coniah, Jer. 22. 24. 28.—l 2 Chron. 36. 9.—m Dan. 1. 1.—n Heb. came into siege.—Jer. 24. 1. & 29. 1, 2. Ezek. 17. 11.—o Or, ranicis.—Nebuchadnezzar's eighth year, Jer. 25. 1.

NOTES ON CHAPTER XXIV.

Verse 1. *Nebuchadnezzar*] This man, so famous in the writings of the prophets, was son of *Nabopolassar*. He was sent by his father against the rulers of several provinces that had rebelled; and he took Carchemish, and all that belonged to the Egyptians, from the Euphrates to the Nile. Jehoiakim, who was tributary to Necho, king of Egypt, he attacked and reduced; and he obliged him to become tributary to Babylon. At the end of three years he revolted; and then a mixed army of Chaldeans, Syrians, Moabites, and Ammonites, was sent against him, who ravaged the country, and took three thousand and twenty-three prisoners, whom they brought to Babylon, Jer. lii. 28.

Verse 2. *According to the word of the Lord*] See what *Huldah* predicted, chap. xxiii. 16. and see chap. xiv. xv. and xvi. of Jeremiah.

Verse 6. *Jehoiachin his son*] As this man reigned only three months, and was a mere *pussal* to the Babylonians, his reign is scarcely to be reckoned; and, therefore, Jeremiah says of Jehoiakim, he shall have none to sit upon the throne of David, chap. xxxv. 30. for at that time it belonged to the king of Babylon, and Jehoiachin was a mere viceroy or governor. Jehoiachin is called *Jechonias* in Matt. i. 11.

Verse 7. *The king of Egypt came not again*] He was so crushed by the Babylonians, that he was obliged to confine himself within the limits of his own states, and could no more attempt any conquests. The text tells us how much he had lost by the Babylonians. See on ver. 1.

Verse 8. *Jehoiachin was eighteen years old*] He is called *Jechoniah*, 1 Chron. iii. 16. and *Coniah*, Jer. xxii. 24. In 2 Chron. xxxv. 9. he is said to be only eight years of age; but this must be a mistake, for we find that having reigned only three months, he was carried captive to Babylon, and there he had wives; and it is very improbable that a child, between eight and nine years of age,

chadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done.

20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

* See Ch. 25. 27.—See Jer. 52. 28.—Ch. 20. 17. Iam. 39. 6.—See Dan. 5. 2. 1. Jer. 20. 5.—Jer. 21. 1.—See Jer. 54. 28.—See 1 Sam. 13. 19. 22.—Ch. 21. 12. Jer. 40. 7.—2 Chron. 36. 10. Ezech. 2. 6. Jer. 5. 22. 24. 8.—Ch. 21. 12. See Jer. 52. 21.—Jer. 37. 1.—1 Chron. 3. 15. 2 Chron. 36. 10.—g See Ch. 21. 34. 2 Chron. 36. 4.—h 2 Chron. 36. 11. Jer. 37. 1. & 52. 1.—i Chap. 23. 1.—2 Chron. 36. 12.—2 Chron. 36. 13. Ezek. 17. 15.

could have wives; and, of such a tender age, it can scarcely be said that, as a king, he did that which was evil in the sight of the Lord. The place in Chronicles must be corrupted.

That he was a grievous offender against God, we learn from Jerem. xxii. 24. which the reader may consult; and, in the man's punishment, see his crimes.

Verse 12. *Jehoiachin—went out*] He saw that it was useless to attempt to defend himself any longer; and he therefore surrendered himself, hoping to obtain better terms.

Verse 13. *He carried out thence all the treasures*] It has been remarked that Nebuchadnezzar spoiled the temple three times.—1. He took away the greater part of the treasures when he took Jerusalem under Jehoiakim; and the vessels that he took then he placed in the temple of his god, Dan. i. 2. And these were the vessels which *Belshazzar profaned*, Dan. v. 2; and which *Cyrus restored to Ezra*, when he went up to Jerusalem, Ezra i. 2. It was at this time that he took Daniel and his companions. 2. He took the remaining part of those vessels, and broke them or cut them in pieces, when he came the second time against Jerusalem, under Jeconiah; as is mentioned here, ver. 13. 3. He pillaged the temple, took away all the brass, the brazen pillars, brazen vessels, and vessels of gold and silver; which he found there when he besieged Jerusalem, under Zedekiah, chap. xxv. 13—17.

Verse 14. *He carried away all Jerusalem*] That is, all the chief men, the nobles, and artificers. Among these there were of mighty men seven thousand; of craftsmen and smiths, one thousand.

Verse 17. *Made Mattaniah his father's brother king in his stead*] He was son of Josiah, and brother to Jehoiakim.

Changed his name to Zedekiah.] See the note on chap. xxiii. 34.

Verse 19. *He did—evil*] How astonishing is this! not one of them takes warning by the judgments of God, which fell on their sinful predecessors.

CHAPTER XXV.

Nebuchadnezzar besieges Jerusalem: it is taken, after having been sorely reduced by famine, &c. and Zedekiah, endeavouring to make his escape, is made prisoner, his sons slain before his eyes; then his eyes being put out, he is put in chains and carried to Babylon, &c. Nebuzaradan burns the temple, breaks down the walls of Jerusalem, and carries away the people captives, leaving only a few to till the ground, &c. He takes away all the best, and all the vessels of the temple. Several of the chief men and nobles, found in the city, he brings to Nebuchadnezzar at Riblah, who puts them all to death. Nebuchadnezzar makes fastidious governors over the poor people that were left, against whom Daniel rises, fasting three weeks, and orders with him; on which, the people in general, fearing the resentment of the Chaldeans, flee to Egypt. Evil-merodach, king of Babylon, releases Nebuchadnezzar out of prison; treats him kindly; and makes him his friend, &c.

A. M. 3414. B. C. 590. OI XLVII. 3. An. Tarquini. Prius, Reg. Rom. 27.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

A. M. 3414-3416. B. C. 590-588. OI XLVII. 3. -XLVIII. 1.

2 And the city was besieged unto the eleventh year of King Zedekiah.

A. M. 3416. B. C. 588. OI XLVIII. 1. An. Tarquini. Prius, Reg. Rom. 28.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon: and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of King Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

13 And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the Lord; the brass of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the

height of the other pillar was sixteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the

Verse 20. Zedekiah rebelled] This was in the eighth year of his reign: and he is strongly reprov'd for having violated the oath he took to the king of Babylon; see 2 Chron. xxxvi. 13. This was the filling up of the measure of iniquity; and now the wrath of God descends upon this devoted king, city, and people, to the uttermost. See the catastrophe in the next chapter.

NOTES ON CHAPTER XXV.

Verse 1. In the ninth year of his reign] Zedekiah, having revolted against the Chaldeans, Nebuchadnezzar, wearied with his treachery, and the bad faith of the Jews, determined the total subversion of the Jewish state. Having assembled a numerous army, he entered Judæa on the tenth day of the tenth month of the ninth year of the reign of Zedekiah; this, according to the computation of Archbishop Ussher, was on Thursday, January 30, A. M. 3414, which was a sabbatical year: whereon the men of Jerusalem, hearing that the Chaldean army was approaching, proclaimed liberty to their servants; see Jer. xxxiv. 8, 9, 10; according to the law, Exod. xxi. 2. Deut. xv. 1, 2, 12: for Nebuchadnezzar, marching with his army against Zedekiah, having wasted all the country, and taken their strong-holds, except Lachish, Azkah, and Jerusalem, came against the latter with all his forces: see Jer. xxxiv. 1-7. On the very day, as the same author computes, the siege and utter destruction of Jerusalem were revealed to Ezekiel the prophet, then in Chaldea, under the type of a seething-pot; and his wife died in the evening, and he was charged not to mourn for her, because of the extraordinary calamity that had fallen upon the land: see Ezek. xxiv. 1, 2, &c.

Jeremiah, having predicted the same calamities, (Jer. xxxiv. 1-7.) was, by the command of Zedekiah, shut up in prison, xxxii. 1-16.

Pharaoh Hophra, or Vaphris, hearing how Zedekiah was pressed, and fearing for the safety of his own dominions, should the Chaldeans succeed against Jerusalem, determined to succour Zedekiah. Finding this, the Chaldeans raised the siege of Jerusalem and went to meet the Egyptian army, which they defeated and put to flight.—Joseph. Antiq. lib. x. c. 10. In the interim the Jews, thinking their danger was past, reclaimed their servants, and put them again under the yoke, Jer. xxxiv. 8, &c.

Verse 2-4. And the city was besieged, &c.] Nebu-

chadnezzar, having routed the Egyptian army, returned to Jerusalem, and besieged it so closely that, being reduced by famine, and a breach made in the wall, the Chaldeans entered it on the ninth day of the fourth month, (Wednesday, July 27.) Zedekiah, and many others, endeavouring to make their escape by night.

Verse 5. The army of the Chaldees pursued] Zedekiah was taken, and brought captive to Riblah in Syria, where Nebuchadnezzar then lay, who ordered his sons to be slain before his face, and then put out his eyes; and, having loaded him with chains, sent him to Babylon: see Jer. xxxix. 4, 7. lii. 7, 11; thus fulfilling the prophetic declarations, that his eyes should see the eyes of the king of Babylon, Jer. xxxii. 4. and xxxiv. 3; but Babylon he should not see, though he was to die there, Ezek. xii. 13.

Verse 8. In the fifth month] On the seventh day of the fifth month, (answering to Wednesday, Aug. 24.) Nebuzar-adan made his entry into the city; and, having spent two days in making provision, on the tenth day of the same month, (Saturday, Aug. 27.) he set fire to the temple, and the king's palace, and the houses of the nobility, and burnt them to the ground, Jerem. lii. 13. compared with xxxix. 8. Thus the temple was destroyed in the eleventh year of Zedekiah, the nineteenth of Nebuchadnezzar, the first of the XLVIII Olympiad, in the one hundred and sixtieth current year of the era of Nabonassar, four hundred and twenty-four years, three months, and eight days, from the time in which Solomon laid its foundation stone.

Verse 10. Brake down the walls] In the same fifth month, Jer. 1. 3. the walls of Jerusalem being razed to the ground, all that were left in the city, and all that had fled over formerly to Nebuchadnezzar, and all the common people of the city, with all the king's treasures, those of the nobles, and the whole furniture of the temple, did Nebuzar-adan carry off to Babylon: see Jerem. xxxix. 8, 9. lii. 14, 23. And thus was Judah carried away out of her own land, four hundred and sixty-eight years after David began to reign over it; from the division of the ten tribes, three hundred and eighty-eight years; and from the destruction of the kingdom of Israel, one hundred and thirty-four years; A. M. 3416; and before Christ, five hundred and ninety. And thus ends what is called the fifth age of the world. See USHER'S Annals.

wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.

19 And out of the city he took an officer, that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city:

20 And Nebuzar-adan, captain of the guard, took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. ¶ So Judah was carried away out of their land.

22 ¶ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

a Jer. 32 24, &c.—o 1 Chron. 6 14. Ezra 7 1.—p Jer. 31 1, & 29 25.—q Heb. threshold.—r Or, couch.—s See Jer. 32 25.—t Heb. saw the king's sack. Ezech. 1 14.—u Or, scribe of the captain of the host.

Verse 18. *Seraiah the chief priest—Zephaniah*] The person who is here called the *second priest*, was what the Jews call *sagan*, a sort of *deputy*, who performed the functions of the high priest, when he was prevented by any infirmity from attending the temple service. See on chap. xxiii. 4.

Verse 19. *And five men of them that were in the king's presence*] These were principal counsellors, and confidential officers.

In Jerem. lii. 25. it is said he took *seven* men who were near the king's person, and the same number is found in the *Arabic* in this place; and the *Chaldee* has no less than *fifty* men: but in Jeremiah this, as well as all the rest of the *versions*, reads *seven*. Probably they were no more than *five* at first; or, perhaps Jeremiah reckoned, with the five, the *officer* that was set over the men of war, and the *principal scribe* of the host, mentioned here, as *two* with the five; and thus made seven in the whole.

Verse 21. *The king of Babylon smote them*] He had, no doubt, found that these had counselled Zedekiah to revolt.

Verse 22. *Made Gedaliah—ruler.*] This was no *regal* dignity; he was only a sort of *hind*, or *overseer*, appointed to regulate the *husbandmen*.

Verse 23. *To Mizpah*] This is said to have been situated on the east side of the river Jordan, and most contiguous to Babylon; and, therefore, the most proper for the residence of Gedaliah, because nearest to the place from which he was to receive his instructions. But there were several places of this name; and we do not exactly know where this was situated.

Verse 24. *Gedaliah sware to them*] He pledged himself, in the most solemn manner, to encourage and protect them.

Verse 25. *Smote Gedaliah*] This was at an entertainment which Gedaliah had made for them: see Jer. xli. 1, &c. He was not content with this murder, but slew fourscore more, who were coming with offerings to the temple, and took several as prisoners; and among them some of the *king's daughters*: and set off to go to the Ammonites. But Johanan, the son of Careah, hearing of

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But ¶ it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

29 And changed his prison-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

v Lev. 26 33. Deut. 28 36 64. Chap. 22 27.—w Jer. 40 5.—x Jer. 38 1, 5, 6. y Jer. 41 1, 2.—z Heb. of the kingdom.—a Jer. 43 4, 7.—b Jer. 32 21, &c.—c See Gen. 40 13, 20.—d Heb. good things with him.—e 2 Sam. 9 1

these outrages, raised a number of men, and pursued Ishmael: Ishmael's prisoners immediately turned, and joined Johanan; so that he, and eight of his accomplices, with difficulty escaped to the Ammonites: see Jer. xli. 1, &c. *Baalis*, king of the Ammonites, had sent Ishmael to murder Gedaliah; and of this he was informed by Johanan, who offered to prevent this, by taking away the life of this murderer. But Gedaliah could not believe that he harboured such foul designs: and therefore, took no precaution to save his life: see Jer. xl. 13—16.

Verse 27. *And it came to pass*] Nabuchadnezzar was just now dead; and Evil-merodach, his son, succeeded to the kingdom, in the *thirty-seventh year of the captivity of Jehoiachin*: and on the *seven and twentieth day*, [Jeremiah says *five and twentieth*,] of the *twelfth month* of that year, [Tuesday, April 15, A. M. 3442,] he brought the long captivated Jewish king out of prison; treated him kindly; and ever after, during his life, reckoned him among the king's friends. This is particularly related in the four last verses of the book of Jeremiah.

Verse 30. *A continual allowance given him of the king*] He lived in a *regal style*, and had his *court* even in the city of Babylon; being supplied with every requisite by the munificence and friendship of the king. In about *two years* after this, Evil-merodach was slain in a conspiracy; and it is supposed that Jehoiachin, then about fifty-eight years of age, fell with his friend and protector. Thus terminates the catastrophe of the Jewish kings, people, and state, the consequence of unheard-of rebellions and provocations against the Majesty of heaven.

Masoretic notes on the First and Second Books of Kings.

We have already seen that the Hebrews consider these two books as one.

The number of verses in both, is *one thousand five hundred and thirty-four*.

MASORETIC SECTIONS, *thirty-five*.

MIDDLE VERSE, 1 Kings xxii. 6. *And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, give me, &c.*

PREFACE

TO THE

TWO BOOKS OF CHRONICLES.

ANCIENTLY, these two books were considered but as one: for this we have not only the testimony of St. Jerom, but also that of the *Masorettes*, who gave the sum of all the sections, chapters, and verses, under one notation at the end of the second book; without mentioning any division: and, although the modern Jews divide them, yet they give the *Masoretic* enumeration of sections, &c. as it was given of old; and all editors of the *Masoretic Bibles*, whether Jewish or Christian, follow the same plan.

These books have had several names. In Hebrew they are denominated דִּבְרֵי יְהוֹשֻׁפָּט *dibrey hayamim*: literally, *The Words of the Day*; i. e. *The Journals*, particularly of the kings of Israel and the kings of Judah. But this name does not appear to have been given by the inspired writer.

The *Syriac* has, *The Book of the Transactions in the days of the kings of Judah: which is called, Dibré yamim*; referring to the Hebrew title.

The *Arabic* has, *The Book of the Annals, which is called in Hebrew, Dibré Hayamim.*

The *Septuagint* has, *ῥαπαλειφόμενον, of the things that were left, or omitted*; supposing that these books were a supplement either to *Samuel*, and to the *Books of Kings*; or to the whole Bible. To this the Greek translators might have been led, by finding that these books, in their time, closed the Sacred Canon, as they still do in the most correct editions of the Hebrew Bible.

The *Vulgate* uses the same term as the *Septuagint*, referring, like the *Syriac* and *Arabic*, to the *Hebrew name*.

In our *English Bible*, these books are termed *Chronicles*, from the Greek *χρονικα*, from *χρονος*, *time*; i. e. *A History of times*; or, as the matter of the work shows, "A History of Times, Kingdoms, States, Religion, &c. with an account of the most memorable *Persons* and *Transactions* of those Times and Nations."

Concerning the *author* of these books nothing certain is known. Some think they are the works of *different authors*; but the uniformity of the style, the connexion of the facts, together with the recapitulations and reflections, which are often made, prove that they are the work of *one* and the *same person*.

The Jews, and Christian interpreters in general, believe they were the work of *Ezra*, assisted by the prophets *Haggai*, *Zachariah*, and *Malachi*. That *Ezra* was the author, is, on the whole, the most probable opinion. That he lived at the conclusion of the *Babylonish captivity*, is well known; and the Second Book of *Chronicles* terminates at that period; barely reciting the *decree of Cyrus* to permit the return of the captivated Israelites to their own land; which subject is immediately taken up in the *Book of Ezra*, in which the operation of that decree is distinctly marked.

There are words and terms, both in the *Chronicles* and *Ezra*, which are similar; and prove that each was written after the captivity, and probably by the same person; as those terms were not in use previously to that time; and some of them are peculiar to *Ezra* himself. E. G. We have כִּפּוּרֵי זָהָב *kiporey zahab*, "golden cups," *Ezra* i. 10; viii. 27; and in 1 Chron. xxviii. 17. And דַּרְכֵּמון *darkemon*, or *drakmon*, "a drachma," or *dram*, 1 Chron. xxix. 7. And *Ezra* ii. 69. Neh. vii. 70. And רַבּוֹתַי *rapsodoth*, "rafts," or *floats*, 2 Chron. ii. 16. widely differing from דְּבָרָה *debroth*, 1 Kings v. 9. which we there translate in the same way. *Calmet* considers these words as strong evidence that these books were the work of *Ezra*, and penned after the captivity.

We are not to suppose that these books are the *Chronicles of the kings of Judah and Israel*, so often referred to in the historical books of the Old Testament: these have been long lost; and the books before us can only be abridgments either of such chronicles, or of works of a similar kind.

That the ancient Jews took great care to register their civil, military, and ecclesiastical transactions, is sufficiently evident from frequent reference to such works in the Sacred Writings; and that these registers were carefully and correctly formed, we learn from the character of the persons by whom they were compiled: they were in general prophets; and seem to have been employed by the kings under whom they lived, to compile the annals of their reigns; or, most likely, this was considered a part of the prophet's regular office.

Samuel, *Nathan*, and *Gad*, wrote under the reign of *DAVID*, 1 Chron. xxix. 29.

The acts of the reign of *SOLOMON* were written by *Nathan*, *Ahijah*, and *Iddo*, 2 Chron. ix. 29.

Shemaiah and *Iddo* wrote those of *REHOBOAM*, 2 Chron. xii. 15.

Iddo wrote also those of *ABIAH*, 2 Chron. xiii. 22.

It is likely that *Hanani* the seer, wrote those of *ASA*, 2 Chron. xvi. 7.

Jehu, the prophet, the son of *Hanani*, 1 Kings xvi. 1, 7. wrote the acts of *JEHOSHAPHAT*, 2 Chron. xx. 34. Under this same reign, we find *Jahaziel*, the prophet, 2 Chron. xx. 14; and *Eli ezer*, the prophet, *Ibid.* v. 37.

Isaiah recorded the transactions of *UZZIAH*, 2 Chron. xxvi. 22; and those of *HEZEKIAH*, 2 Chron. xxxii. 32; and of *AHAZ*, of whose reign we find the principal facts in the viiith, viiith, and ixth chapters of his prophecies. Under this reign also, we find *Oded*, the prophet, 2 Chron. xxxviii. 9.

Hosea wrote the history of the reign of *MANASSEH*. See 2 Chron. xxxiii. 19. in the margin.

And *Jeremiah* wrote the history of *JOSIAH* and his descendants, the last kings of Judah.

This was such a succession of *historians* as no nation of the world could ever boast. Men, all of whom wrote under the inspiration of God's Holy Spirit; some of whom had minds the most highly cultivated, and of the most extraordinary powers. Whether the prophets who flourished in the reigns of the *kings of Israel* wrote the annals of those kings we know not, because it is not positively declared. We know that *Ahijah*, the Shilonite, lived under *JEHOBOAM*, the son of *Nebat*, 1 Kings xi. 29; and xiv. 2; and *Jehu*, son of *Hanani*, under *BAASHA*, 1 Kings xvi. 7.

Elijah, and many others, flourished under the reign of *AHAB*. *Elisha*, *Jonah*, and many more, succeeded him in the prophetic office.

Besides these prophets, and prophetic men, we find other persons whose office it was to record the transactions of the kings under whom they lived. These were called *secretaries*, or *recorders*; so, under *DAVID* and *SOLOMON*, *Jehoshaphat*, the son of *Ahilud*, was recorder; מַזְכֵּיר *mazekir*, "remembrancer," 2 Sam. viii. 16; and 1 Chron. xviii. 15. And under *HEZEKIAH*, we find *Joah*, the son of *Asaph*, 2 Kings xviii. 18. And under *JOSIAH*, *Joah* the son of *Joahaz*, who filled the same office, 2 Chron. xxxiv. 8.

The real object of the author of these books is not very easy to be ascertained. But it is evident that he never could have intended them as a supplement to the preceding books; as he relates many of the same circumstances which occur in them; and often in greater detail; and, except by way of amplification, adds very little that can be called new; and omits many things of importance, not only in the ancient history of the Israelites, but even of those mentioned in the preceding books of *Samuel* and *Kings*. Nine chapters of his work are occupied with extensive genealogical

PREFACE TO THE TWO BOOKS OF CHRONICLES.

tables; but even these are far from being perfect. His history, properly speaking, does not begin till the *tenth chapter*; and then it commences abruptly, with the last unsuccessful battle of Saul, and his death; but not a word of his history.

Though the writer gives many curious and important particulars in the life of David, yet he passes by his *adultery* with Bath-sheba, and all its consequences. He says nothing of the *incest* of Amnon, with his sister Tamar; nor a word of the *rebellion* and *abominations* of Absalom. He says very little of the kings of Israel; and takes no notice of what concerned that state, from the capture of Amaziah, king of Judah, by Joash, king of Israel, 2 Chron. xxv. 17, &c. And of the last wars of these kings, which terminated in the captivity of the ten tribes, he says not one word!

The principal design of the writer appears to have been this; to point out from the public registers, which were still preserved, what had been the state of the different families previously to the captivity; that, at their return, they might enter on, and repossess, their respective inheritances. He enters particularly into the functions, genealogies, families, and orders, of the *priests* and *Levites*; and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same way as before; and by the proper legitimate persons.

He is also very particular relative to what concerns religion, the worship of God, the temple and its utensils, the kings who *authorized* or *tolerated* idolatry, and those who maintained the worship of the true God. In his distribution of praise and blame, these are the qualities which principally occupy his attention, and influence his pen.

It may be necessary to say something here concerning the *utility* of these books. That they are in this respect in low estimation, we may learn from the manner in which they are treated by commentators: they say very little concerning them, and suppose the subject has been anticipated in the books of *Samuel* and *Kings*. That the persons who treat them thus have never studied them is most evident, else their judgment would be widely different. Whatever history these books possess, in common with the books of *Samuel* and *Kings*, may, in a commentary, be fairly introduced, in the examination of the latter: and this I have endeavoured to do, as the reader may have already seen. But there are various *details*, and *curious facts* and *observations*, which must be considered in these books alone; nor will a *slight* mention of such circumstances do them justice.

St. Jerom had the most exalted opinion of the books of Chronicles. According to him, "They are an epitome of the Old Testament." He asserts, "That they are of such high moment and importance, that he who supposes himself to be acquainted with the Sacred Writings, and does not know them, only deceives himself; and that innumerable questions relative to the Gospel are here explained." *Paralipomenon liber, id est, Instrumenti Veteris Testamenti, tantus ac talis est; ut absque illo, si quis scientiam Scripturarum sibi vultuere arrogare, seipsum irrideat. Per singula quippe nomina, juncturasque verborum, et prætermissa in Regum libris tanguntur historia; et innumerabiles explicantur Evangelii Quæstiones.* Epist. Secund. ad Paulinum Presbyterum. OPER. Benedict. vol. iv. col. 574. And in another place he asserts, that "All Scripture knowledge is contained in these books;" *Omnis eruditio Scripturarum, in hoc libro continetur.* Prefat. in lib. Paral. juxta Septuaginta Interpret. OPER. Edit. Bened. vol. i. col. 1418. This may be going too far; but St. Jerom believed that there was a mystery and meaning in every proper name, whether of *man, woman, city, or country*, in the book. And yet he complains greatly of the corruption of those names, some having been *divided*, so as to make *two or three* names out of one; and sometimes names condensed, so as of *three* names to make but *one*. To cure this evil he laboured hard, and did much; but still the confusion is *great*, and in many cases past remedy. To assist the reader in this respect I wish to refer him to the *marginal readings*, and *parallel texts*, which are here carefully represented in the inner margin: these should be constantly consulted, as they serve to remove many difficulties, and reconcile several seeming contradictions. In addition to these helps, I have carefully examined the different *ancient versions*, and the *various readings* in the MSS. of *Kennicott* and *De Rossi*, which often help to remove such difficulties.

There is one mode of exposition which I have applied to these books, which has not, as far as I know, been as yet used; I mean the *Targum*, or *Chaldee Paraphrase*, of Rabbi JOSEPH. It is well known to all oriental scholars, that a *Chaldee Targum*, or Paraphrase, has been found and published in the Polyglotta, on every book of the Old Testament, *purely Hebrew*, the books of *Chronicles* excepted. Neither in the Complutensian, Antwerp, Parisian, nor London Polyglott, is such a *Targum* to be found; none having been discovered when these works were published. But shortly after the London Polyglott was finished, a MS. was found in the University of Cambridge, containing the *Targum* on these books: this, with several other pieces, *Arabic, Persic, Syriac, &c.* Dr. Samuel Clarke collected, and intended to publish as a *supplementary volume* to the Polyglott, but was prevented by premature death. The MS. was afterward copied by Mr. David Wilkins; and printed, with a Latin translation, at Amsterdam, 4to. 1715. Of this work the reader will find I have made a liberal use, as I have of the *Targum of Jonathan ben Uzziel*, on the preceding books. Rabbi Joseph, the author, lived about *three hundred years* after the destruction of the second temple, or about A. D. 400. The MS. in question formerly belonged to the celebrated *Erpen*, and was purchased by the duke of Buckingham, then Chancellor of the University of Cambridge, and by him presented to the public library of that University.

It is worthy of remark, that the term מֵימְרָא *meymra*, "word," and דַּבְרֵי יְהוָה *meymra Daya*, "the word of Jehovah," is used *personally* in this Targum; never as a *word spoken*, but as a *PERSON acting*: see the notes on John i. 1.

The *First Book of Chronicles* contains a sort of genealogical history, from the creation of the world to the death of David, A. M. 2969.

THE FIRST BOOK
OF
THE CHRONICLES.

Chronological Notes relative to this Book.

Year of the world, 1—Year before Christ, according to Archbishop Usher, 4004—Year before the Flood, according to the common Hebrew Bible, 1656—Year of the Julian period, 710.

CHAPTER I.

The genealogy of Adam to Noah, 1-3. Of Noah to Abraham, 4-7. The sons of Abraham, Ishmael, and Isaac, 28. The sons of Ishmael, 29-33. The sons of Esau, 34-42. A list of the kings of Edom, 43-50. A list of the dukes of Edom, 51-51.

A. M. 1, &c.
B. C. 4001, &c.
Anno Dilectum,
1656, &c.

ADAM, * Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.
5 ¶^b The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and * Riphath, and Togarmah.

7 And the sons of Javan; Elisha, and Tarshish, Kittim, and ^d Dodanim.

8 ¶^a * The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush ^r begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and ^s Caphthorim.

13 And ^b Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

^a Gen. 4. 25, 26. ^b 5. 3, 9.—^b Gen. 10. 2, &c.—^c Or, *Diphath*, as it is in some copies.—^d Or, *Jodanim*, according to some copies.—^e Gen. 10. 6, &c.—^f Gen. 10. 8, 13, &c.—^g Deut. 2. 23.—^h Gen. 10. 13, &c.—ⁱ Gen. 10. 32. & 11. 10.

NOTES ON CHAPTER I.

Verse 1. *Adam, Sheth, Enosh*] That is, Adam was the father of Sheth or Seth, Seth was the father of Enosh, Enosh the father of Kenan, and so on. No notice is taken of *Cain* and *Abel*, or of any of the other sons of Adam. One line of patriarchs, from Adam to Noah, is what the historian intended to give: and to have mentioned the posterity of *Cain* or *Abel* would have been useless, as Noah was not the immediate descendant of either. Besides, all their posterity had perished in the deluge, none remaining of the Adamic family but Noah and his children: and from these all the nations of the earth sprang.

How learned must those men be who can take for a text, "The first verse, of the first chapter, of the first book of CHRONICLES," and find a *mystery* in each name; which, in the aggregate, amounts to a full view of the original perfection, subsequent fall, consequent misery, and final restoration of MAN! O ye profound illustrators of the names of men and cities, why do ye not give us the key of your wisdom, write comments, and enlighten the world!

Verse 5. After *Tiras*, the Targum adds, And the names of their countries were Africa, and Germany, and Media, and Macedonia, Bithynia, and Mœsia, and Thrace. And in another copy, Germany, Getia, and Media, and Ephesus, Bithynia, and Mœsia, and Thrace.

Verse 6. To this verse the Targum adds, And the names of their countries were Asia, and Persia, and Barbary.

Verse 7. *The sons of Javan*] But the sons of Macedonia, *Alsu*, and *Tarsus*, *Ilaton*, and *Dardania*; or, according to others, *Elisha*, *Alam*, *Titsos*, *Achzavia*, and *Dardania*, *Ridom*, and *Chamen*, and *Antioch*. So says this Targum; which I shall henceforth designate by the letter T.

Verse 8. *The sons of Ham; Cush and Mizraim*] Arab and Egypt.—T.

17 ¶ The sons of ¹ Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ² Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was ¹ Peleg; because in his days the earth was divided: and his brother's name was Joktan.

20 And ² Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 ¶¹ ² Shem, Arphaxad, Shelah,

25 ³ Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 ⁴ Abram; the same is Abraham.

28 The sons of Abraham: ⁵ Isaac, and ⁶ Ishmael.

29 ¶ These are their generations: The ¹ first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, ² Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now ³ the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian, Ephah, and Epher,

¹ Or, *Maah*, Gen. 10. 23.—² That is, *Division*, Gen. 10. 25.—³ Gen. 10.—⁴ Gen. 11. 10, &c. Luke 3. 34, &c.—⁵ Gen. 11. 15.—⁶ Gen. 17. 5.—⁷ Gen. 21. 2, 3.—⁸ Gen. 18. 11, 15.—⁹ Gen. 25. 13-16.—¹⁰ Or, *Hadar*, Gen. 25. 15.—¹¹ Gen. 25. 1, 2.

Verse 9. *Seba, and Havilah*] *Sindi* and *Hindi*, and *Semadæi*, and *Libyæ* and the *Zingitæ*; but the sons of the *Mauritanians*, *Demargad* and *Mezag*.—T.

Verse 10. *He began to be mighty upon the earth.*] *He began to be bold in sin, a murderer of the innocent, and a rebel before the Lord*.—T.

Verse [1. *Ludim, &c.*] *The Nivitæi, the Mariotæi, the Libakæi, and the Pentaskenæi*.—T.

Verse 12. *Caphthorim.*] *The Cappadocians*.—T.

Verse 13. *Canaan begat Zidon*] *Canaan* begat *Bothniam* his first-born, who built *Sidon*.

Verse 19. *The name of the one was Peleg*] "Because in his days the inhabitants of the earth were divided according to their languages. And the name of his brother was *Joktan*; because, in his days, the years of men began to be shortened, on account of their iniquities."—T.

Verse 20. *Joktan begat Almodad*] "He divided and measured the earth by lines. *Sheleph*; he assigned rivers to be boundaries. *Hazarmaveth*; he prepared a place of snares to kill by the highways. *Jerah*; he built inns, and when any person came to eat and drink, he gave him deadly poison, and so took his property."—T.

According to these traditions, the two first were *geographers*; the third, a public *robber*; and the fourth, an unprincipled *innkeeper*, who gave poison to his rich guests, that he might get their property. Such things have been done even in modern times.

Verse 23. *And Ophir*] Whence gold is brought. And *Havilah*; whence pearls are brought.—T.

Verse 24. *Shem*] The great priest.—T.

Verse 32. *Keturah, Abraham's concubine*] *Abraham's pilgish, or wife of the second rank*: she was neither *whore*, *harlot*, nor *concubine*, in our sense of these words.

and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

34 ¶ And Abraham begat Isaac. * The sons of Isaac; Esau, and Israel.

35 ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 ¶ And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam; and Timna was Lotan's sister.

40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Omam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor; and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah, of Bozrah, reigned in his stead.

45 And when Jobab was dead, Husham, of the land of the Temanites, reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 ¶ And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead; and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon, 53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

CHAPTER II.

The twelve sons of Jacob, 1, 2. The posterity of Judah down to David, 3-15. The posterity of the children of Jesse and Caleb, 16-35.

THESE are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord: and he slew him.

4 And Tamar his daughter-in-law bare him Pharez, and Zerah. All the sons of Judah were five.

5 The sons of Pharez; Hezron, and Hamul.

6 And the sons of Zerah; Zimri, Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accused.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse.

13 ¶ And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth, 15 Ozem the sixth, David the seventh:

16 Whose sisters were Zeruihah, and Abigail: and the sons of Zeruihah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

18 ¶ And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshur, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaeel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of Gilead,

and she conceived, she said, What is this sister? and What is this gold? That is, they are of no real worth.

Verse 43. Before any king reigned over Israel See Gen. xxxvi. 31, &c. where these same verses occur; as I have supposed, borrowed from this place; and see the notes there.

Bela the son of Beor] Balaam the impious, son of Beor, the same as Laban the Syrian, who formed a confederacy with the sons of Esau, to destroy Jacob and his children; and he studied to destroy them utterly. Afterward, he reigned in Edom; and the name of his royal city was Dinhabah, because it was undeservedly given to him.—T.

Verse 44. Bela was dead] Being killed by Phineas, in the wilderness.—T.

Jobab the son of Zerah] Supposed by some to be the same as Job, whose book forms a part of the canon of Scripture. But in their names there is no similarity; Job being written אִיּוֹב ayib; Jobab, יוֹבָב yobab. See the notes on Job, and the parallel place in Genesis.

Verse 46. Smote Midian] Nothing is known of this war.

Verse 48. By the river] Shaul of Plathiutha, a great city built on the banks of the Euphrates.—T.

Verse 50. Daughter of Mezahab] This word, מֵיזָהָב meyzahab, is literally the golden waters; or What is gold? The Targumist paraphrases thus: "Mehetabel, the daughter of Matred, was so earnest and diligent in business that she became immensely rich; but when she

was convicted, she said, What is this sister? and What is this gold? That is, they are of no real worth.

Verse 51. Hadad died] And his kingdom ended, for his land was subdued by the children of Esau; and the dukes of Edom ruled in the land of Gebala.—Targum.

For various particulars in this chapter, see Gen. x. and xxxvi. and the parallel places.

NOTES ON CHAPTER II.

Verse 1. These are the sons of Israel.] For this genealogy see the parallel places pointed out in the margin.

Verse 6. Five of them in all.] These were all chief men; and on them the spirit of prophecy rested.—T.

Verse 17. Jether the Ishmeelite] "They called him Jether, because he girded himself with his sword, that he might assist David with the Arabians, when Abner was endeavouring to destroy David and the whole race of Jesse, as being unfit to enter into the congregation of the Lord, on account of Ruth the Moabitess."—T.

Verse 19. Azubah] "And why was she called Azubah? Because she was barren and despised. But her injury was manifested before the Lord; and she was comforted, and adorned with wisdom, and she span skillfully goat's hair for the court of the tabernacle."—T.

Verse 20. Uri begat Bezaeel.] This was probably the famous artist mentioned Exod. xxxi. 2, &c. where see the notes.

whom he married when he was threescore years old : and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephrahah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.

25 And the sons of Jerahmeel, the first-born of Hezron, were, Ram the first-born, and Bunan, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah ; she was the mother of Onam.

27 And the sons of Ram, the first-born of Jerahmeel, were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai ; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab ; Seled, and Appaim : but Seled died without children.

31 And the sons of Appaim ; Ishi. And the sons of Ishi ; Sheshan. And the children of Sheshan ; Ahlai.

32 And the sons of Jada the brother of Shammai ; Jether, and Jonathan : and Jether died without children.

33 And the sons of Jonathan ; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife ; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabab.

37 And Zabab begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishamah.

42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which

was the father of Ziph ; and the sons of Mare-shah, the father of Hebron.

43 And the sons of Hebron ; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorjoam : and Rekem begat Shammai.

45 And the son of Shammai was Maon : and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez : and Haran begat Gazez.

47 And the sons of Jahdai ; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz : and the daughter of Caleb was Acisbah.

50 These were the sons of Caleb the son of Hur, the first-born of Ephrahah ; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons ; Haroeh, and half of the Manahe-thites.

53 And the families of Kirjath-jearim ; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites ; of them came the Zerahites, and the Eshtaulites.

54 The sons of Salma ; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez ; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

CHAPTER III.

The children of David, which were born to him in Hebron, 1-4. Those born to him in Jerusalem, 5-8. The regal line from Solomon, 10-34.

NOW these were the sons of David, which were born unto him in Hebron ; the first-born Amnon, of Ahinoam the Jezreelitess : the second, Daniel, of Abigail the Carmelitess :

2 The third, Absalom, the son of Maachah, the daughter of Talmai king of Geshur ; the fourth, Adonijah, the son of Haggith :

3 The fifth, Shephatiah, of Abithal : the sixth, Ithream, by Eglah his wife.

p Beth-mokad—Numb 32. 41. Dent. 3. 14. Josh 13. 30.—r Ch. 4. 5.—s See Ver. 31, 32.—t Ch. 11. 4.—u Josh 15. 17.—v Or, Ephrah, Ver. 19.—w Or, Reiah, Ch. 4. 2.

Verse 34. *Whose name was Jarha.*—T. And he gave him his liberty, and gave him Sheshan his daughter to wife.—T.

Verse 42. *Now the sons of Caleb* This was not Caleb the son of Jephunneh, but Caleb the son of Hezron, ver. 18, and 50. But some think that Caleb the son of Hezron was the grandson of Caleb, son of Jephunneh ; but this is probably fanciful.

The father of Ziph The prince of the Ziphites.—T. Verse 52. *Shobal—had sons* Disciples and priests, to whom belonged the half of the oblations.—T.

Verse 53. *The families of Kirjath-jearim* These were the children of Moses, which Zipporah bare to him ; viz. the Jethrites, the Shumathites, and the Mishraites : of these came the disciples of the prophets Zarah and Eshtaul.—T.

Verse 54. *The sons of Salma* The righteous Beth-lehemites, who had a good name, as the Netophathites, who removed the guards which Jeroboam had placed in the way lest the people should carry the first-fruits to Jerusalem ; for the sons of Salma carried baskets full of first-fruits privately to Jerusalem ; and having cloven wood, they made ladders, and brought them to Jerusalem to be laid up in Beth-mokad for oblations. These came from the lineage of Joab, the son of Zeruiah ; and some of them were priests, and they divided the residue of the sacrifices with the sons of the prophets who were in Zorah.—T.

Verse 55. *The families of the Rechabites, the sons of Eliezer, the son of Misco, the disciple of Jabez ; he was Othniel, the son of Kenaz.* And he was called Jabez ; because, in his counsel, he instituted a

school of disciples : they were called *Terathim*, because in their hymns their voice was like trumpets ; and *Sht-mathim*, because in hearing they lifted up their faces, i. e. in prayer : and *Sucathim*, because they were overshadowed by the spirit of prophecy. These Salmai were the children of Zipporah, who were numbered among the Levites, who came from the stock of Moses, the master of Israel, whose righteousness profited them more than chariots and horses.—T. See on chap. iv. 9, 10.

In the above explanation of *Terathites, Shimeathites, and Suchathites*, the Targumist refers to the import of the Hebrew roots, whence these names are derived : see chap. iv. 10. In this chapter many names of cities are given as the names of men.

NOTES ON CHAPTER III.

Verse 1. *The second, Daniel* In 2 Sam. iii. 3. this person is called *Chileab* ; he probably had two names. The Targum says, "The second, Daniel, who was also called Chileab, because he was in every respect like to his father." The Targumist refers here to the import of the word *כִּלְיָאב* *ke-le-ab*, like to the father. Jarchi says the two names were given to this person, because David, having taken Abigail immediately after the death of Nabal, it could not be ascertained whether this child were the son of David, or of Nabal, therefore David called him *Daniel*, אֱלֹהֵי אֲבִי אֲדֹנָי *God is my Judge*, and *כִּלְיָאב* *Chileab*, he who is like to his father ; probably from the striking resemblance he bore to David, his reputed father. "God is my judge, I have not fathered another man's child ; this is entirely like unto myself."

4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel:

6 Ibbah also, and Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet,

9 nine.

9 These were all the sons of David, besides the sons of the concubines, and Tamar their sister.

10 And Solomon's son was Rehoboam,

Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born

Johanan, the second Jehoiakim, the third

Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son.

17 And the sons of Jeconiah; Assir, Salathiel his son,

18 Malchiram also, and Pedaiiah, and Sheznazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel, and Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah; and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Peltaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

A second genealogy of Judah, 1-23. The account of Jabez, 9, 10. The genealogy of Simeon, 24-27. Their cities, 28-31. Their villages; and where situated, 32, 33. The heads of families, 34-36. Where they settled; and what was their occupation, 37-43.

THE sons of Judah: Pharez, Hezron, and Carmi, and Hur, and Shobab.

2 And Reaiah the son of Shobab begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazeleponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 And Ashur, the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hopher, and Temen, and Haahashtari. These were the sons of Naarah.

1 2 Sam. 2. 11.—2 Sam. 5. 5.—2 Sam. 5. 14. Ch. 14. 4.—Or. *Shamma*, 2 Sam. 2. 14.—2 Sam. 12. 24.—Or. *Bath-sheba*, 2 Sam. 11. 3.—Or. *Eliam*, 2 Sam. 11. 3. Or. *Eliabun*, 2 Sam. 5. 15.—Or. *Archiada*, Ch. 11. 7.—See 2 Sam. 5. 14, 15, 16.—2 Sam. 13. 1.—1 Kings 11. 43. & 15. 6.—Or. *Abijam*, 1 Kings 15. 1.—Or. *Azariah*, 2 Chr. 26. 6, or *Jehozabab*, 2 Chr. 21. 17.—Or. *Uzziah*, 2 Kings 15. 30.

Or. *Jehozabab*, 2 Kings 23. 30.—Or. *Eliakim*, 2 Kings 23. 34.—Or. *Mozabab*, 2 Kings 24. 17.—7 Matt. 1. 11.—Or. *Jehozabab*, 2 Kings 24. 6, or *Orania*, Jer. 22. 24.—2 Kings 24. 17, being his uncle.—Heb. *Shezruel*.—Matt. 1. 12.—1 Ezra 8. 2.—Heb. *Hushah*.—Gen. 38. 28. & 46. 12.—Or. *Orania*, Ch. 2. 9, or *Calab*, Chap. 2. 18.—Or. *Harosh*, Ch. 2. 82.—Ch. 2. 50.—Ch. 2. 36.

Verse 3. By *Eglah his wife*. The Targum, *Jarchi* and others, maintain that this was *Michal*, the daughter of Saul: but this does not well agree with 2 Sam. vi. 23. *Michal had no child to the day of her death*. Yet she might have had a child before the time that is mentioned above.

Verse 5. *Shimea, and Shobab*] Solomon is mentioned last, though he was the eldest of these four sons, because the genealogy was to be continued from him. *Bath-sheba*, *שֶׁבַע* is the same as *Bath-sheba* *שֶׁבַע*; the *שֶׁבַע* being put by mistake in the former, for *בֵּית*, in the latter.

Verse 6. *Elishama, and Eliphelet*] In this and the eighth verse these two names occur twice; some think this is a mistake, but others suppose that two persons of these names died young, and that the next born received the name of the deceased. See *Jarchi*.

Verse 8. *Nine*] There are thirteen if we count the four sons of Bath-sheba, and nine without them; and in the second book of Samuel there are eleven, reckoning the above four; and without them only seven. In the book of Samuel probably only those who were alive were reckoned; while the author of the *Chronicles* comprises those also which were dead in his enumeration. *Jarchi* supposes that the duplicate *Elishama* and *Eliphelet*, are those which increase the regular number seven to nine; and that the dead without posterity, as well as the living, are mentioned to increase the number of David's descendants: for, says he, the whole book is written for the honour of David and his seed.

Verse 9. *And Tamar their sister*] This is the only daughter of David whose name is on record; and yet he is said to have had both sons and daughters, 2 Sam. chap. v. 13.

Verse 15. *Jehoiakim*] For the difference of several names in these lists see the marginal readings and references.

Shallum] So called because the kingdom departed from the house of David in his days.—T.

Verse 16. *Zedekiah his son*] If this be the same who was the last king of Judah, before the captivity, the word son must be taken here to signify successor; for it is certain that Zedekiah was the successor of Jeconiah, and that Zedekiah was the son of Josiah, and not of Jehoiakim.

Verse 17. *The sons of Jeconiah*] Jeremiah has said, chap. xxii. 30. that Jeconiah, or, as he calls him, *Coniah*,

should be childless; but this must refer to his posterity being deprived of the throne, and indeed thus the prophet interprets it himself: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Assir] Salathiel was not the son of Assir, but of Jeconiah, Matt. i. 12. Who then was Assir? Possibly nobody; for, as the Hebrew *אסיר*, signifies a prisoner, it may be considered as an epithet of Jeconiah, who we know was a very long time prisoner in Babylon. See 2 Kings xxiv. 15. and *Calmet*.

Verse 18. *Malchiram also*] *Calmet* supposes we should read here, *And the sons of Salathiel were Malchiram and Pedaiiah, &c.*

Verse 19. *The sons of Pedaiiah*] *Houbigant* thinks these words should be omitted. *Pedaiiah* is wanting in the Arabic and Syriac. If this be omitted, Zerubbabel will appear to be the son of *Sheathiel*, according to Matt. i. 12. and not the son of *Pedaiiah*, as here stated.

Verse 22. *The sons of Shemaiah—six*] Five only are found in the text; and the versions give us no assistance: neither do the MSS. correct the place. If the father be not here included with his sons, some name must be lost out of the text.

Verse 24. *And Anani*] "This is the King Messiah who is to be revealed."—T. *Jarchi* says the same, and refers to Dan. vii. 13. *Behold one like the son of man came with the clouds (ענני אנני) of heaven*. For this application of the word he gives a fanciful reason, not worthy to be repeated. The Syriac and Arabic omit several names in this table; and make only twenty-three verses in the chapter: but such differences are frequent in the books of Chronicles.

NOTES ON CHAPTER IV.

Verse 1. *The sons of Judah*] A genealogy of this tribe has already been given in chapter the second. It is here introduced again, with some variations; probably there were different copies in the public registers; and the writer of this book, finding that this second one contained some remarkable particulars, thought proper to insert it in this place; and no reader will regret the insertion, when he carefully considers the matter.

Verse 3. *These were of the father of Etam*] "And these are the rabbins, (doctors,) living at Etam, Jezreel, Ishma, and Idbash."—T.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" And God granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnashash. These are the men of Rechab.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah, the daughter of Pharaoh, which Mered took.

19 And the sons of his wife Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah were, Er, the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Seraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

1 Gen. 31. 19.—m That is, sorrowful.—n Heb. If thou wilt, &c.—o Heb. do me. p Or, the city of Nubah.—q Josh. 15. 17. Judg. 1. 13. & 3. 9.—r Or, Hathath, and Meonothai, who begat, &c.—s Neh. 11. 35.

1 Or, inhabitants of the valley.—a That is, craftsmen.—b Or, Uznah.—c Or, the Jews.—d Or, Jehudijah, mentioned before.—e Or, 32. 1. & 46. 12.—f Or, Jemuel, Gen. 46. 10. Exod. 6. 15. Numb. 26. 12.—g Or, Jachin, Zohar.

Verse 7. *And Ethnan.*] After this word we should, with the *Targum*, read *Coz*, whose posterity is mentioned in the next verse. *Coz* was probably the same as *Kenaz*.

Verse 8. *The son of Harum.*] *Jabez* should be mentioned at the end of this verse; else he is as a consequent without an antecedent.

Verse 9. *And Jabez was more honourable.*] This whole account is variously understood by some of the principal versions. I shall subjoin a translation of each.

SEPTUAGINT—"And *Igabes* was more glorious than his brethren; and his mother called his name *Igabes*, saying, I have brought thee forth as *Gabes*. And *Igabes* invoked the God of Israel, saying, If in blessing thou wilt bless me, and enlarge my borders, and thy hand be with me, and wilt give me understanding not to depress me: and God brought about all that he requested."

SYRIAC—"And one of these was dear to his father and to his mother; and he called his name (ܐܝܢܝܐ, *ainai*) MY EYE. And he said to him, In blessing may the Lord bless thee, and enlarge thy boundary, and may his hand be with thee, and may he preserve thee from evil, that it may not rule over thee; and may he give to thee whatsoever thou shalt request of him?"

ARABIC—"And this one (*Hastahar*, or *Harum*), was beloved of his father and his mother; and they called his name (ܐܝܢܐ, *aina*), MY EYE; and they said unto him, May the Lord bless thee, and multiply thy people: and may his hand be present with thee, because thou wast born in Beth-lehem."

These two latter versions seem to have copied each other; and the *Vulgate* is nearly, like ours, a literal rendering of the Hebrew: but the *Chaldee* is widely different from all the rest.

CHALDEE—"And *Jabets* also, he is Othniel, honourable and skilled in the law beyond his brethren; whose mother called his name *Jabets*, because she had borne him with sorrow. And *Jabets* prayed to the God of Israel, saying, O that in blessing thou wouldest bless me with children, and enlarge my borders with disciples; and that thy hand may be with me in business, that thou mayest make me like to my companions, that evil concupiscence may the less grieve me! And the Lord granted that which he prayed for."

Of this honourable person we know nothing but what is here mentioned, nor does the name occur in any other part of Scripture except in chap. ii. 55. where it appears to be the name of a place; but is understood by the *Chaldee* to be the name of a person, as here. Though I have noticed this particularly in the note on that place, yet I think it right to add the *Chaldee* here; that all that concerns this worthy person may be seen at one view.

Chap. ii. 55. the families of the Rechabites, the son of Eliezer, the son of Moses, the disciples of *Jabets*; he was Othniel, the son of Kenaz. And he was called *Jabets*,

ܦܒܝܐ *Yabets*, because in his counsel, ܐܘܢܝܐ *beylsatcy*, [from ܦܒܝܐ *yabets*, he counselled, advised, &c.] he instituted a school for disciples. They were called *Tyrathim*, (ܬܝܪܬܝܡ *tirathim*), because in their hymns their voices were like trumpets, [from ܬܝܪܐ *or rang*, to sound like a trumpet, see Numb. x. 9. 2 Chron. xiii. 12.] and *shimathim*, ܫܝܡܬܝܡ *shimathim*, because, in hearing, they lifted up their faces; i. e. in prayer, [from ܫܡܬܐ *shamâ*, he heard, hearkened:] and *suchathim* ܫܘܚܬܝܡ because they were overshadowed with the spirit of prophecy." [from ܫܘܚܐ *sach*, a tabernacle, or extended covering.] For further particulars see at the end of this chapter.

Verse 12. *These are the men of Rechab.*] "These are the men of the great sanhedrim."—T.

Verse 15. *Caleb the son of Jephunneh.*] We have already met with this eminent person in Numb. xiii. 6, 30. xiv. 14. and elsewhere; and seen his courageous piety and inflexible integrity. The *Targum* says here, "They called him *Caleb*, the son of *Jephunneh*, because he had purged his soul from the counsel of the spies."

Verse 18. *And his wife Jehudijah.*] The *Targum* considers the names in this verse as epithets of *Moses*: "And his wife *Jehuditha* educated *Moses* after she had drawn him out of the water; and she called his name *Jered*, because he caused the manna to descend upon Israel. And prince *Gedor*, because he restored the desolations of Israel; *Heber* also, because he joined Israel to their heavenly Father; and prince *Socho*, because he overshadowed Israel with his righteousness; and *Jekuthiel*, because the Israelites waited on the God of heaven in his time, forty years in the desert; and prince *Zanoah*, because God, on his account, had passed by the sins of Israel. These names, *Bithiah*, the daughter of Pharaoh, called him by the spirit of prophecy, for she became a proselyte; and *Mered* took her to himself to wife; he is *Caleb*, and was so called because he opposed the counsel of the spies."—T. A similar explanation is given by *Jarchi*.

Verse 21. *That wrought fine linen.*] "Of the family of those who worked in fine flax to make garments for kings and priests."—T.

Verse 22. *And Joash, and Saraph.*] "And the prophets and scribes which sprang from the seed of *Joshua*, and the Gibeonites, whose office it was to serve in the house of the sanctuary, because they had lied to the princes of Israel; also *Joash*, who is the same as *Mahlon*; and *Saraph*, who is the same as *Chilion*, who took wives of the daughters of *Moab* and *Boaz*, the chief of the wise men of the college of *Beth-lehem*, and of those who existed in former days."—T.

Verse 23. *These were the potters.*] "These are the disciples of the law, for whose sake the world was created; who preside in judgment, and establish the world; and they build and perfect the fallen down house of Israel: they dwell there with the *Shekinah* of the King of the world, in the study of the law, and intercalation of months,

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply like to the children of Judah.

28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jesho-

haiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shippi, the son of Al-lon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These mentioned by their names were princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

A. M. 2704.
B. C. 1300.
Ch. XVI. 2.
An. Hebrews,
1 Kings 1 Sam. 13.

h Heb. unto—c Josh. 19. 2.—d Or, Balah, Josh. 19. 3.—e Or, Elitolad, Josh. 19. 4.—f Or, Hazar-susah, Josh. 19. 5.—g Or, Esher, Josh. 19. 7.

h Or, Balah-herr, Josh. 19. 3.—i Or, as they divided themselves by nations among them.—k Heb. coming.—l 2 Kings 19. 8.—m See 1 Sam. 13. 5. & 30. 17. & 2 Sam. 3. 12.

and the determining the commencement of years and festivals: and they computed the times from heaven in the days of Ruth, the mother of kingdoms, to the days of Solomon the king."—T. I am afraid this paraphrase gives us as little light as the text itself, which speaks of *potlers*, and those who dwell among plants and hedges. They were probably brick-makers; perhaps potlers also, who had their dwelling in low grounds, and fabricated the clay that was digged up in forming fences in the king's domains.

Verse 24. *The sons of Simeon*] This genealogy is very different from that given in Gen. xlii. 10. and Numb. xxvi. 12. This may be occasioned by the same person having several names; one list taking one name, another list some other, and so on: to reconcile is impossible, to attempt it useless.

Verse 27. *Neither did all their family multiply*] In Numb. i. 23. the number of all the families of Simeon was fifty-nine thousand three hundred; and that of Judah was, ver. 27. not less than seventy-four thousand six hundred. When the next census was made, Numb. xxvii. the tribe of Judah amounted to seventy-six thousand five hundred, an increase of one thousand nine hundred; while the tribe of Simeon amounted only to twenty-two thousand two hundred, a decrease of thirty-seven thousand one hundred. It was at that time the smallest tribe in Israel.

Verse 31. *These were their cities unto the reign of David.*] It appears that David took some of the cities of the Simeonites, and added them to Judah; Ziklag, for instance, 1 Sam. xxvii. 6.

As the tribe of Simeon had withdrawn their allegiance from the house of David, the kings of Judah extended their domination as far as possible into the territories of that tribe, so that they were obliged to seek pasture for their flocks at Gedor, and in the mountains of Seir, as we find ver. 39—42.

Verse 40. *They of Ham had dwelt there of old.*] These were probably either Philistines or Egyptians, who dwelt at Gedor, which was situated in the environs of Joppa and Samnia.

Those whom the five hundred Simeonites expelled from Seir were Amalekites, ver. 43.

Verse 43. *They smote the rest of the Amalekites*] Those who had escaped in the war which Saul made against them; see 1 Sam. xiv. 48. And from David, who had attacked them afterward, 2 Sam. viii. 12.

The expedition of the Simeonites, mentioned here, against Gedor and Seir, was in the days of Hezekiah; and, as Calmet conjectures, near about the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more southward, into Arabia Petrea, for fear of the Jews. These may be probable conjectures: see Calmet.

There are several things in the account of Jabez that are very instructive:—

1. He appears to have been a child brought into the world with great difficulty, at the risk of his own life and

that of his mother. So much seems to be implied in, *she bare him with sorrow*; i. e. with peculiar sorrow and danger.

2. To perpetuate the merciful interposition of God in her own and her son's behalf, she gave him a name that must recall to her and his remembrance the danger to which both their lives were exposed, and from which they could not have been extricated but by the especial help of God. *She called his name Jabez*, &c.

3. He was brought up in the fear of God: he was no idolater; he worshipped the God of Israel, and he showed the sincerity of his faith by frequent and earnest prayer.

4. His prayer was at once both enlightened and pious. He had piety toward God, and therefore he trusted in him: he knew that he was the fountain of all good, and therefore he sought all necessities both for body and soul from him. *He prayed to the God of Israel.*

5. Both the matter and manner of his prayer were excellent. His heart was deeply impressed with its wants, and therefore he was earnest and fervent; *O that thou wouldst bless me indeed!* בָּרַכְנִי יְיָ אֱמִי *barek tebarakeni*; "O that in blessing, thou wouldst bless me!" Let me live under thy benediction! Do thou diligently and frequently bless me!

6. He prays for the things necessary for the body as well as for the soul:—*and enlarge my coasts*; grant me as much territory as may support my family. Let the means of living be adequate to the demands of life: let me have the necessities, conveniences, and, (as far as they may be safely intrusted with me,) the comforts of life! *O that thou wouldst enlarge my coasts!*

7. He is conscious that, without the continual support of God, he must fail; and, therefore, he prays to be upheld by his power. *That thy hand might be with me!* May I ever walk with thee, and ever feel the hand of thy power to support and cover me in all the trials, dangers, and difficulties of life: and the hand of thy providence to supply all my wants in reference to both worlds.

8. He dreads both sin and suffering, and therefore prays against both: *O that thou wouldst keep me from evil, that it may not grieve me!* Sin and misery are in every step of the journey of life: keep me from sin, that I grieve thee not; and keep me from sin, that I render not myself miserable! We can never offend God without injuring ourselves: he that sins must suffer. *Thorns and scorpions* are every where in the way to perdition; and he that walks in it must be torn and stung. He alone is happy who walks in the ways of God. *Keep me from evil, that it may not grieve me.*

9. Prayers that have a right aim will have a right answer: Jabez did not pray in vain, for God granted him that which he requested. He was continually blessed, his family was increased; the hand of God was upon him for good. He was saved from sin, and saved from the pangs and sufferings of a guilty conscience.

10. If we take up the character and conduct of Jabez in the view given by the Chaldee, we shall not only see

CHAPTER V.

The genealogy of Reuben, 1-10. Of Gad, 11-17. The exploits of Reuben, Gad, and the half tribe of Manasseh, 18-22. The genealogy of the half tribe of Manasseh, 23, 24. The slavery of these tribes, and their captivity by the Assyrians, 25, 26.

Post Diluvian, 1048, &c. **N**OW the sons of Reuben, the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)

3 The sons, I say, of Reuben, the first-born of Israel, were, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah.

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

ⁿ Gen. 29. 32 & 49. 3.—^o Gen. 35. 22 & 49. 4.—^p Gen. 48. 15. 22.—^q Gen. 49. 8. 10. ^r Gen. 37. 7. & 108. 8.—^s Mic. 5. 2. ^t Mat. 2. 6.—^u Or, prince.—^v Gen. 46. 9. ^w Exod. 6. 14. ^x Num. 26. 5.—^y Or, Tiglath-pilneser. ^z Kings 18. 38. & 18. 7.—^{aa} See Ver. 17.—^{ab} Or, Shemaiah, Ver. 4.—^{ac} Josh. 13. 15, 16.

him as a pious and careful man, deeply interested in behalf of himself and his family; but we shall see him as a benevolent man, labouring for the welfare of others; and especially for the religious instruction of youth. He founded schools, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had disciples, which were divided into three classes, who distinguished themselves by their fervour in the worship of God, by their docility in obediently hearing and treasuring up the advices and instructions of their teachers; and, by their deep piety to God, in bringing forth the fruits of the Spirit. The spirit of prophecy; that is, of prayer and supplication, rested upon them.

11. He did not do these things merely as a duty he owed to God and his fellows, but from the abundance of a generous and loving heart: in his counsel he erected a school of disciples. God had blessed him with temporal things; and he secures their continuance by devoting them to his service: he honours God with his substance, and God honours him with his especial blessing and approbation.

12. On these accounts he was more honourable than his brethren: he was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was more honourable than them all—and why? Because he prayed, because he served his Maker, and because he lived to do good among men: therefore he received the honour that cometh from God. Reader, imitate the conduct of this worthy Israelite, that thou mayest be a partaker of his blessings.

The things added by the Targumist, he might have received from authentic tradition.

NOTES ON CHAPTER V.

Verse 1. The sons of Reuben, the first born] As Reuben was the eldest son of Jacob, why was not his genealogy reviewed first? This verse answers the question: he lost the birthright because of the transgression mentioned Gen. xxxv. 22. and xlix. 4. and the precedence was given to Judah—from him, therefore, came the chief ruler. This appears to be the meaning of the place.

Verse 2. And of him came the chief ruler] This is, by both the Syriac and Arabic, understood of Christ. "From Judah the King Messiah shall proceed." The

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroh, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand.

^y Josh. 22. 9.—^z Gen. 25. 12.—^a Heb. upon all the face of the east.—^b Josh. 18. 11, 24.—^c Ch. 37. 29.—^d Heb. their going forth.—^e 2 Kings 15. 5. 32.—^f 2 Kings 14. 16, 28.—^g Heb. sons of valour.—^h Gen. 25. 15. ⁱ Chap. 1. 31.—^j See Ver. 22. ^k Psa. 92. 4, 8.—^l Heb. led captive.—^m Heb. souls of men; as Num. 31. 35.

Chaldee paraphrases the verse thus: "Seeing Judah prevailed over his brethren, so the kingdom was taken from Reuben and given to Judah; and because he was strong, so was his kingdom. Levi also was godly, and did not transgress in the matter of the golden calf; therefore the high priesthood was taken away from the children of Reuben, and, on their account, from all the first-born, and given to Aaron and his sons. The custody of the sanctuary belonged to the Levites; but the birthright to Joseph."—T.

Verse 6. Beerah his son] After their separation from the house of David, the ten tribes continued to have princes of the tribes; and this continued till the time that Tiglath-pilneser carried them captives into Assyria. At that time Beerah was their prince or chief; and with him this species of dominion or precedence terminated. According to the Targum, Beerah was the same as Baruch the prophet.

Verse 8. Who dwell in Aroer] This town was situated on the river Arnon; and Nebo was both a city and a mountain in the same country. They both lay on the other side of Jordan.

Verse 10. And they dwell in their tents] The Hagarites were tribes of Nomade, or Scenite, Arabs; people who lived in tents, without any fixed dwellings, and whose property consisted in cattle. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwell in their place.

Verse 12. Joel the chief] "Joel, prince of the sanhedrim; and Shaphan, master of the college; and Jaani, and Shaphat, judges in Mathnan."—T.

Verse 13. And their brethren] This verse is wanting both in the Syriac and in the Arabic.

Verse 16. The suburbs of Sharon] There were three places of this name: that mentioned here was a district in the country of Bashan, beyond Jordan; see Josh. xii. 13. There was another that lay between Casarsa of Palestine and Joppa; and there was a third between mount Tabor and the sea of Tiberias. See Calmet.

Verse 19. They made war with the Hagarites] This is probably the same war that is mentioned ver. 10. Those called Hagarites in the text, are every where denominated by the Targum חוגרואי Hungarai, Hungarites.

Verse 20. They put their trust in him.] Or, as the Targum says, "Because they trusted במימיא be-meymyria, in his word."

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, unto mount Hermon.

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAPTER VI.

The genealogy of Levi and Aaron, 1-30. The office of the priests and Levites, 31-53. The cities assigned them, 54-61.

THE sons of Levi; a Gershon, b Kohath, and Merari.

2 And the sons of Kohath; Amram, c Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; d Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerariah, and Zerariah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimanz,

9 And Ahimanz begat Azariah, and Azariah begat Johanan,

a 2 Kings 15. 29 & 17. 6.-o Heb. men of names.-p 2 Kings 17. 7.-q 2 Kings 15. 19.-r 2 Kings 15. 26.-s 2 Kings 17. 6. & 18. 11.-t Gen. 46. 11. Exod. 6. 18. Numb. 26. 57. Ch. 23. 6.-b Or, Gershom. Ver. 18.-c See Ver. 22.-d Lev. 10. 1. e 2 Sam. 9. 17.-f 2 Sam. 15. 27.-g See 2 Chron. 26. 17, 18.-h Heb. in the house. i 1 Kings 6. 2 Chron. 3.-k See Para. 7. 3.-l Or, Meshulam, Ch. 9. 11.

Verse 21. They took away their cattle] This was a war of extermination, as to the political state of the people, which nothing could justify but an especial direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagarites were full of idolatry: see ver. 25.

Verse 22. For there fell down many slain] The hundred thousand men mentioned above, were probably made slaves, and were not slain. The Targum says, one hundred thousand souls of men.

The war was of God.] The Targum says, "the war was מינ מיימרא דאיתא," from the word of the Lord.

Verse 25. The gods of the people of the land] We see the reason why God delivered the Hagarites into the hands of these tribes; they were abominable idolaters, and therefore God destroyed them.

Verse 26. Tilgath-pileser.] Many MSS. have תיגלתי, instead of תיגלתי. The Syriac, the Septuagint, and the Chaldee, have the same reading as in 2 Kings xv. 29, &c.

Brought them unto Halah] See the notes on the parallel places marked in the margin, for many particulars of these wars, and consequent captivity. It is a pity that some method were not found out to harmonize the Books of Kings with the Books of Chronicles; that the variations might be seen at one view.

NOTES ON CHAPTER VI.

Verse 1. The sons of Levi] It has been well remarked that the genealogy of Levi is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a priest, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for, with such tables, we may presume he was intimately acquainted.

10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem.)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went into captivity. when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; Gershom, Kohath, and Merari.

17 And these be the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.

20 ¶ Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son,

22 ¶ The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziath his son, and Shaul his son.

25 And the sons of Elkanah; Amasia, and Ahimoth.

26 As for Elkanah the sons of Elkanah; Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born Vashni, and Abiah.

29 ¶ The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Azaiah his son.

31 ¶ And these are they whom David set

in Neh. 11. 11.-o 2 Kings 25. 18.-p Exod. 6. 16.-q Or, Gershom. Ver. 1.-r Ver. 42.-s Or, Eban. Ver. 42.-t Or, Adai. Ver. 41.-u Or, Eibni. Ver. 41.-v Or, Izhar. Ver. 2. 18.-w Or, Zephaniah, Azariah, Joel. Ver. 26.-x See Ver. 35. y Or, Zophai. Ver. 35. 1 Sam. 1. 1.-z Ver. 34. Toah.-a Ver. 34. Ebat.-b Called also Joel. Ver. 33. & 1 Sam. 8. 2.

Verse 4. Eleazar begat Phinehas] As the high priesthood continued in this family for a long time, the sacred historian confines himself to this chiefly; omitting Nadab and Abihu, and even the family of Ithamar.

Verse 8. Ahitub begat Zadok] Through this person the high priesthood came again into the family of Eleazar.

Verse 10. Johanan] Supposed to be the same as Jehoaiada.

Executed the priest's office] Probably this refers to the dignified manner in which Azariah opposed King Uzziath, who wished to invade the priest's office, and offer incense in the temple. See 2 Chron. xxvi. 17, 18.

Verse 14. Seraiah] He was put to death by Nebuchadnezzar, 2 Kings xxv. 18, 21.

Verse 22. Korah] See the history of this man, and his rebellion, Numb. xvi.

Verse 28. The first-born Vashni, and Abiah.] There is a heavy mistake in this verse: in 1 Sam. viii. 2. we read, Now the name of his (Samuel's) first-born, was Joel; and the name of his second, Abiah. The word Vashni, is lost out of the text in this place; and vasheni, which signifies the second, and which refers to Abiah, is made here into a proper name. The Septuagint, Vulgate, and Chaldee, copy this blunder; but the Syriac and Arabic read as in 1 Sam. viii. The MSS. have all copied the corrupted Hebrew in this place. Jarchi labours to restore the true reading, and yet preserve the integrity of the text, by paraphrasing thus: "And the second, (vasheni,) in respect of the first, he was Abiah; and the second, in respect of Abiah, he was Joel."

These, Joel and Abiah, were the two sons of Samuel, who administered justice so badly that the people, being oppressed, began to murmur, and demanded a king: see 1 Sam. viii. 1, &c.

Verse 31. After that the ark had rest.] The Targum

over the service of song in the house of the Lorn, after that the ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem; and then they waited on their office according to their order.

33 And these are they that waited with their children. Of the sons of the Kohathites: Heman, a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baasciah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmar, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren, the sons of Merari, stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerariah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these are their dwelling-places throughout their castles, in their coasts, of the sons of Aaron, of the families of the Koathites; for theirs was the lot.

55 ¶ And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 ¶ But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir and Eshtemoa with their suburbs,

58 And Hilen with her suburbs, Debir with her suburbs,

59 And Ashan with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

61 And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites these cities with their suburbs.

65 And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 ¶ And they gave unto them of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Bethhoron with her suburbs,

69 And Aijalon with her suburbs, and Gathrimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given, out

¶ Josh. 14. 13. & 15. 13.—Josh. 21. 13.—1 Cr. Holon, Josh. 21. 15.—u Cr. Ain, Josh. 21. 16.—Or. Almon, Josh. 21. 18.—v Cr. 66.—x Josh. 21. 5.—y Josh. 21. 7. 34.—z Ver. 61.—Josh. 21. 21.—b See Josh. 21. 22-26, where many of these cities have other names.

Christ; and when in, are generally very troublesome, hard to be pleased, and difficult to be saved.

Verse 50. *These are the sons of Aaron.* We have already had a list of these, see ver. 3-16. this is a second, but less extensive; and is a proof that the writer of this book had several lists before him, from which he borrowed, as he judged proper.

Verse 54. *Theirs was the lot.* All the tribes and families obtained their respective inheritance by lot; and to the sons of Aaron was the first lot; and so the Syriac and Arabic have understood this place. "The first lot," says Jarchi, "fell to Judah, that they might give to the priests and the Levites the cities marked below." See an account of the possessions of the priests and Levites, Joshua xx. xxi.

Verse 60. *All their cities—were thirteen.* But there are only eleven reckoned here, Gibeon and Jattah being omitted, and the names of some of the others changed. None of the versions give the full number of names, although they all give the whole sum thirteen.

Verse 66. *Which are called by their names.* Probably each family gave its own name to the city that fell to its lot.

Verse 69. *Aijalon with her suburbs.* There are two cities wanting here, *Eltelah* and *Gibbethon*: see Josh. xxi. 23.

of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Methaath with her suburbs,

80 And out of the tribe of Gad; Ramoth in Gilcad with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAPTER VII.

The genealogy of Issachar, 1-5. Of Benjamin, 6-12. Of Naphtali, 13. Of Manasseh, 14-19. Of Ephraim, 20-29. And of Asher, 30-40.

Post Diluvium, 1048, &c. **N**OW the sons of Issachar were

• Tola, and • Puah, Jashub, and

Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; * whose number was in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men; for they had many wives and sons.

5 And their brethren, among all the families of Issachar, were valiant men of might, reckoned in all by their genealogies, fourscore and seven thousand.

Ver. 71-77. We see from Josh. xxi. 28. &c. that several of these cities have different names.

How barren to us is this register, both of incident and interest: and yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the church of Christ. Therefore, no one that fears God, will either despise or lightly esteem them.

NOTES ON CHAPTER VII.

Verse 2. *Whose number was in the days of David*] Whether this was the number returned by Joab and his assistants, when they made that census of the people with which God was so much displeased, we know not. It is worthy of remark, that we read here the sum of three tribes, Benjamin, Issachar, and Asher, under the reign of David, which is mentioned nowhere else; and yet we have no account here of the other tribes, probably because the author found no public registers in which such enumeration was recorded.

Verse 3. *The sons of Izrahiah—five*] There are, however, only four names in the text. Instead of five, the Syriac and Arabic read four. If five be the true reading, then Izrahiah must be reckoned with his four sons.

Verse 6. *The sons of Benjamin: Bela, and Becher, and Jediael*] In Gen. xlv. 21. ten sons of Benjamin are reckoned; viz. Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muphim, Huphim, and Ard. In Numb. xvi. 38, &c. five sons only of Benjamin are mentioned, Bela, Ashbel, Ahiram, Shupham, and Hupham; and Ard and Naaman are there said to be the sons of Bela; consequently, grandsons of Benjamin. In the beginning

6 ¶ *The sons of Benjamin; Bela, and Becher, and Jediael, three.*

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five: heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle.

12 Shuppim also, and Huphim, the children of Iri, and Hushim, the sons of Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shalum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir, the father of Gilead:

15 And Machir took to wife the sister of Huphim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters.

16 And Maachah, the wife of Machir, bare a son, and she called his name Peresh; and the name of his brother was Sheresh: and his sons were Ulam and Rakem.

17 And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemida were, Ahian, and Shechem, and Likki, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabab his son, and Shuthelah his son, and Ezer, and Elead, whom the men of

of the following chapter, five sons of Benjamin are mentioned, viz. Bela, Ashbel, Aharah, Nahah, and Rapha; where also Addar, Gera, Abihud, Abishua, Naaman, Ahoah, a second Gera, Shephuphan, and Huram, which are all represented as grandsons, not sons, of Benjamin: hence we see that, in many cases, grandsons are called sons, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless. The rabbins say that Ezra, who wrote this book, did not know whether some of these were sons or grandsons: and they intimate also that the tables from which he copied were often defective, and here we must leave all such matters.

Verse 21. *Whom the men of Gath—slew*] We know nothing of this circumstance but what is related here. The Targum paraphrases the whole thus: "These were the leaders of the house of Ephraim; and they computed their period, [or boundary, מִן קִצְוָה] from the time in which the Word of the Lord of the Universe spake with Abraham between the divisions, [i. e. the separated parts of the covenant sacrifice, see Gen. xv.] but they erred, for they should have counted from the time in which Isaac was born; they went out of Egypt therefore thirty years before the period: for, thirty years before the birth of Isaac, the Word of the Lord of the Universe spake with Abraham between the divisions. And when they went out of Egypt, there were with them two hundred thousand warriors of the tribe of Ephraim, whom the men of Gath, the natives of the land of the Philistines, slew, because they came down that they might carry away their cattle. 22.—And Ephraim their father mourned for them many days, and all his brethren came to comfort him.

Gath that were born in that land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 ¶ Non his son, Jehoshua his son.

28 ¶ And their possessions and habitations were Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph, the son of Israel.

30 ¶ The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jeplunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

CHAPTER VIII.

The genealogy of Benjamin down to Saul.—32. The children and descendants of Saul. 33—40.

Post Diluvian, 1048, &c. NOW Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third,

Or, Nun, Numb. 13. 8. 16.—Josh. 16. 7. Naarah.—Heb. daughters.—1 Or, Adasa, 1 Mar. 7. 45.—Josh. 17. 1.—Josh. 17. 11.—w Gen. 46. 17. Numb. 26. 44. x Ver. 31, Shamer.—y Ver. 32, Shomer.—z Gen. 46. 21. Numb. 26. 28. Ch. 7. 6.

23.—And he went in to his wife, and she conceived and bare a son, and called his name Beriah, (because it went evil with his house.) because he was born in the time in which this evil happened to his house.

Verse 24. His daughter was Sherah] That is, remnant; called so, says the Targum, because she was the remnant that escaped from the slaughter mentioned above.

Verse 32. And Shoa their sister. It is very rarely that women are found in the Jewish genealogies; and they are never inserted but for special reasons.

Verse 40. The children of Asher] The rabbins say that the daughters of Asher were very beautiful, and were all matched with kings or priests. Several things relative to the subjects in this chapter may be found explained in the parallel places marked in the margin.

NOTES ON CHAPTER VIII.

Verse 1. Now Benjamin begat, &c.] See what has been said on the preceding chapter, ver. 6.

Verse 9. He begat of Hodesh his wife] In the preceding verse it is said that Hushim and Baara were his wives; and here it is said, he begat of Hodesh his wife, &c. And then his children by Hushim are mentioned, but not a word of Baara! It is likely, therefore, that

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, Bela, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these are the sons of Ehud; these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shalaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who were heads of the fathers of the inhabitants of Ajalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jeztiah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adajiah, and Beraiah, and Shimrath, the sons of Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah, 25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And Ner begat Kish, and Kish begat

b Or, Ard, Gen. 46. 21.—c Or, Shupham, Numb. 26. 39. See Ch. 7. 12.—d Ch. 2. 32.—e Ver. 21.—f Or, Neman, Ver. 13.—g Called Jabit, Ch. 8. 25.—h Ch. 9. 25. i Or, Zehariah, Ch. 9. 27.—k Or, Shimeam, Ch. 9. 28.—l 1 Sam. 14. 51.

Hodesh was another name for Baara, and this is asserted by the Targum, And he begat of Baara, that is Chodesh his wife; so called because he espoused her anew. It is supposed that he had put her away before, and now remarried her.

Verse 12. Who built Ono, and Lod] The Targum adds "Which the children of Israel ravaged and burnt with fire, when they made war on the tribe of Benjamin in Gibeah."

Verse 28. These were heads of the fathers] On the following verses Dr. Kennicott has laboured hard to restore the true reading. See his detailed comparison of these and their parallel passages in his Hebrew Bible, vol. ii. p. 657.

Verse 29. And at Gibeon] This passage, to the end of the 38th verse, is found, with a little variety in the names, chap. ix. 35—44!

The rabbins say that Ezra, having found two books that had these passages with a variety in the names, as they agreed in general, he thought best to insert them both, not being able to discern which was the best.

His general plan was to collate all the copies he had, and to follow the greater number when he found them to agree: those which disagreed from the majority, were

Saul, and Saul begat Jonathan, and Malchishua, and ^aAbinadab, and ^bEsh-baal.

34 And the son of Jonathan was ^cMerib-baal; and Merib-baal begat ^dMicah.

35 And the sons of Micah were, Pithon, and Melech, and ^eTarea, and Ahaz.

36 And Ahaz begat ^fJehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: ^gRapha was his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

39 And the sons of Eshek his brother were, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of ^hvalour, archers, and had many sons, and sons' sons, a hundred and fifty. All these are of the sons of Benjamin.

CHAPTER IX.

All Israel reckoned by genealogies. 1. The first inhabitants of Jerusalem, after their return from their captivity, who were chiefs of the fathers, 2-9. Of the priests, 10-13. Levites, 14-18. Porters, their work, lodgings, &c. 17-23. Other officers, 24-32. The singers, 33-34. A repetition of the genealogy of Saul and his sons, 35-44.

SO all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

2 ¶ Now the first inhabitants that dwell in their possessions in their cities, were the Israelites, the priests, Levites, and ⁱthe Nethinims.

3 ¶ And in ^jJerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerach; Jeuel and their brethren, six hundred and ninety.

m 1 Sam. 14. 49. *Ishai*—m Or, *Ishobosheth*, 2 Sam. 2. 9.—Or, *Mephibosheth*, 2 Sam. 4. 4 & 5. 10.—p 2 Sam. 9. 12.—r Or, *Tahrea*, Ch. 9. 41.—s *Jarah*, Ch. 9. 42. t Ch. 9. 43. *Rephaiah*.

thrown aside as spurious; and yet, in many cases, probably the rejected copies contained the true text.

If Ezra proceeded as R. Sol. Jarchi says, he had a very imperfect notion of the rules of true criticism; and it is no wonder that he has left so many faults in his text.

Verse 34. *Merib-baal*] The same as *Mephi-bosheth*; for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *Bosheth*, which signifies *shame*, or *reproach*.

Verse 40. *The sons of Ulam were mighty men of valour*] The Targum speaks honourably of them: the sons of Ulam were mighty and strong men, subduing by wisdom their evil concupiscence, as men bend a bow; therefore they had many sons and grandsons.

Of the six sons of Azel, mentioned ver. 38. R. S. Jarchi says, that their allegorical expositions were sufficient to load thirteen thousand camels! No doubt these were reputed to be deeply learned men. There was a time when the allegorizers and metaphor men, ranked very high among theologians, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing!

NOTES ON CHAPTER IX.

Verse 1. *Were reckoned by genealogies*] Jarchi considers these as the words of Ezra, the compiler of the book. As if he had said, "I have given the genealogies of the Israelites, as I have found them in a book which was carried into Babylon, when the people were carried thither for their transgressions; and this book which I found, is that which I have transcribed in the preceding chapters."

Verse 2. *Now the first inhabitants*] This is spoken of those who returned from the Babylonian captivity; and of the time in which they returned: for it is insinuated here that other persons afterwards settled at Jerusalem; though these mentioned here were the first on the return from the captivity. Properly speaking, the divisions mentioned in this verse, constituted the whole of the Israelitish people, who were, ever since the days of Joshua, divided into the

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty six. All these men were chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiah, and Jachin,

11 And ^kAzariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; ^lvery able men for the work of the service of the house of God.

14 ¶ And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanaah, that dwell in the villages of the Netophathites.

17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

18 Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were

u Judg. 6. 12. 1 Kings 11. 28. 2 Kings 5. 1. Ch. 12. 28. 2 Chron. 17. 17.—v Ezra 2. 59.—w Ezra 2. 70. N. h. 7. 73.—x Josh. 9. 27. Ezra 2. 43 & 5. 39.—y Neh. 11. 1. z Neh. 11. 10. &c.—f Neh. 11. 11. *Sivayah*—g Heb. mighty men of valour.

four following classes:—1. The priests—2. The Levites—3. The common people, or, simple Israelites—4. The Nethinim, or slaves of the temple, the remains of the Gibeonites, who, having deceived Joshua, were condemned to this service, Josh. ix. 21, &c. In David's time it is probable that other conquered people were added, as the successors of the Gibeonites were not sufficient to perform all the drudgery of the temple service.

Verse 3. *And in Jerusalem dwell*] Several of the tribes of Judah, Benjamin, Ephraim, and Manasseh, took advantage of the proclamation of Cyrus to return to Jerusalem, and so mingle with the Israelites, and those to whom Jerusalem had previously appertained; and this was necessary, in order to provide a sufficient population for so large a city.

Verse 4. *Uthai the son of Ammihud*] The list here is nearly the same with those found in Ezra and Nehemiah, and contains those who returned to Jerusalem with Zerubbabel: but the list in Nehemiah is more ample, probably because it contains those who came afterwards. The object of the sacred writer here was to give the list of those who came first. Now, the first inhabitants, &c.

Verse 11. *The ruler of the house of God*] The high priest at this time was Joshua, the son of Jozadak, Ezra iii. 8. and Seratah, (Neh. xi. 11.) called here Azariah, was the ruler of the house; the person next in authority to the high priest, and who probably had the guard of the temple, and command of the priests, Levites, &c. It is likely that the person here was the same as is called the second priest, 2 Kings xxv. 18. who was the sagan, or high priest's deputy. See the note there.

Verse 13. *And their brethren*] What a prodigious number of ecclesiastics to perform the divine service of one temple, no less than one thousand seven hundred and eighty able bodied men! and this number is reckoned independently of the two hundred and twelve porters, who served at the gates of the house of the Lord, ver. 22.

Verse 18. *The king's gate*] That by which the kings of Judah went to the temple: see on 2 Kings xvi. 13.

over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the Lord, were keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, and the Lord was with him.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

23 So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, which were in their villages, were to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made the ointment of the spices.

31 And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the set office over the things that were made in the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the show-bread, to prepare it every sabbath.

33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.

34 These chief fathers of the Levites were chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

CHAPTER X.

A fatal battle between the Israelites and Philistines, in Gibeon, in which Saul is mortally wounded, and his three sons slain, 1-6. The Israelites being totally routed, the Philistines, coming to strip the dead, find Saul and his three sons among the slain—they cut off Saul's head, and send it and his armour about the country to the idol temples: and then fix them up in the house of Dagon, 7-10. The men of Jabesh-gilead come by night, and take away the bodies of Saul and his three sons, and bury them in Jabesh, 11, 12. The reason of Saul's tragical death; the kingdom is transferred to David, 13, 14.

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 after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of

b Heb. thresholds.—i Numb. 31. 6.—k Chap. 26. 1, 2.—l 1 Sam. 9. 9.—m Heb. founded.—n Or, trust.—o 2 Kings 11. 5.—p Or, trust.—q Or, store-houses.—r Heb. bring them in by tale, and carry them out by tale.—s Or, saw-houses.—t Exod. 30. 23. v Or, trust.—w Lev. 2. 5. & 6. 21.—x Or, on Antipater, or, silver.

y Lev. 24. 8.—z Heb. bread of ordering.—a Chap. 6. 31. & 25. 1.—b Heb. upon them.—c Ch. 8. 25.—d Ch. 8. 33.—e Ch. 8. 35.—f 1 Sam. 31. 1, 2.—g Or, wounded. h Or, Jebel. i 1 Sam. 14. 49.—j Heb. shooters with bows.—k Heb. found him.—l Or, mock me.—m 1 Sam. 31. 10.

Verse 19. *Keepers of the entry.*] Whose business it was to suffer no person to come to the tabernacle but the priests, during the performance of the sacred service: see *Jarchi*.

Verse 20. *And Phinehas.*] The *Targum* says, "And Phinehas, the son of Eleazar, was ruler over them from ancient times, from the day in which the tabernacle was set up in the wilderness; and the Word of the Lord was his assistant."

Verse 30. *The sons of the priests made the ointment.*] Only the priests were permitted to make this ointment; all others were forbidden to do it on pain of death: see *Exod.* xxx. 34-38, and the notes there.

Verse 35. *Whose wife's name was Maachah.*] Here our translators have departed from the original; for the word is *אחא*, his sister: but the *Vulgate*, *Septuagint*, *Syriac*, *Arabic*, and *Chaldee*, have *WIFE*; to which may be added, chap. viii. 29. the parallel place. Almost all the early editions, as well as the MS. editions, have the same reading. Of all the *Polyglots*, the *Comptensian* alone has *אחא* *ishto*, wife. There is most certainly a fault somewhere, for *Maachah* could not be both the sister and wife of *Jehiel*. Whether, therefore, chap. viii. 29. has been

altered from *this*, or *this* altered from *that*, who can tell? A single letter makes the whole difference: if the word be written with *n cheth*, it is *SISTER*; if with *w shin*, it is *WIFE*. The latter is most probably the true reading.

Verse 41. *And Ahaz.*] This is added by our translators from chap. viii. 25; but such liberties should only be taken in a note; for, although the words are now sufficiently distinguished from the text by being printed in *italics*, yet it is too much to expect that every editor of a Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.

Verse 35, and the following verses, are a repetition of what we find in chap. viii. 29-38. where see the note.

NOTES ON CHAPTER X.

Verse 1. *Now the Philistines fought against Israel.*] The reader will find the same history, in almost the same words, in 1 Sam. xxxi. 1-13. to the notes on which he is referred for every thing important in this.

Verse 6. *So Saul died—and all his house.*] Every branch of his family that had followed him to the war was cut off: his three sons are mentioned as being the chief. No doubt all his officers were slain.

their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgressions which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

14 And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

CHAPTER XI.

David is anointed king in Hebron, 1-3. He wars against the Jebusites, and takes their city, 4-9. An account of David's three mightiest heroes; and particularly of their hazardous exploit in bringing water from the well of Beth-leban, 10-19. A list of the rest, and an account of their acts, 20-47.

A. M. 2956.
B. C. 1048.
An. Exod. 1st.
445.
Anno ante
L. Olymp. 272.

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover, in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

u Heb. transgressed.—o 1 Sam. 13. 13 & 15 23.—p 1 Sam. 28. 7.—q 1 Sam. 15. 20. 2 Sam. 2. 9. 10. & 5. 3.—r Heb. Israel.—s 2 Sam. 5. 1.—t Heb. both yesterday and the third day.—u Or, rule.—v Ps. 78. 71.—w 2 Sam. 5. 3.—x Heb. by the hand of.—y 1 Sam. 16. 1, 12, 14.

Verse 11. When all Jabesh-gilead heard] For a general account of the principles of heroism and gratitude from which this action of the men of Jabesh-gilead proceeded, see the note on 1 Sam. xxxi. 11, 12.

By the kindness of a literary friend I am enabled to lay a farther illustration of this noble act before the reader, which he will find at the conclusion of the chapter.

Verse 13. Saul died for his transgression] See the concluding observations on the First Book of Samuel.

Verse 14. Inquired not of the LORD] On these two last verses the Targum speaks thus: "And Saul died for the transgression by which he transgressed against the Word of the Lord, and because he did not keep the commandment of the Lord when he warred against the house of Amalek; and because he consulted Pythons, and sought oracular answers from them. Neither did he ask counsel from before the Lord by Urim and Thummim, for he had slain the priests that were in Nob; therefore the Lord slew him, and transferred the kingdom to David the son of Jesse."

A literary friend furnishes the following remarks.

"The sacred writer, in the First Book of Samuel, chap. xxxi. 11-13. and 1 Chron. x. 11, 12. after relating the defeat and death of Saul, and the ignominious treatment of his remains, thus concludes:

"And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, 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; and they took the bones, and buried them under a tree at Jabesh, and fasted seven days."

"Often has this account been read with admiration of the bravery and devotedness of the men of Jabesh-gilead, but without considering that these men had any greater cause than others for honouring the remains of their sovereign; but, on reflection, it will be perceived that the strong impulse of gratitude prompted them to this honourable exertion. They remembered their preservation from destruction; and what to brave men is more galling, from bearing marks of having been defeated, and being deprived of the honourable hope of wiping off disgrace, or defending their country at future seasons.

"Reading these verses in conjunction with the attack of Nahash, we perceive the natural feelings of humanity, of honourable respect, prompting the men of Jabesh to act as they did in recovering the bones of Saul and his family."

This proclaims its reality:—

"The father of Grecian poetry relates in how great a degree the warriors of ancient days honoured the remains of their leaders; how severe were the contests for the body of the fallen chief; more determined oftentimes than the

3 Therefore came all the elders of Israel to the king to Hebron: and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

4 ¶ And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Milo round about; and Joab repaired the rest of the city.

9 So David waxed greater and greater; for the LORD of hosts was with him.

10 ¶ These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had: Jashobeam, a Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain by him at one time.

x 2 Sam. 5. 6.—a 1 Sam. 1. 21. & 19. 10.—b Heb. head.—c That is, Zion. 2 Sam. 5. 7.—d Heb. round.—e Heb. went in going and increasing.—f 2 Sam. 12. 5.—g Or, add strongly with him.—h 1 Sam. 16. 1, 12.—i Or, son of Benaiah. j

struggle for victory: this point of military honour was possibly excited or heightened by the religious idea so prevalent in his age, and oftentimes, respecting the fate of the spirits of those who were unburied.

"Homer wrote of events passing at no distant period from these recorded in the first volume of Samuel; and these accounts mutually corroborate each other, being in unison not only with the feelings of humanity, but with the customs of ancient nations. These may be farther illustrated by comparing the conduct of the Philistines with regard to Saul and his sons, with that of the hero of the Iliad toward Hector, the most finished character of the poem. Saul had been a severe scourge to the Philistines throughout a long series of years; the illustrious chief of Troy had long wardied off the rum of his country, and destroyed the flower of her foes, independently of his last victory over Patroclus, which drew on his remains that dishonour which, however, fell only on his destroyer.

"Should the siege of Troy be considered a fable, it may then be concluded that Homer introduced into his poems the customs and manners known to those for whose perusal he wrote, if these customs were not prevalent among his readers; but anxiety for the body of the illustrious dead, or regret for his death, has often caused success when all exertions prior to this powerful stimulus have not availed; and this even in our days.

"The Philistines had long been confined to the southwest angle of the promised land, and in the earlier part of Saul's reign had suffered many and severe losses; yet it appears by this chapter that, alone or in conjunction with allies, they had been able to penetrate nearly to the banks of the Jordan, to fight the battle on mount Gilboa. This could only have been effected by a march through great part of the kingdom of Israel.

"Doubtless the attention of Saul in his defence might have been greatly distracted by his pursuit and fear of David, which appear to have absorbed his whole mind; and it may account for the defenceless or weakened state of his forces.

"These circumstances appear to corroborate the authenticity of these books, independently of the many private transactions therein recorded, particularly the interesting and singular friendship of Jonathan and David, a transaction not likely to occur to a forger of a narrative.

"J. W."

NOTES ON CHAPTER XI.

Verse 1. Then all Israel gathered themselves to David] See 2 Sam. v. i. 1-10. for the history contained in the nine first verses of this chapter, and the notes there.

Verse 11. The number of the mighty men] See 2 Sam. xxiii. 8, &c. and the notes there. The Targum has a remarkable addition here.

12 And after him was Eleazar the son of Dodo, the AhoHITE, who was one of the three mighty.

13 He was with David at ^h Pasdammin, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three 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; but David would not drink of it, but poured it out to the Lord,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

22 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: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's

hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighty.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

26 Also the valiant men of the armies were Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkes the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the AhoHITE,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite.

32 Hurai of the brooks of Gaash, Abiel the Arbathite.

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphai the son of Ur,

36 Hopher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

h Or, Ephesdammim, 1 Sam. 17. 1. — l Or, stood. — m Or, salvation. — n Or, three captains: one of the thirty. — 2 Sam. 23. 13. — p Ch. 11. 9. — q Heb. with their horses. — r 2 Sam. 23. 15. &c. — s 2 Sam. 23. 19. &c. — t Heb. great of deeds. — u 2 Sam. 23. 20. — v Heb. es man of measure.

w 2 Sam. 23. 21. — x Or, Shammoh. — y Or, Harodite, 2 Sam. 23. 25. — z Or, Palath. — 2 Sam. 23. 26. — a Or, Pelonite. — b Or, Zebonai. — c Or, Zebonai. — d Or, Hittite. — e Or, Ammon. — f Or, Jaahen. See 2 Sam. 23. 32. 33. — g Or, Sacar. — h Or, Eliphai. — i Or, Abiebai. — k Or, Hezrai. — l Or, Naarai the Arbite. — m Or, the Haggerite.

"These are the numbers of the strong men who were with David: he was the potent chief of the army; he sat upon the throne of judgment, anointed with the holy oil, all the prophets and wise men standing about him. When he went to battle, he was assisted from on high; and when he sat down to teach the law, the true meaning rose up in his mind. He was elect and pleasant, of a beautiful mien and lovely countenance; exercised in wisdom, prudent in counsel, and strong in virtue; the prince of the assembly, of a melodious voice, master in hymns, and chief among the mighty. He was instructed in the use of martial weapons; he carried a spear, to which was appended the ensign of the host of Judah: he went forth according to the voice of the Holy Spirit, was victorious in battle, and overthrew with his spear three hundred men at one time." — T.

On this and some of the following verses, there is a judicious note of Dr. Kennicott, which I shall take the liberty to introduce, referring to his first dissertation on the Hebrew text, for farther illustration and proof, pp. 129—144.

"Among the parallel places, a comparison of which may be of very considerable service, scarce any passages will appear more effectually to correct each other than the catalogue of David's mighty men of valour; as it now stands in 2 Sam. xxiii. 8—40, and in this chapter. About thirty-four Hebrew words have been lost out of this part of the passage in Chronicles, which are happily preserved in Samuel.

"The chief point of proof is this, that the catalogue divides these thirty-seven warriors into the captain-general, a first three, a second three, and the remaining thirty; and yet, that the third captain of the first ternary is now here omitted. The following juxta-position will show the whole deficiency, and properly supply it. But let it be observed, that Jashobeam, the first captain of the first ternary, had been already mentioned, and that the history is here speaking of the second captain, namely, Eleazar.

2 Sam. xxiii. Verse 9. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 10. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 11. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 12. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 13. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 14. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 15. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 16. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 17. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 18. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 19. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 20. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 21. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 22. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 23. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 24. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 25. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 26. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 27. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 28. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 29. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 30. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 31. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 32. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 33. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 34. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 35. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 36. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 37. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 38. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 39. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men. Verse 40. And after him was Eleazar, the son of Dodo, the AhoHITE, who was one of the three mighty men.

Verse 17. David longed] See the notes on 2 Sam. xxiii. 15—17.

Verse 22. Benaiah—slew two lion-like men of Moab] The Targum says, Benaiah was a valiant man, fearing sin, and of a righteous conduct in Kabzeel: he slew two of the nobles of Moab, who were like two strong lions. He was a great and righteous man as any in the second sanctuary: on a certain day, having struck his foot against a dead tortoise, he went down to Shiloh; and having broken pieces of ice, he washed himself with them, and afterward went up, and read the book of the law of the priests, (in which much is contained,) in a short winter's day, viz. the tenth of the month Tebet.

Verse 23. Plucked the spear out of the Egyptian's hand, and slew him with his own spear] See the note on 2 Sam. xxiii. 21.

Verse 25. David set him over his guard] Made him chief ruler over his disciples.—T.

For other particulars, see the notes on the parallel places where the subject is farther considered.

- 44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,
- 45 Jediael the son of Shimri, and Joha his brother, the Tizite,
- 46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
- 47 Eliel, and Obad, and Jasiel the Mesobite.

CHAPTER XII.

The different persons, captains, &c. who joined themselves to David at Ziklag. 1-22. Those who joined him at Hebron, out of the different tribes: Judah, Simeon, Levi, the house of Aaron, Benjamin, Ephraim, Manasseh, Issachar, Zebulun, Naphtali, Dan, Asher, Reuben, &c. to the amount of a hundred and twenty thousand. 23-27. Their unanimity, and the provisions they brought for his support, 28-40.

NOW these are they that came to David to Ziklag, while he kept himself close because of Saul the son of Kish; and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones, and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite.

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah, the Haruphite,

6 Elkannah, and Jesiah, and Azareel, and Jo-ezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

9 Ezer the first, Obadiah, the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: one of the least was over a hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in

mine hands, the God of our fathers look thereon, and rebuke it.

18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David against the band of the rovers; for they were all mighty men of valour, and were captains in the host.

22 For at that time, day by day, there came to David to help him, until it was a great host, like the host of God.

23 ¶ And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do: the heads of them were two hundred; and all their brethren were at their commandment.

A. M. 2946.
B. C. 1058.
An. Exod. lxx.
43.
Anno ante
I. Olymp. 282.

A. M. 2956.
B. C. 1046.
An. Exod. lxx.
53.
Anno ante
I. Olymp. 282.

p Or, Shimrite.—o 1 Sam. 27. 2.—p 1 Sam. 27. 6.—q Heb. being yet shut up. r Judg. 20. 16.—s Or, Hasmoneh.—t Heb. of the host.—u 2 Sam. 2. 18.—v Heb. as the roes upon the mountains to make haste.—w Or, one that was least could resist a hundred, and the greatest a thousand.—x Heb. killed over.—y Josh. 3. 15.—z Heb. before them.—a Heb. be one.—b Or, violence.

e Heb. the spirit clothed Amasai: So Judg. 6. 34.—d 2 Sam. 17. 25.—e 1 Sam. 29. 2.—f 1 Sam. 29. 4.—g Heb. on our heads.—h Or, with a hand.—i 1 Sam. 20. 15. 1d. k Or, priests, or men.—l Heb. heads.—m 2 Sam. 2. 3, 4. & 5. 1. Ch. 11. 1.—n Ch. 11. 4. o 1 Sam. 16. 13.—p Or, prepared.—q 2 Sam. 8. 17.—r Heb. brethren, Gen. 21. 22.—s Heb. a multitude of them.—t 2 Sam. 2. 8, 9.—u Heb. men of names.—v Ecb. 1. 15.

NOTES ON CHAPTER XII.

Verse 1. *Came to David to Ziklag*] Achish, king of Gath, had given Ziklag to David, as a safe retreat from the wrath of Saul.

Verse 3. *And were as swift as the roes*] That swiftness was considered to be a grand accomplishment in a warrior, appears from all ancient writings which treat of military affairs.

Verse 15. *In the first month*] Perhaps this was the month Nisan, which answers to a part of our March and April. This was probably before the snows on the mountains were melted, just as Jordan began to overflow its banks; or, if we allow that it had already overflowed its banks, it made their attempt more hazardous, and afforded additional proof of their heroism.

Verse 18. *The spirit came upon Amasai*] The spirit of fortitude clothed Amasai, the chief of the mighty men; and he answered, For thy sake, O David, are we come, that we may be with thee, thou son of Jesse. Prosperity

be to thee by night and by day; and prosperity be to thy helpers; for the Word of the Lord is thy assistant.—T.

Verse 22. *Like the host of God*] That is, a very numerous army; like the army of the angel of God.—T.

Verse 23. *And came to David to Hebron*] That is, after the death of Ishbosheth, Saul's son: see 2 Sam. iv. 5.

Verse 27. *Jehoiada was the leader of the Aaronites*] Abiathar was then high priest, and Jehoiada captain over the warriors of the house of Aaron.

Verse 32. *Children of Issachar*] According to the Targum they were all astronomers and astrologers: and the sons of Issachar, who had understanding to know the times, and were skilled in fixing the beginnings of years, the commencement of months, and the intercalation of months and years; skilled in the changes of the moon, and in fixing the lunar solemnities to their proper times; skilful also in the doctrine of the solar periods; astrologers in signs and stars, that they might show Israel what to do; and their teachers were two hundred chiefs of the sanhe-

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel.

CHAPTER XIII.

David consults with his officers, and resolves to bring the ark from the house of Abinadab, 1-4. They place it on a new cart, and Uzza and Ahio drive the cart; the oxen stumbling, Uzza puts forth his hand to save the ark from falling, and he is smitten by the Lord, 5-10. David is displeas'd, and orders the ark to be carried to the house of Obed-edom, the Gittite, 11-13. The ark abides there three months, and the Lord blesses Obed-edom, 14.

A. M. 2956. B. C. 1045. An. Exod. lxx. 46. Anno ante I. Olymp. 263.

AND David consulted with the captains of thousands, and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God

Or, vanquishers of battle, or, ranged in battle. Or, set the battle in array. Heb. without a heart and a heart. Ps. 12. 2. Or, keeping their rank—a thr. victors of men. Heb. let us break forth and send. 1 Sam. 31. 1. 1st. 37. 4. d. Heb. in the cities of their suburbs.—Heb. bring about.—1 Sam. 7. 1. 2. g. 1 Sam. 7. 1. 2 Sam. 6. 1.—h. Job. 13. 3.—i. 1 Sam. 6. 21. & 7. 1.—k. Josh. 15. 9, 60.

drim: and all their brethren excelled in the words of the law, and were endued with wisdom, and were obedient to their command.—T. It appears that in their wisdom, experience, and skill, their brethren had the fullest confidence; and nothing was done but by their direction and advice.

Verse 39. They were with David three days] These were the deputies of the different people mentioned here: it is not possible that all the thousands mentioned above could have feasted with David for three days; and yet it appears there was even of these a great number, for the men of Issachar, Zebulun, and Naphtali, who were nearest to this place of rendezvous, had brought all the necessaries for such a feast. From the whole, it appears most evident that the great majority of the tribes of Israel wished to see the kingdom confirmed in the hands of David; nor was there ever in any country a man more worthy of the public choice. As a statesman, warrior, hero, poet, and divine, he stands unrivalled in the annals of the world; by him alone were the Israelites raised to a pitch of the highest splendour; and their name became a terror to their enemies, and a praise in the earth. But, alas! how are the mighty now fallen!

NOTES ON CHAPTER XIII.

Verse 1. David consulted] Having taken the stronghold of Zion from the Jebusites, organized his army, and got assurances of the friendly disposition of the Israelites toward him, he judged it right to do what he could for the establishment of religion in the land; and, as a first step, consulted on the propriety of bringing the ark from an obscure village, where it had remained during the reign of Saul, to the royal city, or seat of government.

Verse 5. From Shihor of Egypt even unto the entering

to us: for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baa-lah, that is to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubim, whose name is called on it.

7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came unto the thrashing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeas'd, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David brought not the ark home to himself to the city of David, but carried it aside unto the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

CHAPTER XIV.

Hiram sends artificers and materials to David, to build him a house, 1, 2. David's wives and children, 3-7. He defeats the Philistines in two battles: one in the valley of Rephaim, 8-12. And the other at Gibeon and Gazer, 13-16. His fame goes out into all the surrounding nations, 17.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

11 Sam 4. 4. 2 Sam 6. 2.—m. Heb. made the ark to ride.—n. See Num. 4. 15. Chap. 15. 2, 13.—o. 1 Sam. 7. 1.—p. 2 Sam. 6. 5.—q. Heb. singe.—r. Called Naclon, 2 Sam. 6. 5.—s. Heb. abokki.—t. Num. 4. 15. Ch. 15. 13, 15.—u. Lev. 10. 2.—v. That is, The breach of Uzza.—w. Heb. rem. red.—x. 2 Sam. 6. 11.—y. As Gen. 30. 37. Ch. 26. 5.—a. 2 Sam. 5. 11, &c.

of Hemath] "Therefore David gathered all Israel, from the Nile to the Nile, of Egypt, even to the entrance of Antioch."—T.

Verse 5. Whose name is called on it.] Where his name is invoked.—T. And so the Hebrew אֲשֶׁר נִקְרָא אֵשֶׁר nishra shem should be understood, his name was not called on it, but invoked at it.

Verse 7. In a new cart] Lest it should be profaned by being placed on any carriage that had been employed about common uses.

Uzza and Ahio] All the versions understand אחיו achio, as signifying brother, or brothers: so does Jarchi, who observes, from 2 Sam. vi. 3. that these were the sons of Abinadab.

Verse 9. Uzza put forth his hand] See this transaction explained 2 Sam. vi. 6, &c.

Verse 14. The Lord blessed the house of Obed-edom] That this man was only a sojourner at Gath, whence he was termed Gittite; and that he was originally a Levite, is evident from chap. xv. 17, 18.

The Targum ends this chapter thus: And the Word of the Lord blessed Obed-edom, and his children, and his grandchildren: and his wife conceived, and his eight daughters-in-law; and each brought forth eight at one birth, inasmuch that in one day there were found, of fathers and children, fourscore and one; and he blessed and increased greatly all that belonged to him. This exposition will not be generally received; but all rabbins must be allowed to deal in the marvellous.

For other remarks see 2 Sam. vi. 1, &c.

NOTES ON CHAPTER XIV.

Verse 1. Now Hiram king of Tyre] See the transactions of this chapter related 2 Sam. v. 11-25.

2 ¶ And David perceived that the LORD had confirmed him king over Israel; for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took ^b more wives at Jerusalem; and David begat more sons and daughters.

4 Now ^c these *are* the names of *his* children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhaz, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and ^d Beelhad, and Eliphalet.

8 ¶ And when the Philistines heard that ^e David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of *it*, and went out against them.

9 And the Philistines came and spread themselves ^f in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters; therefore they called the name of that place ^g Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 ^h And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, ⁱ and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from ^k Gibeon even to Gazer.

17 And ^l the fame of David went out into all lands; and the LORD ^m brought the fear of him upon all nations.

CHAPTER XV.

David prepares to bring home the ark, and ministers the Levites, 1-11. They sanctify themselves, and bear the ark upon their shoulders, 12-15. The solemnities observed on the occasion, 16-22. David dances before the ark; and is despised by his wife Michal, 27-28.

A. M. 2962.
B. C. 1042.
A^c. Exod. l^r. 449.
Anno ante I. Olymp. 388.

AND David made him houses in the city of David, and prepared a place for the ark of God, ⁿ and pitched for it a tent.

2 Then David said, ^o None ought to carry the ^p ark of God but the Levites: for them hath

^q Heb. yet.—^r Ch. 3. 5.—^s Or, Eliazin, 2 Sam. 5. 16.—^t 2 Sam. 5. 17.—^u Ch. 11. 15.—^v That is, a place of branches.—^w 2 Sam. 5. 22.—^x 2 Sam. 5. 23.—^y 2 Sam. 5. 25. Geza.—^z Josh. 6. 27. ^{aa} 2 Chron. 25. 8.—^{ab} Deut. 2. 25. & 11. 25.—^{ac} Chap. 16. 1. ^{ad} Heb. It is not to carry the ark of God, but for the Levites.

Verse 4. *These are the names of his children.* In 2 Sam. v. 14—16. eleven persons only are mentioned in the Hebrew text; but the Septuagint has twenty-four: here there are thirteen, and all the versions have the same number, with certain varieties in the names. See the notes there.

Verse 8. *The Philistines went up to seek David*] See on 2 Sam. v. 17.

Verse 10. *David inquired of God*] David consulted the Word of the Lord.—*T.*

Verse 11. *Like the breaking forth of waters*] “And David said, The Lord hath broken the enemies of David like to the breaking of a potter’s vessel full of water.”—*T.*

Verse 15. *A sound of going*] “When thou shalt hear the sound of the angels coming to thy assistance, then go out to battle; for an angel is sent from the presence of God, that he may render thy way prosperous.”—*T.*

Verse 17. *Into all lands*] That is, all the surrounding or neighbouring lands and nations, for no others can possibly be intended.

NOTES ON CHAPTER XV.

Verse 1. *Made him houses*] One for himself, and one

the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David ^a gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the chief, and his ^b brethren a hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershon; Joel the chief, and his brethren a hundred and thirty.

8 Of the sons of ^c Elizaphan; Shemaiah the chief; and his brethren two hundred.

9 Of the sons of ^d Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren a hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place ^e that I have prepared for it.

13 For ^f because ye *did* it not at the first, ^g the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as ^h Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren ⁱ to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed ^j Heman the son of Joel; and of his brethren, ^k Asaph the son of Berechiah; and of the sons of Merari their brethren, ^l Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and ^m Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries ⁿ on Alamoth;

21 And Mattithiah, and Elipheleh, and Mik-

^p Numb. 4. 2, 15. Deut. 10. 8. & 31. 9.—^q 1 Kings 8. 1. Chap. 13. 5.—^r Or, Huziam.—^s Exod. 6. 22.—^t Exod. 6. 18.—^u 2 Sam. 6. 3. Ch. 15. 7.—^v Ch. 13. 14. 11.—^w Exod. 25. 14. Numb. 4. 15. & 7. 9.—^x Ch. 6. 33.—^y Ch. 6. 38.—^z Ch. 6. 34. ^{aa} Ver. 19. Jaaziel.—^{ab} Ps. 46. title.

for the ark; in the latter was a tent, under which the ark was placed.

Verse 2. *None ought to carry the ark—but the Levites*] It was their business; and he should have thought of this sooner, and then the unfortunate breach on Uzza would have been prevented: see ver. 13.

Verse 15. *Upon their shoulders*] That is, the staves which went through the rings rested on their shoulders; but the ark itself rested on the staves, like a sedan on its poles.

As Moses commanded] See Numb. iv. 5, 15.

Verse 17. *Heman—Asaph—Ethan*] These were the three chief musicians in the time of David: see chap. vi. 31.

Verse 20. *With psalteries on Alamoth*] Some suppose that the word signifies virgins, or women-singers, the persons mentioned here being appointed to accompany them with psalteries, and preside over them.

The vulgate says *arcana cantabant*; they sang secret things, or mysteries: probably prophetic hymns.

Verse 21. *On the Sheminith*] According to the Targum, this signifies an instrument that sounded an octave;

neiah, and Obed-edom and Jeiel, and Azariah, with harps ° on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, ^d was for ° song: he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, ° did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

25 ¶ So ° David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ° song with the singers; David also had upon him an ephod of linen.

28 ¹ Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, ° as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw King David dancing and playing: and she despised him in her heart.

CHAPTER XVI.

David brings the ark into its tent; and offers sacrifices, peace-offerings, and burnt-offerings, 1, 2. And gives portions to the people of Israel, 3. He appoints proper ministers and officers for the ark, 4-6. He delivers a solemn thanksgiving on the occasion, 7-26. How the different officers served at the ark, 27-42. The people return home, 43.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

c Or, on the eighth to oversee, Psa. 6, title—d Or, was for the carriage: he instructed about the carriage—e Heb lifting up.—f Numb. 10 8. Psa. 91. 3—g 2 Sam. 6. 12, 13, &c. 1 Kings 8. 1—h Or, carriage—i Ch. 13. 8—k 2 Sam. 6. 16. l 2 Sam. 6. 17-19.

or, according to others, an instrument with eight strings. The Syriac and Arabic have it, instruments to sing with daily, at the third, sixth, and ninth hour; the Vulgate, an octave, for a song of victory: some think the eighth band of the musicians is intended, who had the strongest and most sonorous voices; and that it is in this sense that shelomith, and lenateach, should be understood.

Verse 22. Chenaniah—he instructed about the song] This appears to have been the master-singer; he gave the key and the time, for he presided, כְּסוֹבֵב *bemasseh*, in the elevation; probably meaning what is called *pitching the tune*, for he was skilful in music, and powerful in his voice, and well qualified to lead the band.

Verse 26. God helped the Levites] When they saw that God had made no breach among them, as he had in the case of Uzza, in gratitude for their preservation, and his acceptance of their labour, they sacrificed seven bullocks and seven rams.

Verse 27. A robe of fine linen] A robe made of כָּטָן *buts*; probably the tuft, or beard, of the Pinna Magna, a species of muscle found every where on the shores of the Mediterranean, growing sometimes, as I have seen, to a foot and a half in length. I have seen a pair of gloves made of this very rich stuff; the colour is a deep dark yellow, something inclining to what is called the lilac. The *buts*, or *bysus*, was not heard of in Israel before the time of David; after that it is frequently mentioned.

Verse 29. Michal—saw—David dancing—and she despised him] See this whole business explained 2 Sam. vi. 20, &c. where David's conduct is vindicated, and the

4 ¶ And he appointed certain of the Levites to minister before the ark of the LORD, and to ° record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel ° with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered ° first this psalm, to thank the LORD, into the hand of Asaph and his brethren.

8 ^p Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the LORD our God: his judgments are in all the earth.

15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations;

16 Even of the ° covenant which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.

18 Saying, Unto thee will I give the land of Canaan, ° the lot of your inheritance;

19 When ye were but ° few, ° even a few, and strangers in it.

20 And when they went from nation to nation, and from one kingdom to another people;

21 He suffered no man to do them wrong; yea, he ° reproved kings for their sakes,

22 Saying, ° Touch not mine anointed, and do my prophets no harm.

23 ° Sing unto the LORD, all the earth; show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

m Psa. 33, and 70, title—n Heb. with instruments of psalteries and harps. o See 2 Sam. 23. 1—p Psa. 105. 1-15—q Gen. 17. 2. & 26. 3 & 28. 13 & 35. 11. r Heb. the word.—s Heb. men of number.—t Gen. 24. 30—u Gen. 12. 17. & 22. 3. Exod. 7. 15-18—v Psa. 105. 15—w Psa. 96. 1, &c.

nature of Michal's disgrace and punishment hinted at; but all left to the reader's determination.

NOTES ON CHAPTER XVI.

Verse 2. He blessed the people] He blessed the people in the name of the Word of the Lord.—T.

Verse 3. To every one a loaf of bread] A whole cake. A good piece of flesh; "the sixth part of an ox, and the sixth part of a hin of wine."—T. See 2 Sam. vi. 18-20. see Jarchi also.

Verse 5. Asaph] See the preceding chapter, ver. 17, &c.

Verse 7. David delivered first this psalm] I believe the meaning of this place to be this: David made the psalm on the occasion above specified; and delivered it to Asaph, who was the musician, and to his brethren, to be sung by them in honour of what God had done in behalf of his people.

Verse 10. That seek the LORD.] That seek the Word of the Lord.—T.

Verse 12. Remember his marvellous works] The whole of the psalm refers to God's wondrous actions among the nations, in behalf of Israel.

Verse 22. Touch not mine anointed] By this title the patriarchs are generally understood: they had a regal and sacerdotal power in the order of God. In the behalf of the patriarchs God had often especially interfered: in behalf of Abraham, Gen. xii. 17. and xx. 3. and of Jacob, Gen. xxxi. 24. and xxxiv. 26. and xxxv. 5. But the title may be applied to all the Jewish people: who were the anointed, as they were the elect and peculiar people of God. See on Heb. xi. 26.

25 For great is the LORD, and greatly to be praised: he also is to be feared above all gods.
26 For all the gods * of the people are idols: but the LORD made the heavens.

27 Glory and honour are in his presence; strength and gladness are in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory due unto his name: bring an offering, and come before him; worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

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

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

36 Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

37 ¶ So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required:

39 And Obed-edom with their brethren, three-score and eight; Obed-edom also the son of Jeduthun, and Hosah, to be porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD, in the high place that was at Gibeon.

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually, morning * and evening, and to do according to

all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever.

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

43 And all the people departed every man to his house: and David returned to bless his house.

CHAPTER XVII.

David consults Nathan about building a temple for God, 1, 2. God sends him an answer by Nathan, informing him that Solomon shall build the house, 3-14. David receives the divine purpose with humility and joy, and gives God praise, 15-37.

NOW it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in:

5 For I have not dwelt in a house since the day that I brought up Israel unto this day; but I have gone from tent to tent, and from one tabernacle to another.

6 Whosoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheeppcote, even from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever

† Lev. 19. 4.—† Psa. 106. 1. & 107. 1. & 118. 1. & 136. 1.—† Psa. 106. 47, 48. & 1 Kings 8. 15.—† Dent. 27. 15.—† Chap. 21. 29. 2 Chron. 1. 3.—† 1 Kings 3. 4. & 10. 29. 38. Numb. 29. 23.

(Heb. in the morning, and in the evening.—† Ver. 34. 2 Chr. 5. 13. & 7. 1. Ezra 3. 11. Jer. 33. 11.—† Heb. for the gate.—† 2 Sam. 6. 19, 20.—† 2 Sam. 7. 1, &c. † Heb. have been.—† Heb. from after

Verse 31. Let the heavens be glad] Let the supreme angels be glad, and the inhabitants of the earth rejoice.— T. In this place the Targumist uses the Greek word ἄγγελοι, angels, in Hebrew letters; thus אנגלי אגלי.

Verse 35. Save us, O God of our salvation] As he is the saving God, so, we may pray to him to save us. To pray to God under the attribute, the influence of which we need, serves to inspire much confidence. I am weak, Almighty God help me! I am ignorant, O thou Father of lights teach me! I am lost, O merciful God save me! &c. See the notes on Psa. xvi. and cv.

Verse 39. Zadok the priest] Both Zadok and Abiathar were high priests at this time: the former David established at Gibeon, or Gibeon, where the ark had been all the days of Saul; and the latter he established at Jerusalem, where the ark now was: so there were two high priests, and two distinct services; but there was but one ark. How long the service at Gibeon was continued we cannot tell; the principal functions were no doubt performed at Jerusalem.

Verse 42. Musical instruments of God] Ad canendum Deo, to sing to God. Vulgate. Τον ὄσον τον ὄσον, of the songs of God. Septuagint. The Syriac is remarkable; "These were upright men, who did not sing unto God with instruments of music, nor with drums, nor with liras, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The Arabic is nearly the same. None of the versions understand the words שיר האלהים ללוי שיר האלהים, as implying instruments of music of God, but instruments employed in the song of God; or to praise God: so also the Targum. Query, Did ever God ordain instruments of music to be used in his worship? Can they be used in Christian assemblies, according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the apostolic church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that

bands of musicians, either in their collective or individual capacity, are more spiritual or as spiritual, as the other parts of the church of Christ? Is there not more pride, self-will, stubbornness, insubordination, lightness, and frivolity, among such persons, than among the other professors of Christianity, found in the same religious society? Is it ever remarked or known that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies which have and use instruments of music in divine worship are more holy, or as holy, as those societies which do not use them? And is it always found that the ministers, who affect and recommend them to be used in the worship of Almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious where no word nor sentiment is or can be uttered, be considered as giving praise to God? Is it possible that pipes, or strings of any kind, can give God praise? Can God be pleased with sounds which are emitted by no sentient being, and have in themselves no meaning? If these questions cannot be answered in the affirmative; then, query, Is not the introduction of such instruments into the worship of God anti-christian, calculated to debase, and ultimately ruin the spirit and influence of the Gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice, against them? The argument, from their use in the Jewish service, is futile in the extreme, when applied to Christianity.

NOTES ON CHAPTER XVII.

Verse 1. Now it came to pass] See every thing recorded in this chapter amply detailed in the notes on 2 Sam. vii. 1, &c.

Verse 5. But have gone from tent to tent] I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon.—Targum and Jarchi.

thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore I tell thee, that the Lord will build thee a house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me a house, and I will establish his throne for ever.

13 * I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But * I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.

20 O Lord, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God.

23 Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel:

and let the house of David thy servant be established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him a house: therefore thy servant hath found in his heart to pray before thee.

26 And now, Lord, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou bleesest, O Lord, and it shall be blessed for ever.

CHAPTER XVIII.

David smites the Philistines, and takes Gath, 1. Reduces the Moabites, 2. Vanquishes Hadarezer, king of Zobah, 3, 4. Overcomes the Syrians of Damascus, and takes several of their cities, 5-8. Tou, king of Hamath, congratulates him on his victory, and sends him vessels of silver, gold, and brass, 9, 10. Those, and the different spoils he had taken from the conquered nations, he dedicates to God, 11. Abishai slays the Edomites, 12, 13. David reigns over all Israel, 14. His officers, 15-17.

NOW after this, it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

A. M. 2962. B. C. 1040. Au. Exod. Jar. 451. Anno ante. I. Olym. 261.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them a hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent Hadoram his son to King David, to inquire of his welfare, and to congratulate him because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou); and with him all manner of vessels of gold, and silver, and brass.

11 Them also King David dedicated unto the Lord, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

n 2 Sam. 7. 14, 15.— Luke 1. 33.—p 2 Sam. 7. 18.—q Heb. greatness.—r Heb. host.—s repeated the ear of thy servant.—t Or, it hath pleased thee.—(2 Sam. 8. 1, &c.) u Or, Hadarezer.—2 Sam. 8. 3.—v 2 Sam. 8. 4, seven hundred.—w Heb. Dornisack.

Verse 9. Neither shall the children of wickedness] They shall no more be brought into servitude as they were in the time they sojourned in Egypt. This is what is here referred to.

Verse 12. I will establish his throne for ever.] David was a type of Christ; and concerning him the prophecy is literally true. See Isa. ix. 7. where there is evidently the same reference.

Verse 13. I will not take my mercy away from him] I will not cut off his family from the throne, as I did that of his predecessor Saul.

Verse 16. And what is mine house, that thou hast brought me hitherto?] I am not of any regal family, and have no natural right to the throne.

Verse 25. Hath found in his heart to pray] The Targum expresses a full sense: "Therefore thy servant hath found an opening of mouth, that he might pray before thee."

Verse 27. For thou bleesest, O Lord] "Thou beginnest

to bless the house of thy servant; therefore, it shall be blessed for ever."—7'.

The reader is requested to refer to 2 Sam. viii. and the notes there, for many particulars that belong to the parallel places here, and which it would answer no good purpose to repeat in this place.

NOTES ON CHAPTER XVIII.

Verse 1. David—took Gath and her towns] See the comparison between this chapter and 2 Sam. viii. 1, &c. in the notes on the latter.

Verse 2. Brought gifts] Were laid under tribute.

Verse 9. Tou king of Hamath] Called in 2 Sam. viii. 9. Toi.

Verse 12. Abishai—slew of the Edomites] This victory is attributed to David, 2 Sam. viii. 13. He sent Abishai against them, and he defeated them; this is with propriety attributed to David, as commander in chief. Qui facit per alterum, facit per se.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

CHAPTER XIX.

David sends a congratulatory message to Hanun, king of Ammon, 1, 2. He treats the messengers with great civility. 3-4. David is exasperated, but condoles with the degraded messengers. 5. The Ammonites prepare for war, and hire thirty-two thousand chariots, and Beser, Meleah, &c. 6. David sends Joab to attack them; he defeats the Syrians and Ammonites. 7-15. The discontented Syrians recruit their army, and invade David's territories beyond Jordan; he attacks them, kills Shophach, their general, seizes thousand chariots, and forty thousand of their infantry. 16. The Syrians abandon the Ammonites, and make a separate peace with David, 19.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst, hard by their buttocks, and sent them away.

5 Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

12 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 help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAPTER XX.

Joab smites the city of Rabbah; and David puts the crown of its king upon his own head, and treats the people of the city with great rigour. 1-3. The king's crown is put on the Philistines. 1. Second battle with the Philistines. 3. Third battle with the Philistines. 6, 7. In these battles three giants were slain. 8.

AND it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon,

¶ 2 Sam. 7. 14, &c.—h Or, remembrance.—i Called Abimelech, 2 Sam. 8. 17. l Called Seraiah, 2 Sam. 8. 17. and Shihah, 1 Kings 1. 3.—2 Sam. 8. 18.—m Heb. at the hand of the king.—n 2 Sam. 10. 1, &c.—o Heb. In three eyes doth David, &c.

p Heb. to stand.—q Chap. 18. 5. 9.—r Heb. the face of the battle was.—s Or, young men.—t Heb. Abishai.—u That is, Ephraim.—v Or, Shobach, 2 Sam. 18. 18.—w 2 Sam. 11. 1.—x Heb. at the return of the year.

Verse 15. Joab—was over the host] General in chief. Jehoshaphat—recorder.] The king's remembrancer, or historiographer royal.

Verse 16. Zadok—and Abimelech—priests] Both high priests; one at Gibeah, and the other at Jerusalem, as we have seen, chap. xvi. 39.

Sharsha was scribe] Called Seraiah, 2 Sam. viii. 17.

Verse 17. Cherethites and the Pelethites] See the note on 2 Sam. viii. 18.

The Targum says, "Benaiah was over the great sanhedrim and the small sanhedrim; and consulted Urim and Thummim. And at his command the archers and slingers went out to battle."

The sons of David] These were the highest in authority.

NOTES ON CHAPTER XIX.

Verse 1. Now it came to pass] See the same history, 2 Sam. x. 1, &c. and the notes there.

Verse 4. And cut off their garments in the midst] Usgue ad eorum pudenda. So the Targum, Jarchi, and others: leaving exposed what nature and decency require to be concealed. See on 2 Sam. x. 4.

Verse 6. Chariots and horsemen out of Mesopotamia]

These are not mentioned in the parallel place in Samuel: probably they did not arrive till the Ammonites and their other allies were defeated by the Israelites in the first battle.

Verse 7. Thirty and two thousand chariots] The whole number mentioned in Samuel is, Syrians of Bebrheob, twenty thousand; of King Maachah, one thousand; of Ishob, twelve thousand; in all, thirty-three thousand. Of chariots or cavalry there is no mention. These could not have been the whole army.

Verse 13. Be of good courage] See the note on 2 Sam. x. 12.

Verse 18. Forty thousand footmen] See this number accounted for in the note on 2 Sam. x. 18.

Verse 19. They made peace with David, and became his servants] See on 2 Sam. x. 19. and the concluding note in that place: and see for omissions in Chronicles, the preface to these books.

NOTES ON CHAPTER XX.

Verse 1. After the year was expired, at the time that kings go out to battle] About the spring of the year: see the note on 2 Sam. xi. 1.

After this verse the parallel place in Samuel relates the

and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there arose a war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant; and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam.

6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.

7 But when he defied Israel, Jonathan the son of Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

David is tempted by Satan to take the numbers of the people of Israel and Judah, 1, 2. Joab remonstrates, but the king is determined, and Joab pleads in vain, 3, 4. He returns, and delivers in the number to the king, but reckons not Levi and Benjamin, 5. The Lord is displeased, and sends Gad to offer David his choice of three great national calamities: famine, war, or pestilence, 6-12. David consults himself to God, and a pestilence is sent, which destroys seventy thousand, 13, 14. At David's intercession, the destroying angel is restrained at the threshing-floor of Ornan, 15-17. He buys the piece of ground, builds an altar to the Lord, and offers sacrifices, and the plague is stayed, 18-30.

A. M. 2971. B. C. 1017. AND Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

1 2 Sam. 12. 28.—2 Sam. 12. 30, 31.—Heb. the weight of—b 2 Sam. 21. 18. c Or, continued.—d Heb. stand.—e Or, Job.—f Ch. 11. 28.—g Or, Sapph., 2 Sam. 21. 15.—h Or, Rapha.—i Called also Jareboregim, 2 Sam. 21. 19.—k 2 Sam. 21. 20. l Heb. a man of measure.—m Heb. born to the giant, or, Rapha.

3 And Joab answered, The Lord make his people a hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant: for I have done very foolishly.

9 ¶ And the Lord spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the Lord, Choose thee

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very great are his mercies: but let me not fall into the hand of man.

14 ¶ So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to

n Or, approached.—o Called Shammah, 1 Sam. 16. 2.—p 2 Sam. 24. 1, &c. q Ch. 21. 23.—r Ch. 21. 24.—s Heb. And it was evil in the eyes of the Lord concerning this thing.—t 2 Sam. 21. 10.—u 2 Sam. 12. 13.—v See 1 Sam. 9. 9.—w Heb. stretch out.—x Heb. Take to thee.—y 2 Sam. 24. 13.—z Or, many.—a 2 Sam. 24. 16.

whole story of David and Bath-sheba, and the murder of Uriah, which the compiler of these books passes over, as he designedly does almost every thing prejudicial to the character of David. All he states is, but David tarried at Jerusalem; and, while he thus tarried, and Joab conducted the war against the Ammonites, the awful transactions above referred to, took place.

Verse 2. David took the crown of their king—off his head] See 2 Sam. xii. 30.

Precious stones in it.] The Targum says, "And there was set in it a precious stone, worth a talent of gold; this was that magnetic stone that supported the woven gold in the air." What does he mean?

Verse 3. He brought out the people] See this transaction particularly explained in the notes on the parallel places, 2 Sam. xii. 30, 31.

Verse 5. Elhanan the son of Jair] See the note on 2 Sam. xxi. 19. The Targum says, "David, the son of Jesse, a pious man, who rose at midnight to sing praises to God, slew Lachmi, the brother of Goliath, the same day on which he slew Goliath the Gathite, whose spear's staff was like a weaver's beam."

Verse 6. Fingers and toes were four and twenty] See the note on 2 Sam. xxi. 20.

Verse 8. These were born unto the giant in Gath] These were born לרימת להרפחה, "to that Rapha in Gath;" or to Arapha: so the Vulgate, Septuagint, and Chaldee.

The compiler of these books passes by also the incest of Amnon with his sister Tamar; and the rebellion of Absalom; and the awful consequences of all these. These should have preceded the fourth verse. These facts could not be unknown to him, for they were notorious to all: but he saw that they were already amply detailed in books which were accredited among the people; and the relations were such as no friend to piety and humanity could delight

to repeat. On these grounds the reader will give him credit for the omission: see on ver. 1.

NOTES ON CHAPTER XXI.

Verse 1. And Satan stood up against Israel] See the notes on the parallel place, 2 Sam. xxiv. 1, &c.

Verse 5. All they of Israel were a thousand thousand—Judah was four hundred three score and ten thousand] In the parallel place, 2 Sam. xxiv. 9. the men of Israel are reckoned eight hundred thousand; and the men of Judah five hundred thousand. See the note there.

Verse 6. Levi and Benjamin counted he not] The rabbins give the following reason for this: Joab seeing that this would bring down destruction upon the people, purposed to save two tribes. Should David ask, Why have you not numbered the Levites? Joab purposed to say, Because the Levites are not reckoned among the children of Israel. Should he ask, Why have you not numbered Benjamin? he would answer, Benjamin has been already sufficiently punished, on account of the woman of Gibeah: if, therefore, this tribe were to be again punished, who would remain?

Verse 12. Three days—the pestilence in the land] In 2 Sam. xxiv. 13. seven years of famine are mentioned: see the note on there.

Verse 13. David said—I am in a great strait] The Targum reasons thus: "And David said to Gad, If I choose famine, the Israelites may say, The granaries of David are full of corn; neither doth he care should the people of Israel die with hunger. And if I choose war, and fly before an enemy, the Israelites may say, David is a strong and warlike man, and he cares not though the people of Israel should fall by the sword. I am brought into a great strait; I will deliver myself now into the HAND of the WORD of the LORD, כִּי מִיַּד מַיְמְרָא דַּיָּא, for his mercies are many; but into the hands of the children of men I will not deliver myself."

destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, it is enough, stay now thine hand. And the angel of the Lord stood by the thrashing-floor of Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the Lord commanded Gad to say to David, That David should go up, and set up an altar unto the Lord in the thrashing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the Lord.

20 ¶ And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was thrashing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the thrashing-floor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, Grant me the place of this thrashing-floor, that I may build an altar thereip unto the Lord: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the thrashing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And King David said to Ornan, Nay; but

I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the Lord had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed there.

29 ¶ For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon.

30 But David could not go before it to inquire of God: for he was afraid, because of the sword of the angel of the Lord.

CHAPTER XXII.

David makes great preparation for building a temple to the Lord, 1-5. Gives the necessary directions to Solomon concerning it, 6-16. And exhorts the princes of Israel to assist in the undertaking, 17-19.

THEN David said, This is the house of the Lord God, and this is the altar of the burnt-offering for Israel.

An. Exod. 16. 74.
Apost. 1. 1. Olymp. 201.

2 And David commanded that together with the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, Solomon my son is young and tender, and the house that is to be build for the Lord must be exceeding magnifical, of

1 Lev. 9. 21. 2 Chron. 3. 1. & 7. 1. - k. Chap. 16. 39. - 1 Kings 7. 4. Chap. 16. 39. 2 Chron. 1. 5. - m. Deut. 12. 6. 2 Sam. 21. 15. Chap. 21. 19. 26. 28. 2 Chron. 3. 1. n. 1 Kings 9. 21. - o. Ver. 14. 1 Kings 7. 47. - p. 1 Kings 5. 6. - q. Ch. 25. 1.

b See Gen. 6. 6. - c Or. Araunah; 2 Sam. 24. 18. - d 2 Chron. 3. 1. - e 2 Chron. 3. 1. - f Or. When Ornan turned back and saw the angel, then he and his four sons with him hid themselves. - g Heb. Give - h 2 Sam. 24. 24.

Verse 15. And God sent an angel] Thus the Targum: "AND THE WORD OF THE LORD sent the angel of death against Jerusalem to destroy it; and he beheld the ashes of the binding of Isaac at the foot of the altar, and he remembered his covenant with Abraham, which he made in the Mount of Worship; and the house of the upper sanctuary, where are the souls of the righteous, and the image of Jacob fixed on the throne of glory; and he turned in his word from the evil which he designed to do unto them; and he said to the destroying angel, Cease; take Abishai their chief from among them, and cease from smiting the rest of the people. And the angel which was sent from the presence of the Lord, stood at the thrashing-floor of Araunah the Jebusite."

Verse 20. Ornan turned back, and saw the angel] The Septuagint say, And Orna turned, and saw the angel, and saw the king. The Syriac and Arabic say, David saw the angel; and do not mention Ornan in this place. Houbigant translates the same reading הוסיף ha-malek, the king, for הוסיף ha-malek, the angel; and vindicates his version from the parallel place, 2 Sam. xxiv. 20. where it is said, he saw David: but there is no word of his seeing the angel. But the seeing David is mentioned in ver. 21; though Houbigant supposes that the 20th verse refers to his seeing the king while he was at a distance; the 21st, to his seeing him when he came into the thrashing-floor. In the first instance he and his sons were afraid when they saw the king coming; and this caused them to hide themselves: but when he came into the thrashing-floor, they were obliged to appear before him. One of Kennicott's MSS. has הוסיף the king, instead of הוסיף the angel. Some learned men contend for the former reading.

Verse 24. For the full price] That is, six hundred shekels full weight of pure gold.

Verse 26. He answered him-by fire] In answer to David's prayers, God, to show that he had accepted him, and was now pacified toward him and the people, sent fire from heaven, and consumed the offerings.

Verse 30. Because of the sword of the angel] This is

given as a reason why David built an altar in the thrashing-floor of Ornan: he was afraid to go to Gibeon because of the sword of the destroying angel; or he was afraid of delaying the offering so long as his going thither would require, lest the destroying angel should, in the mean while, exterminate the people; therefore, he hastily built an altar in that place, and on it made the requisite offerings; and by the fire from heaven God showed that he had accepted his act and his devotion. Such interventions as these must necessarily maintain, in the minds of the people, a full persuasion of the truth and divine origin of their religion.

For a more circumstantial account of these transactions see the notes on 2 Sam. xxiv. 1, &c. in which several difficulties of the text are removed.

NOTES ON CHAPTER XXII.

Verse 1. David said, This is the house of the Lord] Till a temple is builded for his name, this place shall be considered the temple of God; and on this altar, and not on that at Gibeon, shall the burnt-offerings of Israel be made. David probably thought that this was the place on which God designed that his house should be builded; and perhaps it was this that induced him to buy, not only the thrashing-floor, but probably some adjacent ground also, as Calmet, supposes, that there might be sufficient room for such a building.

Verse 2. The strangers that were in the land] Those who had become proselytes to the Jewish religion, at least so far as to renounce idolatry, and keep what were called the seven Noahic precepts. These were to be employed in the more servile and difficult parts of the work: see on 1 Kings ix. 21. For the account of building the temple see 1 Kings v-ix. and the notes there.

Verse 3. Iron-for the nails, &c.] Iron for bolts, bars, hinges, &c. &c.

Verse 5. Solomon-is young and tender] He is, as yet, without complete knowledge and due experience; and it is necessary that I should make as much preparation for the work as I possibly can; especially as the house is to be exceedingly magnificent.

fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, ' it was in my mind to build a house ' unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, ' Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 ' Behold, a son shall be born to thee, who shall be a man of rest; and I will give him ' rest from all his enemies round about: for his name shall be ' Solomon, and I will give peace and quietness unto Israel in his days.

10 ' He shall build a house for my name; and ' he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, ' the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD ' give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 ' Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: ' be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, ' in my trouble I have prepared for the house of the LORD a hundred thousand talents of gold; and a thousand thousand talents of silver; and of brass and iron ' without weight; for it is in abundance: timber also and

stone have I prepared; and thou mayest add thereto.

15 Moreover, there are workmen with thee in abundance, hewers and ' workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and ' the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, saying,

18 ' Is not the LORD your God with you? ' and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now ' set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to ' bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built ' to the name of the LORD.

CHAPTER XXIII.

David makes Solomon king, 1. Numbers the Levites, and appoints them their work, 2-5. The sons of Levi, Gershon, Kohath, and Merari, and their descendants, 6-10. The sons of Amram, and their descendants, 11. The sons of Moses, and their descendants, 14-24. David appoints the Levites to wait on the priests for the service of the sanctuary, 25-32.

SO when David was old and full of days, he made ' Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of ' thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand were ' to set forward the work of the house of the LORD; and six thousand were ' officers and judges:

d Or, in my poverty.—e As Ver. 3.—f That is, masons and carpenters.—g Ver. 11.—h Deut. 12, 10. Josh. 22, 4. 2 Sam. 7, 1. Chap. 23, 25.—i 2 Chron. 30, 4. 1 Kings 8, 6, 21. 2 Chron. 5, 7, 4, 6, 11.—j Ver. 7. 1 Kings 5, 3.—m 1 Kings 1, 33-39. Ch. 21, 5.—n Numb. 4, 2, 47.—o Or, to oversee.—p Deut. 16, 18. Ch. 23, 22. 2 Chron. 19, 8.

silver weighed three thousand shekels; and was worth three hundred and fifty-three pounds, eleven shillings, and tenpence. A thousand thousand, or a million of such talents would amount to the immense sum of three hundred and fifty-three millions, five hundred and ninety-one thousand, six hundred and sixty-six pounds, thirteen shillings, and fourpence, sterling. Both sums amounting to eight hundred and sixty-one millions, one hundred and sixty-nine thousand, seven hundred and ninety-one pounds, thirteen shillings, and fourpence.

Thou mayest add thereto.] Save as I have saved, out of the revenues of the state; and thou mayest also add something for the erection and splendour of this house. This was a gentle, though pointed hint, which was not lost on Solomon.

Verse 18. Is not the LORD your God with you? ' Is not the WORD of the Lord your God your assistant? '—T. Hath he not given you rest on every side? David, at this time, was not only king of Judah, but had also subdued most of the surrounding nations.

Thus Solomon came to the Jewish throne with every possible advantage. Had he made a proper use of his state and of his talents, he would have been the greatest, as well as the wisest, of sovereigns. But alas! how soon did his pure gold become dim! He began with an unlawful matrimonial connexion; this led him to a commerce that was positively forbidden by the law of God: he then multiplied his matrimonial connexions with heathen women; they turned his heart away from God, and the once wise and holy Solomon died a fool and an idolater.

NOTES ON CHAPTER XXIII.

Verse 1. David was old and full of days] On the phrase full of days, see the note on Gen. xxv. 8.

Verse 3. Thirty years and upward] The enumeration of the Levites, made in the desert, Numb. iv. 3. was from thirty years upwards to fifty years. In this place the latter limit is not mentioned; probably because the service was not so laborious now; for the ark being fixed, they had no longer any heavy burdens to carry; and, therefore, even an old man might continue to serve the tabernacle. David made another ordinance afterward: see on ver. 24. and 27.

r 2 Sam. 7, 2. 1 Kings 8, 17. Ch. 17, 1. & 24, 2.—s Deut. 12, 5, 11.—t 1 Kings 5, 3. Ch. 23, 3.—u Ch. 25, 1. 1 Kings 4, 25, 8 & 4.—w That is, peaceable.—x 2 Sam. 7, 13. 1 Kings 5, 3. Ch. 17, 12, 13 & 20. 6.—y Heb. 1, 5.—z Ver. 16.—a 1 Kings 3, 9. 12. Ps. 72, 1.—b Josh. 1, 7, 8. Ch. 22, 7.—c Deut. 20, 7, 8. Josh. 1, 6, 7, 8. Chap. 23, 30.

Verse 8. Thou hast shed blood abundantly] Heathens, Jews, and Christians, have all agreed that soldiers of any kind should have nothing to do with divine offices. Shedding of human blood but all comports with the benevolence of God or the spirit of the Gospel.

Aeneas, overpowered by his enemies, while fighting for his parents, his family, and his country, and finding farther resistance hopeless, endeavours to carry off his aged father, his wife, young son, and his household gods: but, as he was just come from slaughter, he would not even handle these objects of superstition, but confided them to his father, whom he took on his shoulders, and carried out of the burning of Troy.

Te, genitor, cape sacra manus, patrioque penator: Me bello e tanto digressum et cande reculut, Attracere natas; donec me flumine vivo Abluero.

ÆN. II. v. 717.

"Our country gods, our relics, and the bands, Hold you, my father, in your guiltless hands: In me 'tis impious holy things to bear, Red as I am with slaughter, new from war; Till, in some living stream, I cleanse the guilt Of dire debate, and blood in battle spilt."

Dryden.

See the note at the end of 2 Sam. chap. vii. Verse 9. His name shall be Solomon] שְׁלֹמֹה Shelemoh, from שָׁלוֹם shalom, he was peaceable; and therefore, says the Lord, alluding to the name, I will give PEACE, שָׁלוֹם SHALOM, in his days.

Verse 14. In my trouble I have prepared] Notwithstanding all the wars in which I have been engaged, all the treacheries with which I have been surrounded, all the domestic troubles with which I have been overwhelmed, I never lost sight of this great object, the building a house for God, that his worship might be established in the land. I have curtailed my expenses, and have lived in comparative poverty, that I might save all I possibly could for this building.

A hundred thousand talents of gold] A talent of gold weighed three thousand shekels, and was worth five thousand and seventy-five pounds, fifteen shillings, and sevenpence halfpenny. One hundred thousand such talents would therefore amount to five hundred and seven millions, five hundred and seventy-eight thousand, one hundred and twenty-five pounds sterling.

A thousand thousand talents of silver] A talent of

5 Moreover, four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David, to praise therewith.

6 And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

7 Of the Gershonites were Laadan, and Shimei.

8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Laadan.

10 And the sons of Shimei were Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.

12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever.

14 Now concerning Moses, the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses were Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eliezer were Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel: Micah the first, and Jesiah the second.

21 The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but

daughters; and their brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 These were the sons of Levi after the house of their fathers: even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upwards.

25 For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites were numbered from twenty years old and above:

28 Because their office was to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the show-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the Lord, and likewise at even;

31 And to offer all burnt-sacrifices unto the Lord in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

CHAPTER XXIV.

David divides the families of Eleazar and Ithamar, by lot, into twenty-four courses, 1-19. How the rest of the sons of Aaron were disposed of, 20-31.

Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

q See 2 Chron. 29, 25, 26. Amos 6, 5. Exod. 6, 16. Numb. 26, 57. Ch. 4, 1, &c. 2 Chron. 8, 14, & 23, 25. Heb. divisions. Ch. 26, 21. Or, Libni, Ch. 6, 17. Or, Zizah, Ver. 11. Heb. did not multiply sons. Exod. 6, 18. Exod. 6, 20. Exod. 21, 1. Heb. 5, 4. Exod. 30, 7. Numb. 16, 40. 1 Sam. 2, 28. Deut. 31, 6. Numb. 6, 23. 1 Cor. 12, 22. 2 Cor. 12, 22. 18, 3, 4. 1 Tim. 3, 24. Sibach, Ch. 24, 20. Ch. 23, 25. Or, the first. Heb. were highly multiplied. Shelomoth, Ch. 24, 22. Ch. 24, 26. Ch. 21, 26. Ch. 21, 25. Ch. 24, 24.

q Or, Hincmen. See Numb. 36, 6, 8. Ch. 24, 30. Numb. 10, 17, 27. Ver. 27. See Numb. 1, 3, & 4, 3, & 24. Ezra 3, 8. Ch. 22, 18. Or, and he dwelt in Jerusalem, &c. x Numb. 4, 5, &c. y Heb. numbers. Heb. their station was at the head of the sons of Aaron. Heb. 11, 24. Exod. 25, 30. Lev. 6, 20. Chap. 9, 28, &c. Lev. 2, 4. Lev. 2, 5, 7. Or, first place. Lev. 19, 35. Numb. 10, 10. Psa. 81, 3. Lev. 23, 4. Numb. 1, 53. Numb. 3, 6. Lev. 10, 1, 6. Numb. 26, 60.

Verse 5. Four thousand praised the Lord] David made this distribution according to his own judgment, and from the dictates of his piety; but it does not appear that he had any positive divine authority for such arrangements. As to the instruments of music which he made, they are condemned elsewhere: see Amos vi. 5. to which this verse is allowed to be the parallel.

Verse 11. Therefore they were in one reckoning] The family of Shimei, being small, was united with that of Laadan, that the two families might do that work which otherwise belonged to one, but which would have been too much for either of these separately.

Verse 13. To bless in his name] To bless the people by invoking the name of the Lord.

Verse 14. Moses the man of God] "Moses the prophet of God." Targum.

Verse 16. To this verse the Targum adds, "The same Jonathan, who became a false prophet, repented in his old age; and David made him his chief treasurer."

Verse 17. But the sons of Rehabiah were very many.] The Targum says, On account of the merits of Moses, the posterity of Rehabiah were multiplied to more than sixty myriads.

Verse 22. Their brethren the sons of Kish took them.] This was according to the law, made Numb. xxvii. 1, &c. and xxxi. 5-9. in favour of the daughters of Zelophehad; that women who were heiresses should marry in the family of the tribe of their fathers; and their estates should not be alienated from them.

Verse 24. Twenty years and upwards.] It appears that this was a different ordinance from that mentioned ver. 3. At first he appointed the Levites to serve from

thirty years and upwards; now from twenty years. These were David's last orders: see ver. 27. They should begin at an earlier age, and continue later.

This was not a very painful task: the ark being now fixed, and the Levites very numerous, there could be no drudgery.

Verse 28. Purifying of all holy things] Keeping all the vessels and utensils belonging to the sacred service clean and neat.

Verse 29. Both for the show-bread] It was the priest's office to place this bread before the Lord; and it was their privilege to feed on the old loaves when they were replaced by the new. Some of the rabbins think that the priests sowed the grain, reaped, ground, kneaded, and baked that of which the show-bread was made. This appears to be a conceit: Jerom, in his comment on Mal. i. 6. mentions it in these words—Panis propositionis quos juxta traditiones Hebraicas, ipsi serere, ipsi dimicare, ipsi molere, ipsi coquere debebatis.

For all manner of measure and size] The standards of all weights and measures were kept at the sanctuary; and by those there deposited all the weights and measures of the land were to be tried. See the note on Exod. xxx. 13.

Verse 30. To stand every morning] At the offering of the morning and evening sacrifice, they sounded their musical instruments, and sang praises to God.

Verse 32. The charge of the sons of Aaron] It was the priest's business to slay, flay, and dress, as well as to offer the victims; but being few, they were obliged to employ the Levites to slay those animals. The Levites were, properly speaking, servants to the priests: and were employed about the more servile part of divine worship.

2 But ^a Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one ^a principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to ^a Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jehebeah,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service, ^b to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these*: Of the sons of Amram; ^c Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah; of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; ^d Shelomoth: of the sons of Shelomoth: Jahath.

23 And the sons of ^e Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ ^f The sons of Merari *were* Mahli and Mushi; the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibrai.

28 Of Mahli *came* Eleazar, ^g who had no sons.

29 Concerning Kish; the son of Kish *was* Jerahmeel.

30 ^h The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAPTER XXV.

The number and office of the singers and players on musical instruments; and their division by lot into twenty-four courses, 1-31.

MOREOVER, David and the captains of the host separated to the service of the sons of ^a Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ^b Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied ^c according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ^d Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, ^e six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ^f Uzziel, ^g Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these *were* the sons of Heman, the king's seer in the ^h words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

^a Numb. 3. 4. & 26. 61.—^b Heb. *house of the father*.—^c Neh. 12. 4. 17. Luke 1. 1.—^d Ch. 23. 25.—^e Ch. 23. 16, *Shelomoth*.—^f Ch. 23. 17.—^g Chap. 23. 16, *Shelomoth*.—^h Ch. 23. 19. & 26. 31.—ⁱ Exod. 6. 19. Ch. 23. 21.—^j Ch. 23. 22.

^w Ch. 23. 23.—^x Ch. 6. 33, 39, 44.—^y Otherwise called *Jesharelah*, Ver. 14.—^z Heb. *by the hands of the king*.—^{aa} Ver. 6.—^{ab} Or, *Teri*, Ver. 11.—^{ac} With *Shimeel*, mentioned Ver. 17.—^{ad} Or, *Azarah*, Ver. 18.—^{ae} Or, *Shubael*, Ver. 20.—^{af} Or, *matras*.

NOTES ON CHAPTER XXV.

Verse 2. *Nadab and Abihu died before their father*] That is, during his lifetime.

Eleazar and Ithamar executed the priest's office.] These two served the office during the life of their father Aaron: after his death Eleazar succeeded in the high priesthood. And under Eli, the high priest, the family of Ithamar re-entered into that office.

Verse 3. *And Ahimelech*] Ahimelech is put here for *Abiathar*, who was high priest in the days of David. Abiathar had also the name of Ahimelech, as well as his father. See *Calmet*.

Verse 5. *They divided by lot*] This prevented jealousies; for, as all the families were equally noble, they had equal right to all ecclesiastical and civil distinctions.

Verse 6. *And Shemaiah*] "Moses the great scribe, who is called Shemaiah, the son of Nethaneel, of the tribe of Levi, wrote them down." *Targum*.

One principal household—for Eleazar] The family of Eleazar was the most illustrious of the sacerdotal families, because Eleazar was the first-born of Aaron. Ithamar's family was the second in order and dignity: therefore one of the principal families of Eleazar was first taken, and then one of Ithamar's: and thus alternately till the whole was finished.

Verse 19. *Under Aaron their father*] That is, they followed the order and plans laid down by Aaron during his lifetime.

Verse 26. *The sons of Merari*] It is remarkable that not a word is here spoken of the family of *Gershon*.

Verse 31. *These likewise cast lots*] The Levites were divided into twenty-four orders; and these were appointed by lot to serve under the twenty-four orders of the priests; the first order of Levites to the first order of priests, and so on. The meaning is not very clear: both elder and younger, says Bishop Patrick, had their places by lot, not by seniority of houses. They who were of greater dignity drew lots against those who were of less; and were to take their courses according to the lot they drew. This may have been the case; but we are very little interested in the subject.

NOTES ON CHAPTER XXV.

Verse 1. *David and the captains of the host*] The chiefs of those who formed the several orders: not military captains.

Should prophesy] Should accompany their musical instruments with prayer and singing.

Verse 2. *Which prophesied*] Sung hymns and prayed. But the *Targum* understands this of prophesying in the proper sense of the term, and therefore says, "Who prophesied by the Holy Spirit." *Jarchi* is of the same opinion; and quotes the case of Elisha, 2 Kings iii. 15. who, while the minstrel played, the hand of the Lord, i. e. the spirit of prophecy, was upon him.

Verse 3. *The sons of Jeduthun—six*] That is, six with their father; otherwise, there are but five. Hence

6 All these *were* under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, ¹ according ² to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against ward, as well the small as the great, ¹ the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve;

10 The third to ^a Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nathaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to ^b Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve.

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to ^c Romamtizer, *he*, his sons, and his brethren, *were* twelve.

CHAPTER XXVI.

The divisions of the porters, 1-12. The gates assigned to them, 13-15. Those who were over the treasures, 20-28. Different officers, 29-32.

CONCERNING the divisions of the porters: Of the Korhites was ^a Meshelemiah the son of Kore, of the sons of ^b Asaph.

2 And the sons of Meshelemiah *were* Zechariah the first-born, Jediah the second, Zebadiah the third, Jathniel the fourth.

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom *were* Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nathaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed ^c him.

6 Also unto Shemaiah his son *were* sons born, that ruled throughout the house of their father; for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also ^d Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, ^e as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to ^f Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of ^g Asuppim.

¹ Ver. 2.—*k* Heb. by the hands of the king.—² Chr. 23. 13.—*n* Or, Shubael, Ver. 4.—*o* Ver. 4.—*u* Or, Shemai, Ver. 14.—*o* Or, Ebinaph, Ch. 8.

³⁷ & 9. 19.—*c* That is, Obed-edom, as Ch. 13. 14.—*d* Ch. 16. 38.—*e* Or, as well for the small as for the great.—*f* Called Meshelemiah, Ver. 1.—*g* Heb. gathberga.

it is said, they were under the hands of their father Jeduthun, who prophesied with the harp, &c.

Verse 5. *To lift up the horn*] "The horn of prophecy," says Jarchi; "to sound with the trumpet in the words of prophecy before the Lord." *Targum*.

Three daughters.] These also were employed among the singers.

Verse 7. *Two hundred fourscore and eight.*] That is, twelve classes of twenty-four Levites each; for two hundred and eighty-eight divided by twelve quotes twenty-four.

Verse 9. *For Asaph to Joseph*] His first-born.

The second to Gedaliah] The first-born of Jeduthun.

Verse 10. *The third to Zaccur*] The first-born of Asaph.

Verse 11. *The fourth to Izri*] The second son of Jeduthun.

Verse 12. *The fifth to Nathaniah*] The third son of Asaph. Thus we find the lot did not run in any particular kind of order.

Verse 14. *Jesharelah*] Supposed to be the same with Uzziel, son of Hemamon.

Verse 31. *Romamtizer*] Both these names belong to the same person. He is mentioned also ver. 4.

WITH this immense parade of noise and show, David's own invention, Christianity has nothing to do.

NOTES ON CHAPTER XXVI.

Verse 1. *The divisions of the porters*] There were of these four classes, each of which belonged to one of the

four gates of the temple, which opened to the four cardinal points of heaven. The eastern gate fell to Shelemiah; the northern, to Zechariah, ver. 14; the southern, to Obed-edom, ver. 15; the western, to Shuppim and Hosah, ver. 16. These several persons were captains of these porters, or door-keepers, at the different gates. There were probably a thousand men under each of these captains; as we find, from chap. xxiii. 5. that there were four thousand in all.

Verse 5. *For God blessed him*] That is, Obed-edom; because of the ark of the Lord which was in his house: and to him was given the honour that he should see his children and grand children, even four score and two, masters of the Levites.—*Targum*. In ver. 8. we have only sixty-two mentioned.

Verse 6. *They were mighty men of valour*] They were not only porters, or door-keepers, in the ordinary sense of the word, but they were a military guard for the gates: and perhaps, in this sense alone we are to understand their office.

Verse 12. The rest of this chapter, with the whole of the xxviii is wanting both in the Syriac and Arabic.

Verse 13. *They cast lots—for every gate*] None of these captains, or their companies, was permitted to choose which gate they would guard; but each took his appointment by lot.

Verse 15. *The house of Asuppim*] The house of the collections; the place where either the supplies of the por-

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.

21 As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were, Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son:

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated, and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward, in all the business of the LORD, and in the service of the king.

31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom King David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

CHAPTER XXVII.

An account of the twelve captains who were over the monthly courses of twenty-four thousand men; each captain serving one month in turn, 1. The names of the twelve, and the months in which they served, 2-15. The names of the rulers of the twelve tribes, 16-22. The reasons why the whole number of Israel and Judah had not been taken, 23, 24. The persons who were over the king's property, treasures, fields, flocks, &c., 25-31. His officers of state, 32-34.

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

¶ Heb. Out of the battles and spoils.—1 Sam. 8. 2.—2 Ch. 29. 4.—4 Heb. over the charge.—Ch. 23. 13.—5 Job. 31. 39.—6 Heb. thing.—2 Ch. 29. 11. 7 2 Sam. 23. 8. Ch. 11. 11.

h See 1 Kings 10. 15. 2 Chron. 9. 4.—i Ch. 29. 12. Mal. 3. 10.—k Heb. holy things.—l Or, Laid, Ch. 6. 17.—m Or, Jehiel, Ch. 23. 8. & 29. 8.—n Chap. 23. 18. o Ch. 23. 18.

ters, or the offerings made for the use of the priests and Levites, were laid up.

Verse 16. The gate Shallecheth] The gate of the projections; probably that through which all the offer of the temple was carried out.

Verse 17. Eastward were six Levites] It is supposed that there were more guards set at this eastern gate, because it was more frequented than the others. At each of the other gates were only four: at this six.

Verse 20. The treasures of the house of God] Where the money was kept, which was to be expended in obligations for the temple.—Jerohs.

Verse 24. Shebuel the son of Gershom] "Shebuel, that is, Jonathan, the son of Gershom, the son of Moses, who returned to God, [שְׁבֻעַל Shebuel.] And David seeing him expert in money matters, constituted him chief treasurer."—Targum.

Verse 27. The spoils won in battles did they dedicate] It seems these were intended for its repairs. This custom prevailed among almost all the people of the earth. All who acknowledged any supreme being, believed that victory could only come through him; and, therefore, thought it quite rational to give him a share of the spoils. Proofs of this exist in all ancient histories: thus Virgil—

Incertus ferro, at disco, ipseque vocamus. In partem prædæque Jovis. Æn. iii. v. 222.

"With weapons we the welcome prey invade; Then call the gods for partners of our fate, And Jove himself the chief invited guest." Dryden.

On this passage, Servius observes—Ipsum vocamus. Ipsum, regem deorum—cui de prædâ debetur aliquid: nam Romanis moris fuit, ut bella gestari, de parte prædæ aliquid numinibus pollicerentur: adeo ut Roma fuerit unum templum Jovis PRÆDATORIS; non quod prædæ præset, sed quod ei, ex prædâ aliquid debeatur. "Jupiter himself, the king of the gods, to whom a portion of the prey was due: for it was a custom among the Romans, when entering on a war, to promise some part of the prey to their deities. And there was a temple at Rome, dedicated to Jupiter PRÆDATOR; not because he provided over the prey, but because a part of the prey was due to him."

Verse 29. Outward business] Work done without the city, cutting of timber, hewing stones, ploughing the fields belonging to the sanctuary.—Jerohs.

Verse 30. In all the business of the LORD] Every thing that concerned ecclesiastical matters.

In the service of the king.] Every thing that concerned civil affairs: see also ver. 32.

Thus courts of ecclesiastical and civil judicature were established in the land; and due care taken to preserve and ensure the peace of the church, and the safety of the state; without which the public welfare could neither be secured nor promoted. Whatever affects religion in any country, must affect the state, or government of that country: true religion alone can dispose men to civil obedience. Therefore it is the interest of every state to protect and encourage religion. It would certainly be ruinous to true religion, to make the state dependent on the church; nor should the church be dependent on the state. Let them mutually support each other; and let the state rule by the laws, and the church live by the Bible.

NOTES ON CHAPTER XXVII.

Verse 1. The chief fathers and captains of thousands] The patriarchs, chief generals, or generals of brigade. This enumeration is widely different from the preceding. In that, we have the orders and courses of the priests and the Levites in their ecclesiastical ministrations; in this, we have the account of the order of the civil service, what related simply to the political state of the king and the kingdom. Twenty-four persons, chosen out of David's worthies, each of whom had a second, were placed over twenty-four thousand men, who all served a month in turn, at a time; and this was the whole of their service during the year, after which they attended to their own affairs. Thus the king had always on foot a regular force of twenty-four thousand, who served without expense to him or the state, and were not oppressed by the service, which took up only a twelfth part of their time; and by this plan he could at any time, when the exigency of the state required it, bring into the field twelve times twenty-four thousand, or two hundred and eighty-eight thousand fighting men, independently of the twelve thousand officers, which made in the whole an effective force of three hundred thousand soldiers; and all these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the militia of the Israelitish kingdom. See Calmed.

Verse 2. First course for the first month] Instead of 919

4 And over the course of the second month was ^b Dodai an Ahothite, and of his course was Mikloth also the ruler: in his course were twenty and four thousand.

5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.

6 This is that Benaiah, who was ^d mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain for the fourth month was ^e Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain for the fifth month was Shammuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain for the sixth month was ^f Ira the son of Ikkeah the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain for the seventh month was ^g Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month was ^h Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

12 The ninth captain for the ninth month was ⁱ Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain for the tenth month was ^k Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

14 The eleventh captain for the eleventh month was ^l Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15 The twelfth captain for the twelfth month was ^m Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 ¶ Furthermore, over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, ⁿ Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, ^o Elihu, one of the brethren of David: of Issachar, Omri, the son of Michael:

^b Or, Dodo, 2 Sam. 23. 8.—^c Or, principal officer, 1 Kings 4. 5.—^d 2 Sam. 23. 20, 22. Ch. 11. 22. ^e—^f 2 Sam. 23. 24. Ch. 11. 26.—^g Ch. 11. 27.—^h 2 Sam. 21. 18. Ch. 11. 29.—ⁱ Ch. 11. 28.—^j 2 Sam. 23. 28. Ch. 11. 30.—^k Ch. 11. 31.—^l Or, Haled, Chap. 11. 30.—^m Ch. 28. 30.

mentioning first, second, third, &c. month, the Targum names them thus: first month, Nisan; second, Aiyar; third, Sivan; fourth, Tammuz; fifth, Ab; sixth, Elul; seventh, Tishri; eighth, Marchesvan; ninth, Cisleiv; tenth, Tebeth; eleventh, Shebat; twelfth, Adar. No mention is made of a veadar, or intercalary month.

Verse 5. Benaiah the son of Jehoiada, a chief priest] Why should not this clause be read as it is in the Hebrew? "Benaiah, the son of Jehoiada the priest, a captain; and in his course," &c. Or, as the Targum has it, "The third captain of the host for the month Sivan was Benaiah, the son of Jehoiada the priest, who was constituted a chief." He is distinguished from Benaiah the Pirathonite, who was over the eleventh month. Some think that the original word ^{הכהן} ha-cohen, which generally signifies priest, should be translated here a principal officer: so the margin has it. But, in the Old Testament, ^{כהן} cohen, signifies both prince and priest; and translating it by the former removes the difficulty from this place, for we well know that Benaiah never was a priest.

Verse 7. Asahel the brother of Joab] This verse proves that the division and arrangement mentioned above were made before David was acknowledged king in Hebron: for Asahel, the brother of Joab, who was fourth captain, was slain by Abner, while Iahbosheth reigned over Israel, at Mahanaim, 2 Sam. ii. 19—23.

Verse 16. Over the tribes of Israel] In this enumeration there is no mention of the tribes of Asher and Gad. Probably the account of these has been lost from this re-

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half tribe of Manasseh in Gilead, Iddo, the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under; because ^p the Lord had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because ^q there fell wrath for it against Israel; neither ^r was the number put in the account of the chronicles of King David.

25 ¶ And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziab:

26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:

27 And over the vineyards was Shimei the Ramathite: ^s over the increase of the vineyards for the wine-cellars was Zabdi the Shiphmite;

28 And over the olive trees and the sycamore trees that were in the low plains, was Baalhanan the Gederite: and over the cellars of oil was Joash:

29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was King David's.

32 Also Jonathan, David's uncle, was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons.

33 And ^t Ahithophel was the king's counsellor: and ^u Hushai the Archite was the king's companion:

34 And after Ahithophel was Jehoiada the son of Benaiah, and ^v Abiathar: and the general of the king's army was ^w Joab.

^o 1 Sam. 16. 6. Eliab.—^p Gen. 15. 5.—^q 2 Sam. 24. 15. Chap. 21. 7.—^r Heb. covered.—^s Heb. over that which was of the vineyards.—^t Or, secretary.—^u Or, Hachmoni.—^v 2 Sam. 15. 12.—^w 2 Sam. 15. 37. & 16. 16.—^x 1 Kings 1. 1.—^y Ch. 11. 6.

gister. These rulers appear to have been all honorary men, without pay, like the lords lieutenants of our counties.

Verse 24. Neither was the number put in the account] Joab did not return the whole number; probably the plague began before he had finished: or, he did not choose to give it in, as he had entered on this work with extreme reluctance; and he did not choose to tell the king how numerous they were.

Verse 25—31. Over the king's treasures] We see from these verses in what the personal property of David consisted:—1. Treasures, gold, silver, &c. 2. Goods and grain in castles, cities, villages, and in the fields. 3. Vineyards, and their produce. 4. Olive trees, and their produce. 5. Neat cattle, in different districts. 6. Camels and asses; they had no horses. 7. Flocks, sheep, goats, &c.

Verse 34. And after Ahithophel] The Targum is curious: "When they went to war they asked counsel of Ahithophel; and, after the counsel of Ahithophel, they inquired by Urim and Thummim of Jehoiada, the son of Benaiah, prince of the sanhedrim, and chief of the priesthood; and from Abiathar, the high priest. And after they had inquired by Urim and Thummim, they went out to battle, well armed with bows and slings; and Joab, the general of the king's troops, led them on." It is worthy of remark, that Obil, an Ishmaelite, or Arab, was put over the camels, which is a creature of Arabia; and Jaziz, a Hagerene, (the Hagarenes were shepherds by profession,) was put over the flocks: nothing went by favour; each was appointed to the office for which he was best qualified;

CHAPTER XXVIII.

David assembles the princes of Israel, and informs them that the temple was to be built by Solomon; to whom God had given the most gracious promise, 1-7. He exhorts them and him to be obedient to God, that they might continue to prosper, 8-10. He gives Solomon a pattern of the work, 11, 12. Directs him concerning the courses of the priests and Levites, 13. Gives also gold by weight, for the different utensils of the temple (God had directed him, 11-18). Encourages Solomon to undertake the work, 20, 21.

An. Exod. lxx. 675. Anno ante I. Olym. 229.

AND David assembled all the princes of Israel, ^a the princes of the tribes, and ^b the captains of the companies that ministered to the king, by course, and the captains over the thousands, and captains over the hundreds, and ^c the stewards over all the substance and ^d possession of the king ^e and of his sons, with the ^f officers, and with ^g the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, ^h I had in mine heart to build a house of rest for the ark of the covenant of the LORD, and for ⁱ the footstool of our God, and had made ready for the building:

3 But God said unto me, ^j Thou shalt not build a house for my name, because thou *hast been* a man of war, and hast shed ^k blood.

4 Howbeit the LORD God of Israel ^l chose me before all the house of my father to be king over Israel for ever: for he hath chosen ^m Judah to be the ruler: and of the house of Judah, ⁿ the house of my father; and ^o among the sons of my father he liked me, to make me king over all Israel.

5 ^p And of all my sons, (for the LORD hath given me many sons,) ^q he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, ^r Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover, I will establish his kingdom for ever, ^s if he be ^t constant to do my commandments, and my judgments, as at this day.

8 Now, therefore, in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 ^u And thou, Solomon my son, ^v know thou the God of thy father, and serve him ^w with a

perfect heart, and with a willing mind: for ^x the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: ^y if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

10 Take heed now; ^z for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do it.

11 ^{aa} Then David gave to Solomon his son ^{ab} the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern ^{ac} of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, ^{ad} of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 He gave of gold by weight for things of gold; for all instruments of all manner of service: silver also for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

16 And by weight he gave gold for the tables of show-bread, for every table; and likewise silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver;

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the ^{ae} cherubim, that spread out their wings, and covered the ark of the covenant of the LORD.

19 All this, said David, ^{af} the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

a Ch. 27. 16. - b Ch. 27. 1. 2. - c Ch. 27. 25. - d Or, cattle - e Or, and his sons. f Or, vessels. - g Ch. 11. 1. - h 2 Sam. 7. 2. Pa. 132. 3. 4. 5. - i Pa. 99. 5. & 132. 1. - k 2 Sam. 7. 4. 13. 1 Kings 5. 3. Ch. 17. 4. & 22. 9. - l Heb. broods. - m 1 Sam. 16. 17. 13. - n Gen. 49. 8. Ch. 5. 2. Pa. 60. 7. & 78. 6. - o 1 Sam. 26. 1. - p 1 Sam. 16. 12. 13. - q Chap. 3. 1. &c. & 22. 1. - r Chap. 22. 9. - s 2 Sam. 7. 12. 14. Ch. 22. 9. 16. 2 Chron. 1. 8.

u Ch. 22. 13. - v Heb. wrong. - w Jer. 9. 24. Hos. 4. 1. Joh. 17. 3. - x 2 Kings 20. 2. Pa. 101. 2. - y 1 Sam. 16. 7. 1 Kings 5. 39. Ch. 22. 17. Pa. 7. 9. & 132. 2. Prov. 13. Jer. 11. 20. & 17. 10. & 22. 12. Rev. 2. 23. - z 1 Chron. 15. 3. - aa Ver. 6. - ab Rev. Exod. 25. 40. Ver. 18. - ac Heb. of all that was with him. - ad Ch. 28. 30. - ae Exod. 26. 18-22. 1 Sam. 4. 4. 1 Kings 6. 23. &c. - af See Exod. 25. 40. Ver. 11, 12.

and thus men of worth were encouraged, and the public service effectually promoted.

NOTES ON CHAPTER XXVIII.

Verse 1. David assembled] This refers to the persons, the names and offices of whom we have seen in the preceding chapter.

Verse 2. David stood up upon his feet] He was now very old, and chiefly confined to his bed, see 1 Kings i. 47. and, while he was addressing his son Solomon, he continued on the bed: but, when all the principal nobles of his kingdom came before him, he received strength to arise and address them, standing on his feet.

Verse 3. Thou shalt not build a house] See 2 Sam. vii. 5, 13. and the observations at the end of that chapter.

Verse 4. Over Israel for ever] The government should have no end, provided they continued to walk according to the commandments of God; see ver. 7. The government as referring to Christ, is, and will be, without end.

Verse 8. In the audience of our God] "Before the word of the Lord." Targum.

Verse 10. The Lord hath chosen thee] "The word of the Lord hath chosen thee." Targum.

Verse 11. David gave to Solomon—the pattern] He gave him an ichnograph of the building, with elevations, sections, and specifications of every part; and all this he himself received by inspiration from God himself; see ver. 12. and 19. just as Moses had received the plan of the tabernacle.

The treasures thereof] ^{ag} ganzaaiv. The word ^{ah} ganzac, is not Hebrew, but is supposed to be Persian, the same word being found in Ezra ii. 19. In this tongue

we have the word ^{ai} ganj, a granary, a hidden treasure, and ^{aj} ganjoor, and ^{ak} ganjineh, a treasure, treasury, or barn. Parkhurst supposes, that it is compounded of ^{al} ganaz, to treasure up, and ^{am} zac, pure. A treasury for the most precious things.

Verse 12. All that he had by the Spirit] "By the Spirit of prophecy that was with him." Targum.

Verse 14. Of gold by weight] The quantity of gold which was to be put in each article.

Verse 15. For the candlesticks] There was but one chandelier in the tabernacle; there were ten in the temple. See 1 Kings vii. 49.

Verse 18. The chariot of the cherubim] "And the figure of the chariot, like to the figure of the propitiatory, where are the figures of the golden cherubim, extending their wings, and covering the ark of the covenant of the Lord." Targum.

Verse 19. Understand in writing] In some vision or ecstasy, he had seen a regularly sketched-out plan, which had made so deep an impression on his mind, that he could readily describe it to his son.

"That the architecture of the temple," says Dr. Delaney, "was of divine original I, for my part, am fully satisfied from this passage; and am confirmed in this opinion by finding by Vitruvius, that the Roman, at least the Greek architecture is derived from this, as from its fountain: and, in my humble opinion, even an infidel may easily believe these to be of divine original, inasmuch as they are (at least the latter is) found perfect in the earliest models; nor hath the utmost reach of human wisdom, invention, and industry, been ever able to improve, or alter it, but to disadvantage, through the course of so many ages."

20 ¶ And David said to Solomon his son, " Be strong, and of good courage, and do it : fear not, nor be dismayed: for the LORD God, even my God, will be with thee; ^a he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, ^b the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee, for all manner of workmanship, ^c every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

CHAPTER XXIX.

David enumerates the gifts which he designed for the building of the temple; and exhorts the princes and people to make their offerings, 1-5. They offer willingly, and to a great amount, 6-9. David's thanksgiving and prayer to God on the occasion, 10-13. The princes and people praise God, offer sacrifices and feasts before him, make Solomon king, and do him homage, 20-24. The Lord magnifies Solomon, 25. Concluding account of David's reign, character, and death, 25-30.

An. Exod. Isr. 476. Anno ante l. Olymp. 239.

FURTHERMORE, David the king said unto all the congregation, Solomon, my son, whom God alone hath chosen *is yet* ¹ young and tender, and the work *is great*: for the palace *is not* for man, but for the LORD God.

2 Now, I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood: ^m onyx stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affections to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of ⁿ Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*.

5 The gold for *things* of gold, and the silver

^g Deut. 31, 7, 8. Josh. 1, 6, 7, 9. Ch. 22, 13-b Josh. 1, 5.-l Ch. 24, & 25, & 26. k Exod. 33, 25, 26, & 36, 1, 2.-l 1 Kings 3, 7. Ch. 22, 5. Prov. 4, 3.-m See Isai. 54, 11, 12. Rev. 21, 18, &c.-n 1 Kings 9, 28.-o Heb. to, *fill his hand*.-p Chap. 27, 1. q Ch. 27, 25, &c.-r Ch. 28, 21.

Verse 20. *The LORD God—my God, will be with thee*] "The Word of the Lord my God will be thy assistant." Targum.

Verse 21. *Behold, the courses of the priests*] The priests and the Levites, the cunning artificers, and the princes of the people, will be at thy command. Thus David having assigned him his work, and described the manner in which it was to be done, shows him who were to be his assistants in it; and encourages him in the great undertaking.

Here we find piety, good sense, prudence, zeal for the public welfare, and God's glory, the strongest attachment to the worship of Jehovah, and concern for the ordinances of religion, all united; and Solomon has his danger, his duty, and his interest, placed before him in the truest and most impressive light, by his pious and sensible father.

NOTES ON CHAPTER XXIX.

Verse 1. *The palace is not for man*] "The palace is not prepared for the name of a son of man, but for the name of the Word of the Lord God." Targum.

Verse 2. *And marble stones*.] אבני שיש *abney shaish*; which the Vulgate translates *marmor Parium*, Parian marble. *Paros* was one of the Cyclade islands, and produced the *whitest* and *finest* marble; that of which most of the finest works of antiquity have been made. That the word *shaish* means *marble* is probable from the Chaldee, which has אבני מרמוראיה *abney marmoraiyah*, *marble stones*. Josephus says, that the temple was built of large blocks of white marble, beautifully polished, so as to produce the most splendid appearance. *Jos. De Bell. Jud. lib. v. c. 5. s. 2.*

Verse 5. *To consecrate his service*] למלאות ידו *lemaleoth yado*, to fill his hand; to bring an offering to the Lord.

Verse 7. *Of gold, five thousand talents*] These at five thousand and seventy-five pounds, fifteen shillings and sevenpence halfpenny each, amount to twenty-five millions, three hundred and seventy-eight thousand, nine hundred and six pounds, five shillings, sterling. If, with Dr. Prideaux, we estimate the golden talent at upwards of seven thousand pounds sterling, the value of these five

for *things* of silver, and for all manner of work to be made by the hands of artificers. And who then is willing ^o to consecrate his service this day unto the LORD?

6 ¶ Then ^p the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with ^q the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams, and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they ^r offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

11 *Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.*

12 *Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.*

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be ^s able to offer so willingly after this sort? for all things *come* of thee, and ^t of thine own have we given thee.

15 For ^u we are strangers before thee, and sojourners, as *were* all our fathers: ^v our days on the earth *are* as a shadow, and *there is none* ^w abiding.

^a 2 Cor. 9, 7.-l Matt. 6, 13. 1 Tim. 1, 17. Rev. 5, 13.-o Rom. 11, 36.-p Heb. retain, or obtain, strength.-q Heb. of thine hand.-r Chap. 39, 12. Heb. 11, 13. 1 Pet. 2, 11.-y Job 14, 2. Ps. 90, 3, & 102, 11, & 144, 4.-z Heb. expectation.

thousand talents will be much more considerable. See the notes on Exodus xxv. xxxix. Matthew xviii. 24. and the calculations at the end of the notes on 2 Chron. ix.

Ten thousand drams] Probably golden *darics*, worth each about *twenty shillings*, amounting to *ten thousand pounds*.

Of silver, ten thousand talents] These, at three hundred and fifty-three pounds, eleven shillings, and tenpence halfpenny each, amount to three millions, five hundred and thirty-five thousand, nine hundred and thirty-seven pounds, ten shillings, sterling.

Brass, eighteen thousand talents] Each six hundred and fifty-seven thousand grains, amount to one thousand and twenty-six tons, eleven hundred weight, and one quarter.

One hundred thousand talents of iron.] Each six hundred and fifty-seven thousand grains, amount to five thousand, seven hundred and three tons, two hundred weight and a half.

Verse 11. *Thine, O LORD, is the greatness*] This verse is thus paraphrased by the Targum: "Thine, O Lord, is the magnificence, for thou has created the world by thy great power; and by thy might has led our fathers out of Egypt; and with great signs thou hast caused them to pass through the Red sea. Thou hast appeared gloriously on mount Sinai, with troops of angels, in giving law to thy people. Thou hast gained the victory over Amalek; over Sihon and Og, kings of Canaan. By the splendour of thy majesty thou hast caused the sun to stand still on Gibeon, and the moon in the valley of Ajalon, until thy people, the house of Israel, were avenged of their enemies. All things that are in heaven and earth are the work of thy hands, and thou rulest over and sustainest whatsoever is in the heavens and in the earth. Thine, O Lord, is the kingdom in the firmament; and thou art exalted above the heavenly angels, and over all who are constituted rulers upon earth." Targum.

Verse 14. *Of thine own have we given thee*.] "For from thy presence all good comes, and of the blessings of thy hands have we given thee." Targum.

16 O LORD our God, all this store that we have prepared to build thee a house for thine holy name, cometh of thine hand, and is all thine own.

17 I know also, my God, that thou art the truest of the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on

that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

23 ¶ Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of King David submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

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,

30 With all his reign, and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

a 1 Sam. 16. 7. Chap. 28. 9.—b Prov. 11. 20.—c Or, found.—d Or, establish, Ps. 78. 17.—e Ps. 72. 1.—f Ver. 1. Ch. 22. 14.—g 1 Kings 1. 35, 36.—h Eccles. 9. 2. i Heb. gave the hand under Solomon. See Gen. 24. 2. & 47. 29. 2 Chron. 29. 8.

Ezek. 17. 18.—k 1 Kings 3. 13. 2 Chron. 4. 12. Eccles. 2. 9.—l 2 Sam. 5. 4. 1 Kings 2. 11.—m 2 Sam. 5. 5.—n Gen. 24. 3.—o Ch. 23. 1.—p Or, history.—q Heb. words.—r Dan. 2. 21.

Verse 15. For we are strangers] We have neither right nor property.

And sojourners] Lodging, as it were, for a night, in the mansion of another.

As were all our fathers] They were, as we are, supported by thy bounty, and tenants at will to thee.

Our days on the earth are as a shadow] They are continually declining, fading, and passing away. This is the place of our sojourning; and here we have no substantial, permanent residence.

There is none abiding] However we may wish to settle and remain in this state of things, it is impossible; because every earthly form is passing swiftly away; all is in a state of revolution and decay: and there is no abiding, מִקְוֵה מִיְהוָה, no expectation that we shall be exempt from those changes and chances to which our fathers were subjected. "As the shadow of a bird flying in the air [אֵר אֹרֵר] of heaven, such are our days upon the earth; nor is there any hope to any son of man that he shall live for ever."—Targum.

Verse 13. Keep this for ever] All the good dispositions which myself and my people have, came from thee: continue to support and strengthen them by the same grace by which they have been inspired.

Verse 19. Give unto Solomon—a perfect heart] This he did; but Solomon abused his mercies.

Verse 20. Worshipped the LORD, and the king.] They did reverence to God as the Supreme Ruler, and to the king as his deputy.

Verse 21. With their drink-offerings] The Targum says, a thousand drink-offerings; making these libations equal in number to the other offerings.

And sacrifices] These were peace-offerings, offered for the people; and on the flesh of which they feasted.

Verse 22. They made Solomon—king the second time] The first time of his anointing, and being proclaimed king, was when his brother Adonijah affected the throne; and Zadok, Nathan, and Benaiah, anointed and proclaimed him in a hurry, and without pomp. See 1 Kings i. 39. Now that all is quiet, and David his father dead, for he was probably so at the time of the second anointing, they anointed and proclaimed him afresh, with due ceremonies, sacrifices, &c.

To be the chief governor] To be the vicegerent or deputy of Jehovah; for God never gave up his right of King in Israel. Those called kings were only his lieutenants: hence it is said, ver. 23. that Solomon sat on the throne of the LORD, as king, instead of David his father.

Verse 24. Submitted themselves] נָתַן יָדוֹ תַּחַת שְׁלֹמֹה, נתנו ידוֹ תַּחַת שְׁלֹמֹה. "They gave the hand under Solomon." They swear fealty to him. We have already

seen that putting the hand under the thigh (super sectionem circumcissionis) was the form of taking an oath. See the note on Gen. xxiv. 9.

Verse 28. And he died] David at his death had every thing that his heart could wish. 1. A good old age; having lived as long as living could be desirable, and having in the main enjoyed good health. 2. Full of days; having lived till he saw every thing that he lived for either accomplished or in a state of forwardness. 3. Full of riches; witness the immense sums left for the temple. 4. Full of honour; having gained more renown than any crowned head ever did, either before his time or since. Laurels that are fresh to the present hour.

Verse 29. The acts of David—first and last] Those which concerned him in private life, as well as those which grew out of his regal government. All these were written by three eminent men, personally acquainted with him through the principal part of his life: these were Samuel, and Gad, the seers, and Nathan, the prophet. These writings are all lost, except the particulars interspersed in the books of Samuel, Kings, and Chronicles; none of which are the records mentioned here.

Verse 30. The times that went over him] The transactions of his reign; and the occurrences and vicissitudes in his own kingdom, as well as those which were over all the kingdoms of the countries, i. e. in the surrounding nations; in most of which David had a share, during his forty years' reign. Relative to the character of David, see a few remarks in the note on 1 Kings ii. 10. and see more at the end of the Psalms.

Dr. Delaney gives a just view of his character in a few words:—"To sum up all: David was a true believer, a zealous adorer of God, teacher of his law and worship, and inspirer of his praise! A glorious example, a perpetual and inexhaustible fountain of true piety. A consummate and unequalled hero; a skillful and fortunate captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and, what is yet rarer, a no less generous and magnanimous enemy. A true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth a peasant; by merit a prince! In youth a hero, in manhood a monarch, and in age a saint!" The matter of Uriah and Bath-sheba is his great but only blot. There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness. Let the God of David be exalted for ever!

THE SECOND BOOK OF THE CHRONICLES.

Chronological Notes relative to this Book.

Year from the Creation, according to the English Bible, 2266.—Year before the Incarnation, 1015.—Year before the first Olympiad, 228.—Year before the building of Babel, according to Varro, 222.—Year of the Julian period, 3659.—Year of the Dionysian period, 507.—Cycle of the Sun, 3.—Cycle of the Moon, 13.—Year of Assuan, the second perpetual saction of the Athenians, 31.—Darius was king over the Assyrians about this time, according to Scaliger, and others. He was the thirty-seventh monarch, (including Belus,) according to Africanus; and the thirty-third, according to Eusebius.—Year of Albi Silvius, the sixth king of the Latins, 15.—Year of Solomon, king of the Hebrews, 1.

CHAPTER I.

Solomon, and the chiefs of the congregation, go to Gibeon, where was the tabernacle of the Lord, and the brazen altar; and there he offers a thousand sacrifices, 1-8. The Lord appears to him in a dream, and gives him permission to ask any gift, 7. He asks wisdom, 8-10. Which is granted; and riches, wealth, and honour, besides, 11, 12. His kingdom is established, 13. His chariots, horsemen, and horses, 14. His abundant riches, 15. He brings horses, linen yarn, and chariots, at a fixed price out of Egypt, 16, 17.

A. M. 2999.
B. C. 1015.
An. Exod. 147.
Anno ante Olymp. 229.

AND Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.

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

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

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

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

6 And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt-offering upon it.

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

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

9 Now, O Lord God, let thy promise unto David my father be established: for thou hast

made me king over a people like the dust of the earth in multitude.

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

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

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

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

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

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

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

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

a 1 Kings 2. 46.—b Gen. 28. 6.—c 1 Chron. 23. 25.—d 1 Chron. 27. 1.—e 1 Kings 2. 4. 1 Chron. 15. 28. & 21. 20.—f 1 Sam. 9. 2, 17. 1 Chron. 15. 1.—g Exod. 27. 1. 2 & 28. 1. 2.—h Exod. 31. 2.—i Or, was there.—j 1 Kings 3. 4.—k 1 Kings 3. 5, 6. m 1 Chron. 28. 6.—n 1 Kings 3. 7, 8.—o Heb. much as the dust of the earth.

p 1 Kings 3. 9.—q Numb. 27. 17. Deut. 31. 2.—r 1 Kings 3. 11, 12, 13.—s 1 Chr. 23. 24. Ch. 22. Eccles. 2. 9.—t 1 Kings 4. 25 & 10. 28, &c. Ch. 9. 25.—u 1 Kings 14. 27. Ch. 5. 27. Job 22. 24.—v Heb. gave.—x 1 Kings 10. 28, 29. Ch. 9. 28.—y Heb. the going forth of the horses which was Solomon's.—z Heb. by their hand.

NOTES ON CHAPTER I.

Verse 1. *And Solomon the son of David*] The very beginning of this book shows that it is a continuation of the preceding, and should not be thus formally separated from it. See the *preface* to the First Book.

The Lord his God was with him] "The Word of the Lord was his support." Targum.

Verse 2. *Then Solomon spake*] This is supposed to have taken place in the second year of his reign.

Verse 4. *But the ark*] The tabernacle and the brazen altar remained still at Gibeon; but David had brought away the ark out of the tabernacle, and placed it in a tent at Jerusalem: 2 Sam. vi. 2, 17.

Verse 5. *Sought unto it.*] Went to seek the Lord there.

Verse 7. *In that night*] The night following the sacrifice. On Solomon's choice, see the notes on 1 Kings iii. 5-15.

Verse 9. *Let thy promise*] דבַּרְכָּהּ *debarcha*, thy word. פִּתְגָמֶיךָ *pitgamak*, Targum. It is very remarkable, that when either God or man is represented as having spoken a word, then the noun פִּתְגָמֶיךָ *pitgam*, is used by the Targumist: but when word is used personally, then he employs the noun מֵימְרָהּ *meimra*, which appears to answer to the *Logos* of St. John, chap. i. 1, &c.

Verse 14. *He had a thousand and four hundred chariots*] For these numbers, see the notes on 1 Kings iv. 26.

Verse 15. *Made silver and gold*] See on 1 Kings x. 27, 28.

Verse 16. *Linen yarn*] See the note on 1 Kings x. 28, where this subject is particularly examined.

Verse 17. *A horse for a hundred and fifty*] Suppose we take the shekel at the utmost value at which it has been rated, *three shillings*; then the price of a horse was about *twenty-two pounds ten shillings*, sterling.

On Solomon's multiplying horses, *Bishop Warburton* has made some judicious remarks.

"Moses had expressly prohibited the multiplying of horses, Deut. xvii. 16; by which the future king was forbidden to establish a body of cavalry, because this could not be effected without sending into Egypt, with which people God had forbidden any communication, as this would be dangerous to religion. When Solomon had violated this law, and multiplied horses to excess, 1 Kings iv. 16. it was soon attended with those fatal consequences that the law foretold: for this wisest of kings having likewise, in violation of another law, married Pharaoh's daughter, (the early fruits of this commerce,) and then, by a repetition of the same crime, but a transgression of another law, had espoused more strange women, 1 Kings iv. 26. xi. 1; they first, in defiance of a fourth law, persuaded him to build them idol temples for their use; and afterward, against a fifth law, brought him to erect other

CHAPTER II.

Solomon determines to build a temple. 1. The number of his workmen, 2. Sends to Hiram for artificers and materials, 3—10. Hiram sends him a favourable answer, and makes an agreement with him concerning the labour to be done, and the wages to be paid to his men, 11—15. The number of strangers in the land, and how employed, 17, 18.

AND Solomon determined to build a house for the name of the Lord, and a house for his kingdom.

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

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

4 Behold, I build a house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual show-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.

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

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

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

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

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

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

measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

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

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

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

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

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

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

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

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

CHAPTER III.

Solomon begins to build the temple in the fourth year of his reign, on mount Moriah, 1, 2. Its dimensions, ornaments, and pillars, 3—17.

THEN Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his

A. M. 2989. B. C. 1011. An. Exod. Isr. 460. Anno ante I. Olymp. 235.

a 1 Kings 5. 5.—1 Kings 5. 15. Ver. 18.—Or, Hiram, 1 Kings 5. 1.—d 1 Chr. 14. 1.—e Ver. 1.—Exod. 30. 7.—g Heb. income of spices.—h Exod. 25. 30. Lev. 24. 8.—i Numb. 24. 3, 9, 11.—k Psa. 133. 5.—l 1 Kings 8. 27. Ch. 6. 18. Lam. 68. 1. m Heb. hath retained, or, obtained strength.—n Heb. to grave graving.—o 1 Chr. 22. 15.—p 1 Kings 5. 6.—Or, olivum, 1 Kings 10. 11.—q Heb. great and wonderful.—r 1 Kings 5. 11.—s 1 Kings 10. 2. Ch. 9. 8.—v 1 Kings 5. 7.

w Gen. 1. & 2. Psa. 33. 6. & 102. 25. & 121. 8. & 136. 5, 6. Acto 1. 24. & 14. 15. Rev. 10. 6.—x Heb. knowing prudence and understanding.—y 1 Kings 7. 13, 14.—z Ver. 10.—a 1 Kings 5. 8, 9.—b Heb. according to all thy need.—c Heb. Japho, Josh. 19. 48. Acto 9. 35.—d As Ver. 2. 1 Kings 5. 15, 16. & 9. 20, 21. Ch. 8. 7. k—e Heb. the men the strangers.—f 1 Chron. 22. 2.—g As in Ver. 2.—h 1 Kings 6. 1, & c.—i Gen. 22. 2, 14.—k Or, which was seen of David his father.

temples for his own. Now the original of all this mischief was the forbidden traffic with Egypt for horses; for thither were the agents of Solomon sent to mount his cavalry. Nay, this great king even turned factor for the neighbouring monarchs, ver. 17; and this opprobrious commerce was kept up by his successors, and attended with the same pernicious consequences. Isaiah denounces the mischiefs of this traffic; and foretells that one of the good effects of leaving it to be the forsaking of their idolatries, Isa. xxxi. 1, 4, 6, 7." See Divine Legation, vol. iii. p. 289, and Dr. Dodd's notes.

NOTES ON CHAPTER II.

Verse 1. A house for the name of the Lord] A temple for the worship of Jehovah.

A house for his kingdom.] A royal palace for his own use, as king of Israel.

Verse 3. Solomon sent to Hiram] This man's name is written חירם Chiram, in Kings; and in Chronicles חירם Churam: there is properly no difference, only a yod, and a vau, interchanged.

As thou didst deal with David] See on 1 Kings v. 2.

Verse 6. Seeing the heaven and heaven of heavens] "For the lower heavens, the middle heavens, and the upper heavens, cannot contain him, seeing he sustains all things by the arm of his power. Heaven is the throne of his glory, the earth his footstool; the deep, and the whole world, are sustained by the spirit of his word: כבודו מלאו עוֹמֵם בְּרִוּחַ מְיֻמְרָה. Who am I then, that I should build him a house?" Targum.

Save only to burn sacrifice] It is not under the hope that the house shall be able to contain him, but merely for the purpose of burning incense to him, and offering him sacrifice, that I have erected it.

Verse 7. Send me—a man cunning to work] A person of great ingenuity, who is capable of planning and directing; and who may be over the other artists.

Verse 11. Answered in writing] Though correspondence among persons of distinction was, in these early times, carried on by confidential messengers: yet we find that epistolary correspondence did exist; and that kings could write and read in what were called, by the proud and insolent Greeks and Romans, barbarous nations. Nearly two thousand years after this we find a king on the British throne who could not sign his own name. About the year of our Lord 700, Withred, king of Kent, thus concludes a charter to secure the liberties of the church:—Ego Withredus rex Cantie hæc omnia—d me dictata propriâ manu signum sanctæ crucis pro ignorantia literarum, expressi; "All the above, dictated by myself, I have confirmed: and because I cannot write, I have with my own hand expressed this by putting the sign of the holy cross +."

Verse 13. I have sent a cunning man] His name appears to have been Hiram, or Hiram Abi; see the notes on 1 Kings vii. 13, 14.

Verse 16. In floats by sea to Joppa] See the note on 1 Kings v. 9, and on the parallel places, for other matters contained in this chapter.

NOTES ON CHAPTER III.

Verse 1. In mount Moriah] Supposed to be the same place where Abraham was about to offer his son Isaac: so the Targum—"Solomon began to build the house of the sanctuary of the Lord at Jerusalem, in the place where Abraham had prayed and worshipped in the name of the Lord. This is the place of the earth where all generations shall worship the Lord. Here Abraham was about to

A. M. 2993. B. C. 1011.

II. CHRONICLES. A. M. 2993—3000. B. C. 1011—1004.

west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

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

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

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

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

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

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

11 ¶ And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for King Solomon for the house of God;

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

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

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

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did

Hiram his father make to King Solomon, for the house of the LORD, of bright brass.

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

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

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

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

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

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

CHAPTER V.

Solomon, having finished the temple, brings in the things which his father had consecrated, i. e. He assembles the elders and chiefs of Israel and the Levites, in order to bring up the ark from the city of David, 2. They bring it and its vessels; and having offered innumerable sacrifices, place it in the temple, under the wings of the cherubim, 3-10. The Levites, singers, and trumpeters, praise God; and his glory descends, and fills the house, so that the priests could not stand to minister, 11-14.

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

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

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

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

h Or, like a lily-flower. — 1 See 1 Kings 7. 26 — 2 1 Kings 7. 33 — 3 Heb. the work of burnt-offering. — 4 1 Kings 7. 42 — 5 Exod. 25. 31, 42. 1 Chron. 28. 12, 13. — 6 1 Kings 7. 19. — 7 Or, bowls. — 8 1 Kings 6. 36. — 9 1 Kings 7. 39. — 10 See 1 Kings 7. 40. — 11 Or, bowls. — 12 Heb. finished to make. — 13 1 Kings 7. 41. — 14 See 1 Kings 7. 50. — x Heb. upon the face. — y 1 Kings 7. 37, 42. — z Or, caldrons.

a 1 Kings 7. 14, 45. — b Heb. made bright, or adorned. — c 1 Kings 7. 46. — d Heb. thickness of the ground. — e 1 Kings 7. 47. — f 1 Kings 7. 48, 49, 50. — g Exod. 25. 30. — h Exod. 27. 20, 21. — i Exod. 25. 31, 42. — k Heb. perfection of gold. — l Or, bowls. — m 1 Kings 7. 51. — n 1 Kings 8. 1, 4. — o 2 Sam. 6. 12. — p 1 Kings 8. 2. — q See Ch. 7. 8, 9, 10.

which is interpreted, *Genus uva nigra, ac pregrandis, incredibilis dulcedinis. In Palestinâ autem pro prunis absolutè usurpatur*—"A species of black grape, very large, and of incredible sweetness. It is used in Palestine for prune, or plum." What is called the *Damascene plum* is doubtless meant: but בָּקָרִים *bakarim*, in the text, can never have this meaning, unless indeed we found it associated with עַיִן אֵימ, "eye," and then בָּקָרִים עַיִן אֵימ *bakarim* might, according to the Arabic, be translated *plums, grapes, aloes*, or such like; especially those of the largest kind, which in size resemble the eye of an ox. But the criticism of this great man is not solid. The likeliest method of reconciling the two places is supposing a change in the letters, as specified above. The reader will at once see that what are called the *oxen*, ver. 3, said to be round about the brim, are widely different from those ver. 4, by which this molten sea was supported.

Verse 5. *It—held three thousand baths*] In 1 Kings vii. 26. it is said to hold only two thousand baths. As this book was written after the Babylonish captivity, it is very possible that reference is here made to the Babylonish bath, which might have been less than the Jewish. We have already seen that the cubit of Moses, or of the ancient Hebrews, was longer than the Babylonish by one palm; see on chap. iii. ver. 3. It might be the same with the measures of capacity; so that two thousand of the ancient Jewish baths might have been equal to three thousand of those used after the captivity. The Targum cuts the knot by saying, "It received three thousand baths of dry measure, and held two thousand of liquid measure."

Verse 6. *He made also ten lavers*] The lavers served to wash the different parts of the victims in: and the molten sea was for the use of the priests. In this they bathed, or drew water from it for their personal purification.

Verse 8. *A hundred basins of gold*] These were doubtless a sort of *patens*, or sacrificial spoons, with which they made libations.

Verse 9. *He made the court of the priests*] This was the inner court.

And the great court] This was the outer court, or place for the assembling of the people.

Verse 16. *Hiram his father*] אב *ab*, father, is often used in Hebrew to signify a *master, inventor, chief operator*; and is very properly used here in the former sense by the Chaldee—*All these Chiram his master made for King Solomon: or Chiram Abi made for the king.*

Verse 17. *In the clay ground*] See on 1 Kings vii. 46. Some suppose that he did not actually cast those instruments at those places, but that he brought the clay from that quarter, as being the most proper for making moulds to cast in.

Verse 21. *And the flowers, and the lamps*] Probably each branch of the chandelier was made like a plant in flowers; and the opening of the flower was either the lamp, or served to support it.

Verse 22. *The doors—were of gold*] i. e. Were overlaid with golden plates, the thickness of which we do not know.

That every thing in the tabernacle and temple was typical or representative of some excellence of the Gospel dispensation may be readily credited, without going into all the detail produced by the pious author of *Solomon's temple spiritualized*. We can see the general reference and the principles of the great design, though we may not be able to make a particular application of the *knops, the flowers, the pomegranates, the tongs, and the snuffers*, to some Gospel doctrines, such spiritualizing is in most cases weak, silly, religious trifling; being ill calculated to produce respect for divine revelation.

NOTES ON CHAPTER V.

Verse 1. *Brought in all the things*] See the note on 1 Kings vii. 51.

Verse 3. *The feast*] That is, the feast of tabernacles, which was held in the seventh month. Targum. 1 Kings vii. 2.

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

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

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

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

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

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

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

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

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

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

CHAPTER VI.

Solomon's prayer at the dedication of the temple, 1-42.

THE Lord said Solomon, The Lord hath said that he would dwell in the thick darkness.

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

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

4 And he said, Blessed be the Lord God of

Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Or, they are there, as 1 Kings 8. 8.—a Dent. 10. 2, 5. Ch. 6. 11.—1 Or, where. u Heb. Jotham.—y 1 Chron. 28. 1.—z 1 Chron. 15. 24.—x Ps. 136. See 1 Chron. 16. 34. 41.—y Exod. 40. 35. Ch. 7. 2.—a 1 Kings 8. 12, &c.—b Lev. 16. 2.—c Ch. 12. 13. d 1 Chron. 28. 4.

e 2 Sam. 7. 2. 1 Chron. 17. 1. & 28. 2.—f Chap. 5. 16.—g 1 Kings 8. 22.—h Heb. the length thereof, &c.—i Exod. 15. 11. Dent. 4. 39. & 32. 5.—j 1 Chron. 22. 3. 12 Sam. 7. 12. 16. 1 Kings 2. 4. & 6. 12. Ch. 7. 13.—m Heb. there shall not a man be cut off.—n Ps. 132. 12.

Verse 9. They drew out the staves] As the ark was no longer to be carried about, these were unnecessary.

Verse 10. There was nothing in the ark save] The Chaldee paraphrases thus: "There was nothing put in the ark but the two tables which Moses placed there after the first had been broken, on account of the calf which they made in Horeb; and the two other tables had been confirmed which were written with the writings expressed in the TEN WORDS."

Verse 11. When the priests were come out] After having carried the ark into the holy of holies, before the sacred service had commenced.

Verse 12. A hundred and twenty priests] Cymbals, psalteries, and harps of any kind, in union with a hundred and twenty trumpets, or horns, could not produce much harmony; as to melody, that must have been impossible, as the noise was too great.

Verse 13. For he is good] This was either the whole of the song or the burden of each verse. The Hebrew is very short—

כי טוב כי ליעולם חסדו

Ki tov, ki lo'lam chasdo. For he is good; for his mercy is endless.

Verse 14. The priests could not stand] What a proof

of the being of God, and of the divine presence! What must those holy men have felt at this time!

NOTES ON CHAPTER VI.

Verse 1. The Lord hath said that he would dwell] Solomon seeing the cloud descend, and fill the house, immediately took for granted that the Lord had accepted the place, and was now present. What occurred now was precisely the same with what took place when Moses reared the tabernacle in the wilderness: see Exod. xl. 34, 35. The cloud covered the tent—and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent—because the glory of the Lord filled the tabernacle.

The Chaldee paraphrases thus—"Then said Solomon, It hath pleased God to place his majesty in the city of Jerusalem, in the house of the sanctuary which I have built to the name of his Word; and he hath placed a dark cloud before him."

Verse 10. For the name of the Lord] "For the name of the Word of the Lord God of Israel." Targum.

Verse 14. That walk before thee with all their hearts] "With all the will of their souls, and with all the affection of their hearts." Targum.

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

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

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

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

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

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

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

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

26 When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

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

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

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

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

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

o Ch. 2. 2. Isai. 63. 1. Aota 7. 4. -p Or, in this place. -r Heb. pray. -s Heb. and he restore an oath of him. -t Or, in vision. -u Or, toward. -v 1 Kings 17. 1. w Ch. 26. 1. -x Heb. in the land of their gates. -y Or, toward this house. -z 1 Kings 23. 2. -a Heb. all the days which. -b Heb. upon the face of the land. -c John 12. 20. Aota 8. 27. -d Heb. thy name to called upon this house. -e Or, right.

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

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

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

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

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

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

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

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

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

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

42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

CHAPTER VII.

Solomon, having ended his prayer, the fire of the Lord comes down from heaven, and consumes the offerings, 1. The people and the priests see this, and glorify God, and offer sacrifices, 2-10. Being burnt to their hearts. - 11 Heb. Solomon offers two hundred thousand oxen, and one hundred and twenty thousand sheep; and the priests and Levites attend in their offices, 5, 6. He keeps the feast seven days, and the dedication of the altar seven days, and dismisses the people, 7-10. The Lord appears unto him by night, and assures him he has heard his prayer, 12-14. Promises him and his posterity a perpetual government if they be obedient, 17, 18. But after destruction, should they disobey, and become idolaters, 19-22.

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

1 Prov. 30. 2. Ezech. 7. 20. James 2. 2. 1 John 1. 8. -g Heb. they that take these captives carry them away. -h Heb. being burnt to their hearts. -i Or, right. -j Heb. to the prayer of this place. -k Psa. 132. 8, 9, 10, 16. -l 1 Chron. 26. 2. -m Neh. 8. 28. -n Psa. 132. 1. Isai. 65. 3. -p 1 Kings 8. 54. -q Lev. 9. 24. Judg. 6. 21. 1 Kings 18. 38. 1 Chron. 21. 26. -r 1 Kings 8. 10, 11. Ch. 6. 13, 14. Esai. 10. 8, 4.

The whole of this prayer is amply considered in the parallel place, 1 Kings viii. where see the notes.

Verse 41. Let thy saints rejoice in goodness.] "In the abundance of the tithes, and other goods which shall be given to the Levites, as their reward for keeping the ark, and singing before it." Jarchi.

Verse 42. Turn not away the face of thine anointed.] "At least do me good; and if not for my sake, do it for thy own sake." Jarchi.

THESE two last verses are not in the parallel place in 1 Kings viii. There are other differences between the two places in this prayer, but they are not of much consequence.

NOTES ON CHAPTER VII.

Verse 1. The fire came down.] The cloud had come down before, now the fire consumes the sacrifice; showing that both the house and the sacrifices were accepted by the Lord.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER VIII.

Solomon's buildings, conquests, and officers, 1-10. He brings Pharaoh's daughter to his new built palace, 11. His various sacrifices, and arrangement of the priests, Levites, and porters, 12-16. He sends a fleet to Ophir, 17, 18.

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

2 That the cities which Hiram had restored

* Ch. 5. 14.—† Ch. 5. 13. Psal. 136. 1.—‡ 1 Chron. 16. 41. Ch. 20. 21.—§ 1 Kings 8. 63.—¶ 1 Chron. 15. 16.—‡ Heb. by their hand.—y Ch. 5. 12.—z 1 Kings 8. 64. a 1 Kings 8. 65.—b Josh. 13. 3.—c Heb. a restraint.—d 1 Kings 8. 66.—e 1 Kings 8. 1. &c.—f Deut. 12. 6.—g Chap. 6. 26. 28.—h Heb. upon whom my name is called.

1 James 4. 10.—2 Ch. 6. 27, 30.—3 Ch. 6. 40.—m Heb. to the prayer of this place. n 1 Kings 9. 3. Chap. 6. 8.—o 1 Kings 9. 4. &c.—p Chap. 6. 16.—q Heb. There shall not be cut off to thee.—r Lev. 26. 14, 30. Deut. 28. 18, 26, 27.—s Deut. 28. 24. Jer. 32. 9.—t 1 Kings 9. 10, &c.

Verse 4. *The king and all the people offered sacrifices*] They presented the victims to the priests; and they and the Levites slew them, and sprinkled the blood: or, perhaps, the people themselves slew them; and, having caught the blood, collected the fat, &c. presented them to the priests to be offered as the law required.

Verse 5. *Twenty and two thousand oxen, &c.*] The amount of all the victims that had been offered during the seven days of the feast of tabernacles, and the seven days of the feast of the dedication.

Verse 8. *The entering in of Hamath*] "From the entrance of Antioch to the Nile of Egypt." Targum.

Verse 10. *On the three and twentieth day*] This was the ninth day of the dedication of the temple; but in 1 Kings viii. 66. it is called the eighth day. The meaning is this, says Jarchi: he gave them liberty to return on the eighth day, and many of them did then return; and he dismissed the remainder on the ninth, what is here called the twenty-third, reckoning the fourteen days for the duration of the two feasts; in all, twenty-three.

The Targum paraphrases this verse thus:—"The people departed with a glad heart, for all the good which God had done to David his servant, on whose account the doors of the sanctuary were open; and for Solomon his son, because God had heard his prayer, and the majesty of the LORD had rested on the house of the sanctuary; and for Israel, his people, because God had favourably accepted their oblations, and the heavenly fire had descended, and, burning on the altar, had devoured their sacrifices."

Verse 12. *The LORD appeared to Solomon*] This was a second manifestation; see 1 Kings ix. 2-9, and the notes there. The Targum says, "The Word of the LORD appeared to Solomon."

Verse 13. *Or if I send pestilence*] "The angel of death." Targum.

Verse 15. *Now mine eyes shall be open*] "It shall be pleasing to me in the sight of my Word, that I should incline mine ear," &c. Targum.

Verse 18. *There shall not fail thee a man*] This promise was not fulfilled, because the condition was not fulfilled: they forsook God, and he cut them off, and the throne also.

Verse 20. *Then will I pluck them up by the roots*] How completely has this been fulfilled! not only all the branches of the Jewish political tree have been cut off, but the very roots have been plucked up; so that the day of the Lord's anger has left them neither root nor branch.

Verse 21. *Shall be an astonishment*] The manner in which these disobedient people have been destroyed is truly astonishing: no nation was ever so highly favoured, and none ever so severely and signally punished.

Verse 22. *Because they forsook the LORD*] While they cleaved to God, the most powerful enemy could make no impression on them; but when they forsook him, then the weakest and most inconsiderable of their foes harassed, oppressed, and reduced them to bondage and misery. It was by no personal prowess, genuine heroism, or supereminent military tactics, that the Jews were enabled to resist and overcome their enemies: it was by the divine power alone; for, destitute of this, they were even worse than other men.

NOTES ON CHAPTER VIII.

Verse 1. *At the end of twenty years*] He employed seven years and a half in building the temple; and twelve and a half or thirteen, in building his own house. Compare this with 1 Kings vii. 1.

to Solomon, Solomon built them, and caused the children of Israel to dwell there.

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

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

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

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

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

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

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

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

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

12 ¶ Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch;

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

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

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

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

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

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

CHAPTER IX.

The queen of Sheba visits Solomon, and is sumptuously entertained by him, 1-12. His great riches, 13, 14. He makes targets and shields of beaten gold, and a magnificent ivory throne, and various utensils of gold, 15-20. His navigation to Tarshish, and the commodities brought thence, 21. His magnificence and political connections, 22-28. The writers of his life, 29. He reigns forty years, and is succeeded by his son Rehoboam, 30, 31.

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

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

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

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

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

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

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

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

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

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

11 And the king made of the algum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers; and there were none such seen before in the land of Judah.

12 And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked,

A. M. 3013.
E. C. 991.
Anno ante
I. Olymp. 214.
Ante Urbem
Conditiã 237.

1 Kings 9. 17, 20. — Heb. all the desire of Solomon which he desired to build. — 1 Kings 9. 20, 21. — See 1 Kings 9. 23. — 1 Kings 3. 1. & 7. 9. & 9. 21. — 1 Heb. habitation. — E. C. 991. — Num. 25. 3, 11, 28. & 25. 1. & — E. C. 991. — 1 Deut. 16. 16. — 1 Chron. 24. 1. — 1 Chron. 25. 1. — 1 Chron. 8. 17. & 26. 1. — Heb. so was the commandment of David the man of God.

1 Kings 9. 25. — Or, Elath. — Deut. 2. 8. — 2 Kings 14. 22. — 1 Kings 9. 27. Ch. 9. 10, 13. — 1 Kings 10. 1. & Matt. 12. 42. Luke 11. 31. — Or, Isidore. — Heb. sorcery. — Or, strings. — Chap. 9. 15. — 1 Kings 10. 11, almost trees. — Or, strings. — Heb. highways.

Verse 2. The cities which Hiram had restored] See the note on 1 Kings ix. 2.

Verse 3. Hamath-zobah] "Emessa, on the river Orontes." Calmet.

Verse 4. Tadmor] Palmyra. See the note on 1 Kings ix. 18. for an account of this superb city.

Verse 6. All the store cities] See the note on 1 Kings ix. 19.

Verse 9. But of the children of Israel] See the note on 1 Kings ix. 21.

Verse 11. The daughter of Pharaoh] "And Bithiah, the daughter of Pharaoh, Solomon brought up from the city of David to the palace which he had built for her." — T.

Because the places are holy] Is not this a proof that he considered his wife to be a heathen, and not proper to dwell in a place which had been sanctified? Solomon had not yet departed from the true God.

Verse 13. Three times in the year] These were the three great annual feasts.

Verse 15. The commandment of the king] The institutions of David.

Verse 17. Then went Solomon to Ezion-geber] See the notes on 1 Kings ix. 26—28. for conjectures concerning Ezion-geber and Ophir.

Verse 18. Knowledge of the sea] Skilful sailors. Solomon probably bore the expenses; and his friend, the Tyrian king, furnished him with expert sailors; for the Jews, at no period of their history, had any skill in maritime affairs, their navigation being confined to the lakes of their own country, from which they could never acquire any nautical skill. The Tyrians, on the contrary, lived on and in the sea.

NOTES ON CHAPTER IX.

Verse 1. The queen of Sheba] See all the particulars of this royal visit distinctly marked and explained in the notes on 1 Kings x. 1—10. The Targum calls her queen of Zemarbad.

Verse 12. Besides that which she had brought unto the

besides that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

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

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

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

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

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

18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting-place, and two lions standing by the stays:

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

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

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once

came the ships of Tarshish, bringing gold, and silver, ivory, apes, and peacocks.

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

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

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

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

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

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

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

29 ¶ Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

a Or, captains.—4 Heb. hands.—5 Heb. shut up.—v Or, there was no silver in them.—w Or, elephants' teeth.—x 1 Kings i. 25. & 10. 20. Ch. i. 14.—y 1 Kings 4. 21. s Gen. 15. 15. Ps. 72. 3.—a That is, Euphrates.

b 1 Kings 10. 27. Ch. i. 15.—c Heb. gave.—d 1 Kings 10. 25. Ch. i. 15.—e 1 Kings 11. 41.—f Heb. words.—g 1 Kings 11. 23.—h Chap. 12. 25. & 13. 21.—i 1 Kings 11. 42. 43.

king] In 1 Kings x. 13. it is stated that Solomon gave her all she asked, besides that which he gave her of his royal bounty. It is not as likely that he gave her back the presents which she brought to him; and which he had accepted. She had, no doubt, asked for several things which were peculiar to the land of Judea, and would be curiosities in her own kingdom: and besides these, he gave her other valuable presents.

Verse 14. The kings of Arabia.] The kings of Sistan. Targum.

Verse 15. And King Solomon made two hundred targets of beaten gold] For a more correct valuation of these targets and shields than that in 1 Kings x. 17. see at the end of the chapter.

Verse 17. Made a great throne of ivory] For a very curious description of the throne of Solomon, see at the end of the chapter.

Verse 21. The king's ships went to Tarshish] Went to Africa. Targum.

Verse 25. Four thousand stalls for horses] See the note on 1 Kings iv. 26. where the different numbers in these two books are considered. The Targum, instead of four thousand, has ארבע מאות arba meah, four hundred.

Verse 29. Nathan the prophet] These books are all lost. See the account of Solomon, his character, and a review of his works, at the end of chap. xi. of the First Book of Kings.

1. By the kindness of a learned friend, who has made these kinds of subjects his particular study, I am able to give a more correct view of the value of the talent of gold, and the talent of silver, than that which I have quoted 1 Kings x. 17. from Mr. Reynold's State of the greatest King.

1. To find the equivalent in British standard to an ounce Troy of pure gold, valued at eighty shillings; and to a talent of the same which weighs one thousand eight hundred ounces Troy.

The ounce contains four hundred and eighty grains; and the guinea weighs one hundred and twenty-nine grains, or five pennyweights, and nine grains.

As 129 grains = 21 shillings :: 480, the number of grains in an ounce : 78-139534s. or 3l. 18s. 1d. 2-69767q. the equivalent in our silver coin to one ounce of standard gold.

2. As 78-139534s shillings, the value of one ounce of standard gold, : 80 shillings, the value of an ounce Troy of pure gold, :: 80 shillings : 81-9047619 shillings, the equivalent in British standard to one ounce of pure gold.

Instead of the preceding the following proportions may be used.

1. As 21-5 shillings : 21 shillings :: 80 shillings : 78-139534s shillings. This multiplied by 1900, the number of Troy ounces in a Hebrew talent, gives 140651-1626s. or 7032l. 11s. 1d. 3-8q. the equivalent to one talent of standard gold.

2. As 21 standard : 21-5 pure :: 80 pure : 81-9047619 standard. This multiplied by 1900, gives 147428-57142s. or 7371l. 8s. 6d. 3-4q., the equivalent to one talent of pure gold.

2. To find the equivalent in British standard to a talent of pure silver, which is valued at four hundred and fifty pounds sterling, or five shillings the ounce Troy.

The pound Troy is 240 pennyweights; and our silver coin has 18 pennyweights of alloy in the pound. From 240 pennyweights take 18, and there will remain 222 pennyweights, the pure silver in the pound.

Now as 240 pennyweights : 222 pennyweights :: 20 pennyweights, the weight of a crown-piece, : 18½ pennyweights, the weight of the pure silver in the crown.

Then, as 18½ pennyweights : 5 shillings :: 36000, the number of pennyweights in a talent : 9729-7297-297-29 shillings, or £486. 9s. 8½d., the equivalent in our coin to a talent of pure silver.

Example 1. To find the equivalent in British standard to the one hundred and twenty talents of gold which the queen of Sheba gave to King Solomon, 2 Chron ix. 9.

147428-57142s. equivalent to one talent of pure gold, as 120 number of talents. [found above.

17691428-5704 = £894,571 8s. 6½d., the equivalent to 120 talents.

Example 2. To find the equivalent in British standard to Solomon's two hundred targets of beaten gold, each six hundred shekels; and to his three hundred shields, each three hundred shekels, 2 Chron. ix. 15, 16.

A talent is three thousand shekels; therefore, six hundred shekels are one fifth, and three hundred are one tenth of a talent.

5)147428-57142s. equivalent to one talent. 29485-71428 equivalent to one target. 200 the number of targets.

210)58971412-856 £294,857 2s. 10½d. equivalent to 200 targets.

£294,857 2s. 10½d. equivalent to 200 targets. One tenth of a talent is 1472-857142 = one shield. 300 number of shields.

210)44228517-1426 £221,142 17s. 1½d. = 300 shields.

Example 3. to find the equivalent in British standard to the weight of gold which came to Solomon in one year,

CHAPTER. X.

The people apply to Rehoboam to ease them of their burdens, 1, 4. Rejecting the advice of the aged counsellors, and following that of the young men, he gives them an ungracious answer, 7-14. The people are discouraged, and ten tribes revolt, 15-17. They stone Hadram, who went to collect the tribute, and Rehoboam but barely escapes, 18, 19.

A. M. 3728.
B. C. 975.
Anno ante
1. Olymp. 139.
Anno Urbem
Constantin. 222.

AND Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whether he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

1 Kings 12. 1, &c.

independently of what the chapmen and merchants brought him.

147428-57142s. = one talent.
666 number of talents.
89457142852
89457142852
89457142852

210)9918742.8-56572
£4,909,371 18s. 6½d. equivalent to 666 talents.

Example 4. To find the equivalent in British standard to the hundred thousand talents of gold, and to the million of talents of silver which were prepared by David for the temple, 1 Chron. xxii. 14.

THE GOLD.

147428-57142s. = one talent.
100000 number of talents.

210)147428571412

£737,142,857 2s. the equivalent.

Or, seven hundred and thirty-seven millions, one hundred and forty-two thousand, eight hundred and fifty-seven pounds, two shillings sterling, for the gold.

THE SILVER.

9729-729729729s. = one talent.
1000000 number of talents.

210)9729729729729-729

£486,486,486 9s. 8½d. the equivalent.

Or, four hundred and eighty-six millions, four hundred and eighty-six thousand, four hundred and eighty-six pounds, nine shillings and eightpence halfpenny sterling, for the silver.

2. I have referred in the note on ver. 17. to a curious account of Solomon's throne, taken from a Persian MS. entitled بيت المقدس *beit al mukaddas, the Holy House, or Jerusalem*. It has already been remarked in the account of Solomon, at the end of chap. xi. of 1 Kings, article 12. that among the oriental writers Solomon is considered not only as the wisest of all men, but as having supreme command over *demons and genii* of all kinds; and that he knew the language of beasts, and birds, &c.; and therefore, the reader need not be surprised if he finds in the following account, Solomon employing preternatural agency in the construction of this celebrated throne.

"This famous throne was the work of the *Deev eukhur*; it was called *Koukab al Jinn*. The beauty of this throne has never been sufficiently described; the following are the particulars:—

"The sides of it were pure gold; the feet of emeralds and pearls, intermixed with other pearls, each of which was as large as the egg of an ostrich.

"The throne had seven steps; on each side were delineated orchards full of trees, the branches of which were composed of precious stones, representing ripe and unripe fruits.

"On the tops of the trees were to be seen fowls of the most beautiful plumage; particularly the peacock, the stamb, and the *kurgus*: all these birds were artificially hollowed within, so as occasionally to utter a thousand melodious notes, such as the ears of mortals had never before heard.

"On the first step were delineated vine-branches, having bunches of grapes, composed of various sorts of precious stones; fashioned in such a manner as to represent the different colours of purple, violet, green, and red, so as to exhibit the appearance of real fruit.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt

1 Kings 11. 8.

"On the second step, on each side of the throne, were two lions of massive gold, of terrible aspect, and as large as life.

"The property of this throne was such, that when the prophet Solomon placed his foot upon the first step, all the birds spread their wings, and made a fluttering noise in the air.

"On his touching the second step, the two lions expanded their claws.

"On his reaching the third step, the whole assembly of *deers, peris, and men*, repeated the praises of the Deity.

"When he arrived at the fourth step, voices were heard addressing him in the following manner:—*Son of David, be grateful for the blessings which the Almighty has bestowed upon thee.*

"The same was repeated on his reaching the fifth step.

"On his touching the sixth step, all the children sang praises.

"On his arrival at the seventh step, the whole throne, with all the birds and other animals, became in motion, and ceased not till he had placed himself in the royal seat; and then the birds, lions, and other animals, by secret springs, discharged a shower of the most precious musk upon the prophet; after which two of the *kurguses* descending, placed a golden crown upon his head.

"Before the throne, was a column of burnished gold; on the top of which was placed a golden dove, which had in its beak a roll bound in silver. In this roll were written the Psalms of the prophet David; and the dove having presented the roll to King Solomon, he read a portion of it to the children of Israel.

"It is farther related, that on the approach of wicked persons to this throne for judgment, the lions were wont to set up a terrible roaring, and to lash their tails about with violence: the birds also began to erect their feathers; and the whole assembly of *deers and genies* uttered such loud cries, that for fear of them no person would dare to be guilty of falsehood, but instantly confess his crimes.

"Such was the throne of Solomon, the son of David."

Supposing even this splendid description to be literally true, there is nothing here that could not have been performed by *ingenuity and art*: nothing that needed the aid of *supernatural influence*.

In another MS. on which I cannot now lay my hand, the whole value of this throne, and its ornaments, is computed in *lacs of rupees*! The above description is founded in the main on the account given here, chap. ix. 17-19. The six steps, and the footstool of the sacred writer, make the seven steps, in the above description. The twelve lions are not distinguished by the Mohammedan writer. Other matters are added from tradition.

This profusion of gold and precious stones was not beyond the reach of Solomon when we consider the many millions left by his father; no less a sum than *one thousand two hundred and twenty-three millions, six hundred and twenty-nine thousand, three hundred and forty-three pounds, eleven shillings, and eightpence halfpenny*, besides what Solomon himself furnished.

NOTES ON CHAPTER X.

Verse 1. *Rehoboam went to Shechem*] This chapter is almost word for word the same as 1 Kings xii. to the notes on which the reader is referred.

Verse 10. *My little finger shall be thicker*] "My weakness shall be stronger than the might of my father." Targum

thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us: thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and King Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

15 So the king hearkened not unto the people; for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam sent Hadoram, that was over the tribute; and the children of Israel stoned him with stones, that he died. But King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAPTER XI.

Rehoboam raises an army, proposing to reduce the ten tribes; but is prevented by Shebnaiah the prophet, 1-4. He builds several cities of defence, and fortifies others, 5-12. The priests and Levites, being turned out by Jeroboam, come to Rehoboam, 13, 14. Jeroboam's gross idolatry, 15. The pious of the land join with Judah, and strengthen the kingdom of Rehoboam, 16, 17. His wives, concubines, and numerous issue, 18-21. He places his own sons for governors in the different provinces, 22, 23.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin a hundred and fourscore thousand chosen men, which

in Heb. laden.—n 1 Sam. 2. 25. 1 Kings 12. 15, 94.—o 1 Kings 11. 29.—p Heb. strengthened himself.—q 1 Kings 12. 19.—r 1 Kings 12. 21, &c.—s Chap. 12. 15. t Heb. presented themselves to him.

Verse 15. For the cause was of God] "For there was an occasion divinely given." Targum.

Verse 16. To your tents, O Israel] "To your cities, O Israel." Targum.

Now, David, see to thine own house.] "Now, David, rule over the men of thy own house." Targum.

Verse 18. Stoned him.] When he endeavoured to collect the tribute which Solomon had imposed on them. Jarchi.

Verse 19. Israel rebelled] A few soft words, and a removal of a part of the oppressive taxes, (for they said, Ease thou somewhat the grievous servitude,) would have secured this people to the state, and prevented the shedding of a sea of human blood, which was the consequence of the separation of this kingdom. Rehoboam was a fool; and through his folly he lost his kingdom. He is not the only example on record: the Stuarts lost the realm of England much in the same way; and, by a different mode of treatment, the house of Brunswick continues to fill the British throne. May the thread of its fortune, woven by the hand of God, never be undone! and may the current of its power glide on to the latest posterity!

Talia Suetia, cuius dixerunt currit Juba Concordes stabili fatorem sumis Paras.

Virg. Æcl. iv. ver. 68. God's firm decree, by which this sea was spun, Shall ever blow the clue, and bid it smoothly run.

Labitur, et labatur in omnes solubilis Ærum. Horat. Epist. l. i. c. 2. v. 63.

Still glides the river, and shall ever glide. Amen! Amen!

NOTES ON CHAPTER XI.

Verse 1. Gathered of the house of Judah] See this account 1 Kings xii. 21-24. and the notes there. 934

were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the Lord came to Shebnaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin, fenced cities.

11 And he fortified the strong-holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

14 For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

16 And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, and Abihail the daughter of Eliab the son of Jesse;

u Numb. 35. 2.—v Chap. 12. 18.—w 1 Kings 12. 21, & 13. 33, & 14. 9. Hos. 13. 2. x Lev. 17. 7. 1 Cor. 10. 20.—y 1 Kings 12. 28.—z See Ch. 15. 9. & 20. 11, 18.—a Ch. 12. 1.

Verse 5. And built cities for defence in Judah.] He was obliged to strengthen his frontiers against the encroachments of the men of Israel: and Jeroboam did the same thing on his part, to prevent the inroads of Judah. See 1 Kings xii. 25.

Verse 11. Store of victual] In these places he laid up stores of provisions, not only to enable them to endure a siege; but also that they might be able, from their situation, to supply desolate places.

Verse 14. The Levites left their suburbs] They and the priests were expelled from their offices by Jeroboam, lest they should turn the hearts of the people to the true God, and then they would revolt to Judah, 1 Kings xii. 26; and, therefore, he established a new worship, and made new gods.

Verse 15. And he ordained him priests—for the devils] τρυφή sheirim, the hairy ones; probably goats: for as the golden calves, or oxen, were in imitation of the Egyptian ox-god, Apis, so they no doubt paid divine honours to the goat, which we know was an object of religious veneration in Egypt.

Verse 16. Such as set their hearts to seek the Lord] All the truly pious joined him out of every tribe; and the whole tribe of Levi, being deprived of their functions, joined him also. Thus he had Judah, Benjamin, and Levi, and probably a part of Simeon; for he had Etam, which was in that tribe, and the truly religious out of all the other tribes, for they could not bear Jeroboam's idolatry.

Verse 17. For three years they walked in the way of David] During this time he prospered; but for fourteen years after this he and the people were unfaithful to the

A. M. 3029.—3022. B. C. 975.—972. Anno ante I. Ch. 128.—126.

A. M. 3029.—3022. B. C. 975.—972. Anno ante I. Ch. 128.—126.

A. M. 3029.—3022. B. C. 975.—972. Anno ante I. Ch. 128.—126.

A. M. 3029.—3022. B. C. 975.—972. Anno ante I. Ch. 128.—126.

19 Which bare him children; Jeush, and Shamaiah, and Zaham,

20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith,

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance. And he desired many wives.

CHAPTER XII.

Rehoboam and his subjects, forsaking the Lord, are delivered into the hands of Shishak, king of Egypt. — Shemaiah the prophet renounces with them, and they humble themselves, and Jerusalem is not destroyed; but Shishak takes away all the treasures, and the golden shields, instead of which Rehoboam makes shields of brass, 5—12. He reigns badly seventeen years, dies, and is succeeded by his son Abijah, 13—14.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.

2 And it came to pass, that in the fifth year of King Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

b 1 Kings 15. 2. She is called Michah the daughter of Uriel, Ch. 13. 2—c See Deut. 21. 15, 16, 17—a multitude of wives.—e Ch. 11. 17—f 1 Kings 14. 22, 23, 24—g 1 Kings 14. 24, 25—h Chap. 16. 8—i Ch. 11. 2—k Ch. 15. 2—l James 4. 10. m Exod. 9. 27.

Lord, except at such intervals as the hand of God's judgments was upon them.

Verse 18. Took him Mahalath] By marrying thus in the family of David, he strengthened his right to the Jewish throne.

Verse 20. Maachah the daughter of Absalom] See the note on 1 Kings xv. 10. She is called Michaiiah, the daughter of Uriel, chap. xiii. 2. For this the Targum gives the following reason: "Abijah reigned three years in Jerusalem; and his mother's name was Micaiah, daughter of Uriel of Gibeath. She is the same as Micah, the daughter of Absalom: but, because she was an upright woman, her name was changed into the more excellent name Micaiah, and her father's name into that of Uriel of Gibeath, that the name of Absalom might not be remembered."

Verse 21. Eighteen wives, and threescore concubines] Bad enough, but not so abandoned as his father. Of these marriages and concubinage the issue was twenty-eight sons and sixty daughters; eighty-eight children in the whole: to the education of the whole of them he could pay but little attention. Numerous families are often neglected; and children, by different women, must be yet in a worse state.

Verse 22. Made Abijah—the chief] Abijah certainly was not the first-born of Rehoboam; but as he loved Maachah more than any of his wives, so he preferred her son, probably through his mother's influence. In Deut. xxi. 16. this sort of preference is forbidden: but Rehoboam had a sort of precedent in the preference shown by David to Solomon.

Verse 23. He dealt wisely] It was true policy to disperse his own sons through the different provinces, who were not likely to form any league with Jeroboam against their father.

He desired many wives.] He was much addicted to women; yet we do not find that he formed any heathenish alliances of this nature. And as no particulars are given, we do not know how far he indulged himself in this propensity. He probably strengthened his political connexions by these means.

NOTES ON CHAPTER XII.

Verse 1. He forsook the law of the Lord] This was after the three years mentioned chap. xi. 17.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was one and forty years old when he began to reign, and

u 1 Kings 21. 26, 29—o Or, a little while.—p See Isai. 28. 13—q Deut. 28. 47, 48. r 1 Kings 14. 25, 26—s 1 Kings 10. 16, 17. Ch. 8. 15, 16.—t 2 Sam. 8. 18—u Or, and yet in Judah there were good things: See Gen. 18. 24. and 1 Kings 14. 13. Ch. 18. 3. v 1 Kings 11. 21.

Verse 2. Shishak king of Egypt] Concerning this man, and the motive which led him to attack the Jews, see the note on 1 Kings xiv. under ver. 31.

Transgressed against the Lord] Against the Word of the Lord. Targum.

Verse 3. The Lubims] Supposed to be a people of Libya, adjoining to Egypt; sometimes called Phut in Scripture, as the people are called Lehabim and Ludim.

The Sukkiims] The Troglodytes, a people of Egypt, on the coast of the Red sea. They were called Troglodytes, Τρωγλοδυται, οτι εις τας τρωγλας οικουσιν, because they dwell in caves. Hervey. This agrees with what Pliny says of them, Troglodytes specus excavant, hæc illis domus; "The Troglodytes dig themselves caves: and these serve them for houses." This is not very different from the import of the original name סוקים Sukkim, from סוּךְ sakah, to cover or overspread: hence סוּךְ suk, a tabernacle; the people who were covered (emphatically) under the earth. The Septuagint translate by the word Τρωγλοδυται, Troglodytes.

The Ethiopians.] עַשְׂוִים cushim. Various people were called by this name, particularly a people bordering on the northern coast of the Red sea: but these are supposed to have come from a country of that name on the south of Egypt.

Verse 6. Whereupon the princes of Israel and the king humbled themselves] This is not mentioned in the parallel place, 1 Kings xiv; and this was the sole reason why Jerusalem was not at this time totally destroyed, and the house of David entirely cut off; for they were totally incapable of defending themselves against this innumerable host.

Verse 8. They shall be his servants] They shall be preserved, and serve their enemies, that they may see the difference between the service of God and that of man. While they were pious they found the service of the Lord to be perfect freedom: when they forsook the Lord, they found the fruit to be perfect bondage. A sinful life is both expensive and painful.

Verse 9. Took away the treasures] Such a booty as never had before, nor has since come into the hand of man!

Verse 13. Was one and forty years old] Houbigant thinks he was but sixteen years old when he began to reign;

he reigned seventeen years in Jerusalem, & the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the Lord.

15 Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

CHAPTER XIII.

Abijah begins to reign over Judah, and has war with Jeroboam. His speech from mount Zemaraim to Jeroboam, before the commencement of hostilities, 4-12. While thus engaged, Jeroboam despatched some troops, which came on the rear of Abijah's army, 13. Hereupon they cry out unto the Lord, and the Israelites are defeated with the loss of five hundred thousand men, 14-18. Abijah resists several cities from Jeroboam, who is smitten by the Lord and dies, 19, 20. Abijah's marriages and issue, 21, 22.

A. M. 3046-3049. B. C. 958-955. Anno ante I. Olymp. 152. Antiochian 205.

NOW in the eighteenth year of King Jeroboam began Abijah to reign over Judah.

w Chap. 6. 8-a Or. Ar. & Heb. words-a Ch. 9. 29. & 13. 22-a 1 Kings 14. 31.-b 1 Kings 14. 31. Abijah.-c 1 Kings 15. 1, &c.-d See Ch. 11. 30.

and brings many and forcible arguments to prove that the number forty-one must be a mistake. That he was young when he came to the throne is evident from his consulting the young men that were brought up with him, chap. x. 8, 10. They were young men then; and if he was brought up with them, he must have been young then also. Besides, Abijah, in his speech to Jeroboam, chap. xiii. 7. says, that at the time Rehoboam came to the throne he was tender hearted, and therefore could not withstand the children of Belial raised up against him by Jeroboam: but surely at that time no man could be reputed young and tender-hearted, quite devoid of experience, who was above forty years of age. Besides, if this reading were allowed, it would prove that he was born before his father Solomon began to reign, for Solomon reigned only forty years, and Rehoboam immediately succeeded him.

Verse 15. Concerning genealogies. "In the book of the genealogy of the family of David." Targum.

Verse 16. Abijah his son] Concerning the many varieties in this king's name, see the note on 1 Kings xiv. 31.

NOTES ON CHAPTER XIII.

Verse 2. His mother's name-was Michaiah] See on chap. xi. 20.

Verse 3. Abijah set the battle in array] The numbers in this verse, and in the seventeenth, seem almost incredible. Abijah's army consisted of four hundred thousand effective men; that of Jeroboam consisted of eight hundred thousand; and the slain of Jeroboam's army were five hundred thousand. Now it is very possible that there is a cipher too much in all these numbers, and that they should stand thus: Abijah's army, forty thousand; Jeroboam's, eighty thousand; the slain, fifty thousand. Calmet, who defends the common reading, allows that the Venice edition of the Vulgate, in 1478; another in 1489; that of Nuremberg in 1521; that of Basil, by Froben, in 1538; that of Robert Stevens, in 1546; and many others, have the smaller numbers. Dr. Kennicott says, "On a particular collation of the Vulgate version, it appears that the number of chosen men here slain, which Pope Clement's edition in 1592, determines to be five hundred thousand, the edition of Pope Sixtus, printed two years before, determined to be only fifty thousand; and the two preceding numbers, in the edition of Sixtus, are forty thousand and eighty thousand. As to different printed editions, out of fifty-two, from the year 1462 to 1592, thirty-one contain the less number. And out of fifty-one MSS. twenty-three in the Bodleian library, four in that of Dean Aldrich, and two in that of Exeter College, contain the less number, or else are corrupted irregularly, varying only one or two numbers."

This examination was made by Dr. Kennicott, before he had finished his collation of Hebrew MSS., and before De Rossi had published his Variæ Lectiones Veteris Testamenti; but from these works we find little help, as far as the Hebrew MSS. are concerned. One Hebrew MS. instead of ארבע מאות ארבע ארבת מעות eleph, four hundred thousand, reads ארבע עשר ארבת ארבת ארבע ארבת, fourteen thousand.

In all printed copies of the Hebrew, the numbers are as in the common text, four hundred thousand, eight hundred thousand, and five hundred thousand.

2 He reigned three years in Jerusalem. His mother's name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

Anno ante I. Olymp. 151. Antiochian 204.

3 And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel:

5 Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solo-

o Heb. bound together.-I Josh. 18. 22.-g 2 Sam. 7. 12. 13. 14.-h Num. 18. 11. 1 Kings 11. 36. & 2 Sam. 10. 1. Jdg. 8. 4.

The versions are as follow: The Targum, or Chaldee, the same in each place as the Hebrew.

The Syriac, in ver. 3. has four hundred thousand young men, for the army of Abijah; and eight hundred thousand stout youth for that of Jeroboam. For the slain Israelites, in ver. 17. it has five hundred thousand, falsely translated in the Latin text, quinque milia, five thousand, both in the Paris and London Polyglotts. Another proof, among many, what little dependence is to be placed on the Latin translation of this version in either of the above Polyglotts.

The Arabic is the same in all these cases with the Syriac, from which it has been translated.

The Septuagint, both as it is published in all the Polyglotts, and as far as I have seen in MSS. is the same with the Hebrew text. So is also Josephus.

The Vulgate or Latin version is that alone that exhibits any important variations: we have had considerable proof of this in the above-mentioned collations of Calmet and Kennicott. I shall beg liberty to add others from my own collection.

In the Editio Princeps of the Latin Bible, though without date or place, yet evidently printed long before that of Frust, in 1462, the places stand thus: Ver. 3. Cumque inisset certamen, et haberet bellicosissimos viros; et electorum QUADRAGINTA milia: Therobam constructit contra aciem OCTOGINTA milia virorum: "With him Abia entered into battle: and he had of the most warlike and choice men forty thousand; and Jeroboam raised an army against him of eighty thousand men."

And in ver. 17. Et corruerunt vulnerati ex Israel: QUINGUAGINTA milia virorum fortium: "And there fell down wounded fifty thousand stout men of Israel."

In the Glossa Ordinaria, by Strabo Fuldenis, we have forty thousand, and eighty thousand, in the two first instances; and five hundred thousand in the last. Bib. Sacra. vol. ii. Ante. 1634.

In four ancient MSS. of my own, marked A, B, C, D, the text stands thus:--

A.—Cumque inisset Abia certamen, et haberet bellicosissimos viros et electorum, XL MIL. Jerobam instruit contra aciem, LXXX. MIL.

And in ver. 17. Et corruerunt vulnerati ex Israel l. mil. virorum fortium. Here we have forty thousand for the army of Abijah, and eighty thousand for that of Jeroboam, and fifty thousand for the slain of the latter.

B.—QUADRAGINTA milia, OCTOGINTA milia, FORTY thousand, EIGHTY thousand.

QUINGUAGINTA milia, FIFTY thousand.

The numbers being here expressed in words at full length, there can be no suspicion of mistake.

C.—cccc milia, pccc milibus, d milia, 400 thousand, 800 thousand, 500 thousand.

This is the same as the Hebrew text, and very distinctly expressed.

D.—xl. m. lxxx. m. l. r. m. 40,000. 80,000. 50 and 5000.

This, in the two first numbers, is the same as the others above; but the last is confused, and appears to stand for fifty thousand and five thousand. A later hand has cor-

mon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.

10 But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business.

11 And they burn unto the Lord, every morning and every evening, burnt-sacrifices and sweet incense: the show-bread also set they in order upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God: but ye have forsaken him.

12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time; and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him; Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

CHAPTER XIV.

Asa overtook his father Abijah, reigns privately, and has peace for ten years, 1. He makes a great reformation in Judah, and builds cities of defence, 2-7. His military strength, 8. He is attacked by Zerah the Ethiopian, with an immense army: Asa cries to the Lord, attacks the Ethiopians, and gives them a total overthrow, 9-12. He takes several of their cities, their cattle, &c. and returns to Jerusalem, laden with spoils, 13-15.

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did that which was good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

A. M. 3047
-3048
B. C. 957
-955
Anno ante
I. O. 181-179.
A. M. 3046
-3049
B. C. 958
-955
Anno ante
I. O. 182-178.

A. M. 3049.
B. C. 955.
Anno ante
I. Olymp. 178.
Ante I. Urben.
Conditaum 322.

A. M. 3063-3072.
B. C. 941-931.
Anno ante
I. O. 165-155.

A. M. 3063.
B. C. 941.
Ante I. O. 165.
Ante I. Urben.
Conditaum 158.

1-1 Kings 12 23 & 14 9. Hos 6 6-m Ch 11. 14, 15-n Exod 21 35-o Heb 10 to his fund. See Exod. 21 1. Lev. 8 2-p Ch 2 1-q. Lev. 24 6-r Exod. 27 20, 21. Lev. 24 3, 5-n Numb. 10 8-s Act 5. 31-u Ch 14, 12

v 1 Chron. 5. 20. Pm. 21. 5-w Josh. 15. 9-x 1 Sam. 25. 29-y 1 Kings 11. 20 z Or. commentary. -a Ch 12. 15-b 1 Kings 15. 9, &c-c See 1 Kings 15. 14. Ch 16. 17-d Exod. 34. 13-e Heb. statue-f 1 Kings 11. 7.

rected the two first numbers in this MS., placing over the first four cccc, thus xl., thus changing forty into four

hundred; and over the second thus, lxxx. thus changing eighty into eight hundred. Over the latter number, which is evidently a mistake of the scribe, there is no correction.

The reader has now the whole evidence which I have been able to collect before him, and may choose: the smaller numbers appear to be the most correct. Of corruptions in the numbers, in these historical books, we have often had cause to suspect and complain.

Verse 4. Stood up upon mount Zemaraim] "Which was a mount of the tribe of the house of Ephraim." Targum. Jarchi thinks that Abijah went to the confines of the tribe of Ephraim to attack Jeroboam. It could not be Shomeron, the mount on which Samaria was built, in the days of Omri, king of Israel, 1 Kings xvi. 24.

Verse 5. By a covenant of salt?] For ever. "For as the waters of the sea never grow sweet, neither shall the dominion depart from the house of David." Targum. See my note on Numb. xviii. 19.

Verse 7. When Rehoboam was young and tender-hearted] Therefore he could not be forty-one when he came to the throne: see the note on ver. 3. Children of Belial here signifies men of the most abandoned principles and characters; or men without consideration, education, or brains.

Verse 9. A young bullock and seven rams] He who could provide these for his own consecration, was received into the order of this spurious and wicked priesthood. Some think he who could give to Jeroboam a young bullock and seven rams, was thereby received into the priesthood; this being the price for which the priesthood was conferred. The former is most likely.

Verse 10. The Lord is our God] We have not abandoned the Lord; and we still serve him according to his own law.

Verse 12. God himself is with us] Ye have golden calves, ver. 8. We have the living and omnipotent Jehovah.

With-trumpets to cry alarm against you] This was appalling: the priests sound their trumpets, it will

be a proof that the vengeance of the Lord shall speedily descend upon you.

Verse 13. But Jeroboam caused an ambushment] While Abijah was thus employed in improving them, Jeroboam divided his army privately, and sent a part to take Abijah in the rear: and this must have proved fatal to the Jews, had not the Lord intervened.

Verse 17. Slain-five hundred thousand chosen men] Quere, fifty thousand? This was a great slaughter: see the note on ver. 3. where all these numbers are supposed to be overcharged.

Verse 18. Judah prevailed, because] "They depended on the Word of the God of their fathers." Targum.

Verse 19. Beth-el] "Beth-lehem." Targum. Jeshanah] We know not where these towns lay.

Verse 20. The Lord struck him, and he died.] Who died? Abijah, or Jeroboam? Some think it was Jeroboam, some that it was Abijah. Both rabbins and Christians are divided on this point; nor is it yet settled. The prevailing opinion is, that Jeroboam is meant, who was struck then with that disease of which he died about two years after; for he did not die till two years after Abijah: see 1 Kings xiv. 20. and xv. 9. It seems as if Jeroboam was meant, not Abijah.

Verse 21. Married fourteen wives] Probably he made alliances with the neighbouring powers, by taking their daughters to him for wives.

Verse 22. Written in the story] במדרש be-midrash, "in the commentary:" this, as far as I can recollect, is the first place where a midrash, or commentary, is mentioned. The margin is right.

His ways, and his sayings] The commentary of the prophet Iddo is lost. What his sayings were, we cannot tell: but, from the specimen in this chapter, he appears to have been a very able speaker, and one who knew well how to make the best use of his argument.

NOTES ON CHAPTER XIV.

Verse 1. The land was quiet ten years] Calmet thinks these years should be counted from the fifth to the fifteenth of Asa's reign.

Verse 2. Did that which was good] He attended to what the law required relative to the worship of God. He

Anno ante
 1. Olymp. 166.
 Ante Urbem
 Conditam 188.
 A. M. 3063
 —3072.
 B. C. 941
 —931.
 Anno ante
 1. Ol. 165-153.

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images; and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us; because we have sought the LORD our God; we have sought him, and he hath given us rest on every side. So they built and prospered.

8 ¶ And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

9 ¶ And there came out against them Zerah the Ethiopian, with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not a man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa, and the people that were with him, pursued them unto Gerar; and the Ethiopians were overthrown, that they could not recover themselves; for they were de-

stroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

Asariah's prophecy concerning Israel, and his exhortation to Am. 1-7. Am completes the reformation which he had begun, his kingdom greatly strengthened, and all the people make a solemn covenant with the Lord, 8-15. His treatment of his mother Mithah, 16. He brings into the house of God the things that his father had dedicated, 17, 18. And he has no war till the thirty-fifth year of his reign, 18.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; the LORD is with you, while ye be with him, and if ye seek him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin,

g Heb. sun images.—h Chap. 16. 8.—i Josh. 15. 44.—k Exod. 14. 10. Ch. 13. 14. Ps. 22. 5.—l 1 Sam. 14. 6.—m 1 Sam. 17. 45. Prov. 18. 10.—n Or, mortal man. o Ch. 13. 15.—p Gen. 10. 19. & 20. 1.—q Heb. broken.—r Gen. 35. 5. Chap. 17. 10. s Num. 24. 2. Judg. 2. 10. Ch. 25. 14. & 29.

t Heb. before Asa.—u Num. 4. 8.—v Ver. 4. 15. 1 Chron. 28. 8. Ch. 28. 12. Jer. 29. 13. Matt. 7. 7.—w Ch. 24. 30.—x Hos. 3. 4.—y Lev. 10. 11.—z Deut. 4. 23. a Judges 5. 6.—b Matt. 24. 7.—c Heb. beaten in pieces.—d Heb. abominations. e Ch. 13. 18.

was no idolater; though, morally speaking, he was not exempt from faults, 1 Kings xv. 14. He suppressed idolatry universally, and encouraged the people to worship the true God: see verses 3, 4, 5.

Verse 6. Fenced cities] To preserve his territories from invasions, and strengthen the frontiers of his kingdom: see ver. 7.

Verse 8. Targets and spears] Probably targets with the dagger in the centre; and javelins for distant fight. Shields and drew bows] They were not only archers, but had shield and sword for close fight.

Verse 9. Zerah the Ethiopian] Probably of that Ethiopia which lay on the south side of Egypt, near to Libya; and therefore the Libyans are joined with them, chap. xvi. 8. A thousand thousand] If this people had come from any great distance, they could not have had forage for such an immense army.

Verse 11. Whether with many] The same sentiment as that uttered by Jonathan, 1 Sam. xiv. 6. when he attacked the garrison of the Philistines.

O LORD our God—we rest on thee] "Help us, O LORD our God; because we depend on thy Word, and in the name of thy Word we come against this great host." Targum.

Verse 14. There was—much spoil in them.] These cities being on the rear of this vast army, they had laid up much forage in them; and, to get this, the Jews overthrew the whole.

Verse 15. Tents of cattle] Those which had carried the baggage of the great army: and which they had left in such places as abounded with pasture. Perhaps sheep-folds, enclosures for camels, mules, &c. may also be intended. The discomfiture was great, for God fought for the people: and the spoil was immense, because the multitude was prodigious, indeed almost incredible; a million of men in one place is almost too much for the mind to conceive, but there may be some mistake in the numerals: it is evident, from the whole account, that the number was vast, and the spoil great.

NOTES ON CHAPTER XV.

Verse 1. Azariah the son of Oded] We know nothing of this prophet but what is related of him in this place.

Verse 2. The LORD is with you while ye be with him] This is the settled and eternal purpose of God: to them who seek him he will ever be found propitious; and thus alone will he abandon who forsake him. In this verse the unconditional perseverance of the saints has no place; a doctrine which was first the ruin of the human race, Ye shall not die; and ever since the fall, the plague and disgrace of the church of Christ. The Targum is curious: "Hearken to me, Asa, and all Judah and Benjamin. The Word of the Lord shall be your helper; while ye walk in his ways, if ye seek doctrine from his presence, he will be found of you in times of trouble; but if you cast away his fear, he will abandon you."

Verse 3. Now for a long season Israel] "Israel: hath followed Jeroboam, and they have not worshipped the true God. They have burnt incense to their golden calves; their priestslings [כֹּהֲנֵי עֲמֻרָא, cumaria, their black sooty sacrificers] have burnt perfumes with a strange worship, and have not exercised themselves in the law." Targum. These priests could not teach, because they had not learnt; and, as they had abandoned the law of the Lord, consequently they had no proper matter for instruction.

There is a great diversity of opinion concerning the meaning of this text. Some consider it a prophecy relative to the future state of this people; and the final destruction of the Jews, as to their political existence: others consider it as referring to the state of the people under the reigns of Rehoboam and Abijah which were happily changed under that of Asa; and this appears to me to be the most natural sense of the words.

Verse 5. But great vexations] Does not our Lord allude to this and the following verse, in Matt. xxiv. 6, 7, 9, 13.

Verse 8. Renewed the altar] Dedicated it afresh, or perhaps enlarged it, that more sacrifices might be offered

and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul;

13 That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.

14 And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

16 And also concerning Maachah, the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no more war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

Asa, king of Israel, begins to build Ramah, to prevent his subjects from having any intercourse with the Jews. 1. Asa hires Ben-hadad, king of Syria, against him; and obliges him to leave off building Ramah, 2-5. Asa and his men carry the stones and timbers of Ramah away, and build therewith Geba and Mizpah, 6. Asa is reproved by Hanani, the seer, for his union with the king of Syria: he is offended with the seer, and puts him in prison, 7-10. Of his acts, 11. He is diseased in his feet, and seeks to physicians and not to God, and dies, 12, 13. His sumptuous funeral, 14.

A. M. 3074. B. C. 930. Ante I. O. 151. Ante Urim. Coultium 177.

IN the sixth and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ra-

mah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent to Ben-hadad king of Syria, that dwell at Damascus, saying,

3 There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto King Asa, and sent the captains of his armies against the cities of Israel: and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

11 And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

A. M. 3074. B. C. 930. Ante I. O. 151-152.

w Heb. which were his.—x 1 Kings 16. 1. Chap 19 2.—y Isai 31. 1 Jer. 17. 5 z Ch. 14. 9.—a Ch. 12 3.—b Heb. in abundance.—c Job 31 21. Prov. 5 21. & 15 3. Jer. 16 17. & 32 19. Zech. 4 10.—d Or, strongly to hold with them, &c.—e 1 Sam. 13 13.—f 1 Kings 15 22.—g Ch. 18. 26. Jer. 20. 2. Matt. 14 3.—h Heb. crushed. 1 Kings 15. 25.

Verse 18. The things that his father had dedicated.] As it was a custom to dedicate a part of the spoils taken from an enemy to the service and honour of God, it is natural to suppose that Abijah (having so signally overthrown Jeroboam, xiii. 15-19), had dedicated a part of the spoils to the Lord; but they had not been brought into the temple till this time.

Silver, and gold, and vessels.] The word כליים kelim, which we translate vessels, signifies instruments, utensils, ornaments, &c.

Verse 19. The five and thirtieth year of the reign of Asa.] Archbishop Ussher thinks that this should be counted from the separation of the kingdom, and that this fell on the fifteenth year of Asa's reign. To settle in every respect these chronologies is a most difficult undertaking; and the difficulty does not belong to the Sacred Books alone, all other chronological tables of all the nations in the world, are in the same predicament. With those of our own history I have often been puzzled, even while I had access to all the archives of the nation. Probably we should read here the five and twentieth year. See the margin, and the note on 1 Kings xv. 16.

NOTES ON CHAPTER XVI.

Verse 1. The six and thirtieth year.] After the division of the kingdoms of Israel and Judah; according to Ussher. This opinion is followed in our margin; see the note on 1 Kings xv. 16, where this subject is farther considered. Concerning Baasha's building of Ramah, see the note on 1 Kings xv. 17.

Verse 3. There is a league.] Let there be a treaty, offensive and defensive, between me and thee: see on 1 Kings xv. 19.

Verse 6. Took all Judah.] See on 1 Kings xv. 22.

Verse 7. Escaped out of thine hand.] It is difficult to know what is here intended. Perhaps the divine providence had intended to give Asa a grand victory over the

[Ch. 11. 16.—g Ch. 11. 15.—h Heb. in that day.—i Ch. 14. 13.—k 2 Kings 23. 3. Ch. 34. 31. Neh. 10 29.—l Exod. 12 2.—m Deut. 13 5, 9, 15.—n Ver. 2.—o 1 Kings 16 13.—p That is, grandmother, 1 Kings 15 2, 10.—q Heb. horror.—r Ch. 14. 3, 5. 1 Kings 15 14. &c.—s From the ruin of the ten tribes from Judah, over which Asa was now king.—t 1 Kings 15 17, &c.—u Ch. 15. 9.—v Heb. darkness.

on it than ever before; for it cannot be supposed that this altar had no victims offered on it till the fifteenth year of the reign of Asa, who had previously been so zealous in restoring the divine worship.

Verse 9. And the strangers.] Many out of the different tribes, particularly out of Simeon, Ephraim, and Manasseh, having reflected that the divine blessing was promised to the house of David, and finding the government of Jeroboam founded in idolatry, would naturally, through a spirit of piety, leave their own country, and go where they might enjoy the worship of the true God.

Verse 10. The third month.] At the feast of pentecost, which was held on the third month.

Verse 11. The spoil which they had brought.] The spoil which they had taken from Zerah and his auxiliaries, chap. xiv. 14, 15.

Verse 12. They entered into a covenant.] The covenant consisted of two parts.—1. We will seek the God of our fathers with all our heart, and with all our soul.—2. Whosoever, great or small, man or woman, will not worship the true God, and serve him alone, shall be put to death. Thus no toleration was given to idolatry, so that it must be rooted out: and, that this covenant might be properly binding, they confirmed it with an oath; and God accepted them and their services.

Verse 16. Concerning Maachah.] See this matter fully explained in the note on 1 Kings xv. 13.

The Jews imagine that Maachah repented, and her name became changed into Michah, daughter of Uriel of Gibeah; and that this was done that there might be no mention of her former name, lest it might be a reproach to her. But we have already seen another gloss on this name; see on chap. xi. 20.

Verse 17. The high places were not taken away.] He had not totally suppressed or destroyed the idolatry; but some of the places, buildings, or altars, he permitted to remain.

12 And Asa, in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him.

CHAPTER XVII.

Jehoshaphat succeeds his father Asa, and reigns piously, and is particularly blessed. 1-6. He establishes an itinerant ministry, for the instruction of the people, through all the cities of Judah, which produces the most beneficial effects, 7-10. The Philistines and Arabians bring him gifts, 11. His greatness, 12, 13. The commanders of his troops, 14-19.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, be-

1 Jer. 17. 5.—1 Kings 15. 24.—In Heb. dialect.—Gen. 50. 2. Mark 16. 1. John 18. 29, 40.—Chap. 21. 19. Jer. 34. 3.—1 Kings 15. 24.—Ch. 15. 8.—Or, of his father, and of David.—1 Kings 12. 28.

Syrians, who had always been the inveterate enemies of the Jews; but, by this unnecessary and very improper alliance between Asa and Ben-hadad, this purpose of the divine providence was prevented; and thus the Syrians escaped out of his hands.

Verse 9. Therefore—thou shalt have wars.] And so he had with Israel during the rest of his reign, 1 Kings xv. 32.

Verse 10. Asa was wroth with the seer.] Instead of humbling himself, and deprecating the displeasure of the Lord, he persecuted his messenger. And, having thus laid his impious hands upon the prophet, he appears to have got his heart hardened through the deceitfulness of sin; and then he began to oppress the people, either by unjust imprisonments, or excessive taxations.

Verse 12. Diseased in his feet.] He had a strong and long fit of the gout: this is most likely.

He sought not to the Lord.] "He did not seek discipline from the face of the Lord, but from the physicians." Targ.

Are we not taught by this, in our afflictions, to make prayer and supplication to the Lord with the expectation that he will heal us when he finds us duly humbled, i. e. when the end is answered for which he sends the affliction?

Verse 14. And laid him in the bed.] It is very likely that the body of Asa was burnt; that the bed spoken of here was a funeral pyre, on which much spices and odorous woods had been placed; and then they set fire to the whole, and consumed the body with the aromatics. Some think the body was not burned, but the aromatics only, in honour of the king.

How the ancients treated the bodies of the illustrious dead we learn from Virgil, in the funeral rites paid to Misenus.

Nec minus interea Misenum in Ilitore Teucri Flebant, et cineri ingrato supremam ferabant. Principio pinguem Latia et robore acto Insensum struxere pyræ: cut frondibus arbor Intextum latera, et feræque ante cupressas Constituunt, decorantque exasper fulgentibus armis, &c.

Æn. vi. 214.

Meanwhile the Trojan troops, with weeping eyes, To dead Misenus pay their obsequies; First from the ground a lofty pile they rear Of pick trees, oaks, and pines, and Juno's fir. The laurel's front with cypress bays they strew, And stick the walls with boughs of leafy yew. The topmost part his glittering arms adorn; Warm waters, then, in brazen caldrons borne, Are poured to sear his body joint by joint; And fragrant oils the funeral limbs anoint. With groans and cries Misenus they deplore; Then on a bier, with purple cover'd o'er, The breathless body thus toward they lay. And fire the pile, (their faces turn'd away) Such reverend rites their fathers used to pay. Pure oil and incense on the fire they throw, And fet of victims which their friends bestow. These gifts the greedy flames to dust devour; Then on the living caldron wine they pour: And but the relics by themselves dispose, Which in a brazen urn the priests enclose. Old Coronea compass'd thro' the crew, And dipp'd an olive branch in holy dew; Which thrice he sprinkled round, and thrice aloud Trook'd the dead, and then dismiss'd the crowd.

Dryden.

All these rites are of Asiatic extraction. Virgil borrows almost every circumstance from Homer; see Il. xxiii. v. 940

cause he walked in the first ways of his father David, and sought not unto Baalim:

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.

5 Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the Lord: moreover, he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Netlanean, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nathaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

1 1 Sam. 10. 27. 1 Kings 10. 25.—In Heb. pers.—1 Kings 10. 27. Chap. 18. 1. What is your encouragement.—1 Kings 22. 43. Ch. 13. 17. & 19. 1. & 20. 33.—1 Ch. 15. 3.—Chap. 35. 3. Neh. 8. 7.

164, &c. And we well know that Homer ever describes Asiatic manners. Sometimes, especially in war, several captives were sacrificed to the manes of the departed hero. So in the place above, the mean-souled ferocious demon, ACHILLES, is represented sacrificing twelve Trojan captives to the ghost of his friend Patroclus. Urns containing the ashes and half-calced bones of the dead occur frequently in barrows, or tumuli, in this country; most of them, no doubt, the work of the Romans. But all ancient nations, in funeral matters, had nearly the same rites.

NOTES ON CHAPTER XVII.

Verse 1. Jehoshaphat—and strengthened himself against Israel.] The kingdoms of Israel and Judah were rivals from the beginning; sometimes one, sometimes the other, prevailed. Asa and Baasha were nearly matched; but after Baasha's death Israel was greatly weakened by civil contentions, and Jehoshaphat got the ascendancy: see 1 Kings xvi. 16—23.

Verse 2. The cities of Ephraim.] This conquest from the kingdom of Israel is referred to, chap. xv. 9; but when it was made, we do not know.

Verse 3. The Lord was with Jehoshaphat.] The Word of the Lord was Jehoshaphat's helper. Targum.

Verses 7—9. To teach in the cities of Judah.] "To teach the fear of the Lord in the cities of Judah." Targum.

In these verses we find a remarkable account of an itinerant ministry, established by Jehoshaphat; and in this work he employed three classes of men. 1. The princes. 2. The Levites. 3. The priests. We may presume that the princes instructed the people in the nature of the civil law and constitution of the kingdom. The Levites instructed them in every thing that appertained to the temple service, and ritual law; and the priest instructed them in the nature and design of the religion they professed. Thus the nation became thoroughly instructed in their duty to God, to the king, and to each other. They became, therefore, as one man; and against a people thus united, on such principles, no enemy could be successful.

Verse 9. Had the book of the law of the Lord with them.] This was their text-book: it was the Book of God: they taught it as such, and as such the people received it. Its laws were God's laws, and the people felt their obligation, and their consciences were bound. Thus they were obedient to the laws of the land, on the principle of religion. In this they were encouraged and confirmed by the example of all, both in church and state. The princes were not only pious, but were teachers of piety. The Levites showed them the worth and excellence of their ritual institutions; and the priests showed them the moral use they were to make of the whole; and thus the people became obedient to God as well as to the king; and kept all the civil ordinances not merely for the sake of a good king, but for the sake of a good and gracious God. By these means the nations enjoyed peace and prosperity; and all insar-

10 ¶ And * the fear of the LORD ^b fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines ^c brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly: and he built in Judah ^d castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them, according to the house of their father: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And * next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah, the son of Zichri, ^f who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin: Eliada, a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides ^g those whom the king put in the fenced cities throughout all Judah.

CHAPTER XVIII.

Jehoshaphat joins affinity with Ahab, king of Israel, 1, 2. Who invites him to assist him in the war against the Syrians, to which Jehoshaphat agrees, 3. They consult the prophets concerning the success of the war; and all but Micaiah, promise Ahab victory, 4-17. Micaiah relates his vision concerning the lying spirit in the mouth of Ahab's prophets, 18-22. Zedekiah, a false prophet, opposes Micaiah; and Micaiah is put in prison, 23-27. Both the kings go against the Syrians; the confederate armies are defeated, and the king of Israel slain, 28-31.

A. M. 3107. B. C. 897. Anno ante 1. Olymp. 121. Ante Urbem Conditam 144.

NOW Jehoshaphat ^h had riches and honour in abundance, and ⁱ joined affinity with Ahab.

2 * And ^j after certain years he went

a Gen. 35:5—b Heb. was—c 2 Sam. 8:2—d Or, palaces.—e Heb. at his hand. (Judg. 5:2, 9.—f Ver. 2.—h Chap. 17:5.—i 2 Kings 8:18.—k 1 Kings 22:2, &c. l Heb. at the end of years.

receptions, seditions, and popular commotions, were prevented. The surrounding nations perceiving this, saw that there was no hope of subduing such a people; so they made no war with Jehoshaphat, ver. 10. And they took care not to provoke such a people to fall on them; therefore, it is said, *The fear of the Lord fell on all the kingdoms and lands that were round about Judah.* Such an itinerant ministry established in these kingdoms for upwards of *four score years*, teaching the pure unadulterated doctrines of the Gospel, with the propriety and necessity of obedience to the laws, has been the principal means, in the hand of God, of preserving these lands from those convulsions and revolutions that have ruined and nearly dissolved the European continent. The *itinerant ministry*, to which this refers, is that which was established in these lands by the late truly reverend, highly learned and cultivated, deeply pious, and loyal, JOHN WESLEY, A. M. formerly a fellow of Lincoln College, Oxford, whose followers are known by the name of METHODISTS; a people who are an honour to their country, and a blessing to the government of their most excellent and revered King George III.; who, through a long reign, has been the patron of religion and learning, and the father of his people.

Verse 11. *The Philistines brought—presents*] They and the Arabians purchased peace with the king of Judah, by paying an annual tribute. The Philistines brought silver, and no doubt different kinds of merchandises. The Arabs, whose riches consisted in cattle, brought him flocks in great abundance, principally rams and he-goats.

Verse 13. *He had much business in the cities*] He kept the people constantly employed; they had wages for their work, and by their labours the empire was both enriched and strengthened.

Verse 14. *Adnah the chief*] He was *generalissimo* of all this host. These are the numbers of the five battalions:—Under Adnah three hundred thousand; Jehohanan, two hundred and eighty thousand; Amasiah, two

hundred thousand; Eliada, two hundred thousand; Jehozabad, one hundred and eighty thousand; in all, one million one hundred and sixty thousand.

Verse 19. *These waited on the king*] They were disposable forces, always at the king's command: and were independent of those by which the city of Judah were garrisoned.

There is not a sovereign in Europe, or in the world, but might read this chapter with advantage. It shows, most forcibly, that true religion is the basis of the state; and that wherever it prospers, there the state prospers. 2. It shows also, that it is the wisdom of kings to encourage religion with all their power and influence; for, if the hearts of the subjects be not bound and influenced by true religion, vain is the application of laws, fines, imprisonments, or corporal punishment of any kind. 3. A religious nation is ever a great nation; it is loved by its friends, it is dreaded by its enemies. 4. It is ever a peaceable and united nation: the blessings of religion, and a wholesome and paternal government, are so fully felt and prized, that all find it their interest to preserve and defend them. Harmony, peace, piety, and strength, are the stability of such times. May Britain know and value them!

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

6 ¶ But Jehoshaphat said, Is there not here a prophet of the LORD ^a besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his ^b officers, and said, ^c Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a ^d void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria, until ^e they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold the words of the prophets declare good to the king ^f with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

m 1 Sam. 23:2, 4, 9. 2 Sam. 2:1—n Heb. yet, or more—o Or, eunuchs.—p Heb. hasten.—q Or, floor.—r Heb. thou consume them.—s Heb. with one mouth.

hundred thousand; Eliada, two hundred thousand; Jehozabad, one hundred and eighty thousand; in all, one million one hundred and sixty thousand.

Verse 19. *These waited on the king*] They were disposable forces, always at the king's command: and were independent of those by which the city of Judah were garrisoned.

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NOTES ON CHAPTER XVIII.

Verse 1. *Jehoshaphat had riches and honour*] The preceding chapter gives ample proof of this.

Joined affinity with Ahab] Took his daughter Athaliah to be wife to his son Joram.

Verse 3. *To Ramoth-gilead*] This place belonged to the Israelites, and was now held by the king of Syria.

The whole of this chapter is circumstantially explained in the note on 1 Kings chap. xxii.

Verse 9. *The king of Israel and Jehoshaphat*] "Ahab consulted false prophets: but Jehoshaphat sought instruction from the presence of the Lord, and prayed at the entering in of Samaria; and before these all the false prophets prophesied lies." Targum.

13 And Micaiah said, *As the LORD liveth, even what my God saith, that will I speak.*

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said unto him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, *but* evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the LORD said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a *spirit*, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, *the* LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 ¶ Then Zedekiah the son of Chenaanah came near, and *smote* Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go *'* into *'* an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, *'* Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return

† Num. 22. 19, 20, 35. & 23. 12, 26. & 24. 13. 1 Kings 22. 14.—Or, but for evil. † Job 1. 6.—w Job 12. 16. Iml. 19. 14. Ezek. 14. 9.—x Jer. 30. 2. Mark 14. 65. Acta 23. 2.—y Or, from chamber in chamber.—z Heb. a chamber in a chamber.—a Ch. 16. 10.—b Heb. from after him.

Verse 20. *Then there came out a spirit*] The Targum gives a strange gloss here: "Then the spirit of Naboth of Jezreel came out from the abode of the righteous, and stood before the Lord, and said, I will deceive him. And the Lord said, By what means? To which he answered, I will be a spirit of false prophecy in the mouth of his prophets. And the Lord said, Thou mayest then. But, although the power of deceiving them is given unto thee, nevertheless it will not be lawful for thee to sit among the righteous: for whosoever shall speak falsely cannot have a mansion among the righteous. Therefore, go forth from me, and do as thou hast said." Targum.

Verse 29. *I will disguise myself*] See the note on 1 Kings xxii. 30.

Verse 31. *But Jehoshaphat cried out*] "Jehoshaphat cried, and the Word of the Lord brought him assistance." Targum.

Verse 33. *A certain man drew a bow*] The Targum tells us *who* it was. "Now Naaman, the captain of the host of the great king of Syria, drew a bow against him, (that the prophecy of Elijah the Tishbite, and Micaiah the son of Imla, might be fulfilled,) and smote the king of Israel between the heart and the caul of the liver, through the place where the coat of mail is joined." See the note on 2 Kings v. 1. for this tradition.

Verse 34. *Stayed himself up—against the Syrians*] There was a great deal of personal courage and patriotism in this last act of the king of Israel: he well knew if his troops found that he was mortally wounded, they would immediately give way, and the battle would not only be lost, but the slaughter would be great in the pursuit:

in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again *'* from pursuing him.

33 ¶ And a *certain* man drew a bow *'* at a venture, and smote the king of Israel *'* between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am *'* wounded.

34 And the battle increased that day: howbeit the king of Israel *'* stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAPTER XIX.

Jehoshaphat, on his return from Ramoth-gilead, is met by the prophet Jehu, and revived. — 3. He makes a further reformation in the law, and, as the courts of justice, and giving solemn and pertinent directions to the judges, Lericus, &c. to do judgment and justice among the people, in the fear of God, &c. — 11.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

A. M. 3108.
B. C. 888.
Anno I. N. R.
Anno Urom.
Constantin. 103.

2 And Jehu the son of Hanani *'* and said to King Jehoshaphat, Shouldst thou help the ungodly, and *'* love them that hate the LORD? therefore is *'* wrath upon thee from before the LORD.

3 Nevertheless there are *'* good things found in thee, in that thou hast taken away the groves out of the land, and hast *'* prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and *'* he went out again through the people from

therefore he stayed himself up till the evening, when the termination of the day must necessarily bring the battle to a close: and when this was done, the Israelites found that their king was slain, and so they left the field of battle to their foes. Thus Israel had a great loss, and the Syrians had got a great delivery. Had it not been for this accident, the Syrians had probably been defeated. See the note on 1 Kings xxii. 36.

In the notes referred to above, the quibbling predictions of false prophets, and lying oracles, are mentioned; and several instances given: and the whole account of the lying spirit going forth from the Lord to deceive Ahab particularly considered. See especially the notes as above on verses 19, 23, 34.

The reader should never forget a truth so frequently occurring in the Bible, that God is repeatedly represented as doing, what in the course of his providence he only permits to be done.

NOTES ON CHAPTER XIX.

Verse 1. *Returned to his house in peace*] That is, in safety; notwithstanding he had been exposed to a danger so imminent, and from which only the especial mercy of God could have saved him.

Verse 2. *Jehu the son of Hanani*] We have met with this prophet before: see the note on 1 Kings xv. 7.

Therefore is wrath upon thee] That is, thou *deservest* to be punished. And who can doubt this, who knows that he did *help the ungodly, and did love them that hated Jehovah*. And is not the wrath of God upon all those alliances which his people form with the *ungodly*; whether they be *social, matrimonial, commercial, or political*?

Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city.

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

7 Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah, the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites shall be officers before you. Deal

courageously, and the Lord shall be with the good.

CHAPTER XX.

The Moabites, Ammonites, and Edomites, invade Judah, 1-2. Jehoshaphat proclaims a fast, and gathers the people together to seek the Lord, 3. His prayer to God, 5-12. Great and small, male and female, seek the Lord, 13. Jahaziel predicts the downfall of their enemies 14-17. The king, the Levites, and the people, take courage; praise and magnify God; and go forth to meet their enemies, 18-21. The enemies are confounded, and slay each other, 22-24. The men of Judah take the spoil, praise the Lord, and return with joy to Jerusalem, 25-28. The fear of the Lord falls upon all their enemies round about; and the land has rest, 29, 30. Transitive and character of Jehoshaphat, 31-36. He joins with Ahasrah king of Israel, in building a fleet of ships to go to Tarshish; but they are wrecked at Ezion-geber, 35-37.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is in Engedi.

3 And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court.

6 And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in

Ann. ante 1. Olymp. 120. Ant. U. Roma. Consulium 143.

Deut. 1. 17.—Pm. 32. 1. Eccles. 5. 8.—g Heb. in the matter of judgment. Deut. 32. 4. Rom. 9. 14.—Thom. 10. 17. Job 31. 19. Acts 10. 31. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1 Pet. 1. 17.—Deut. 16. 18. Ch. 17. 8.—2 Sam. 22. 5. Deut. 17. 8. &c.—Numb. 16. 46.—Ezek. 3. 18.

g 1 Chron. 28. 30.—Heb. Take courage and do.—Ch. 15. 2.—1 Kings 8. 46. b Gen. 14. 7.—c Josh. 15. 62.—d Heb. His fear.—Ch. 19. 2.—Ezra 3. 21. Jer. 36. 8. Jonah 3. 5.—Deut. 4. 39. Josh. 2. 11. 1 Kings 8. 26. Matt. 6. 8.—h Psa. 47. 2, 8. Dan. 4. 17, 25, 32.—1 Chron. 29. 12. Psa. 62. 11. Matt. 6. 13.

Verse 4. From Beer-sheba to mount Ephraim] Before the separation of the ten tribes, in speaking of the extent of the land it was said, From Dan to Beer-sheba: but, since that event, the kingdom of Judah was bounded on the south by Beer-sheba, and on the north by the mountains of Ephraim. This shows that Jehoshaphat had gone through all his territories to examine every thing himself, to see that judgment and justice were properly administered among the people.

Verse 6. Take heed what ye do] A very solemn and very necessary caution: judges should feel themselves in the place of God, and judge as those who know they shall be judged for their judgments.

Verse 8. And for controversies when they returned to Jerusalem.] Who were they that returned to Jerusalem? Some suppose that it means Jehoshaphat and his courtiers, who returned to Jerusalem after the expedition mentioned ver. 4: but if this were so, or if the text spoke of any person returning to Jerusalem, would not יושבתי לירושלם, to Jerusalem, and not the simple word יושבתי Jerushalem, without the preposition, be used?

Learned men have supposed, with great plausibility, that the word יושבתי vaisyashebu, "and they returned," should be written יושבתי yoshebey, "the inhabitants;" and that the words should be read, And for the controversies of the inhabitants of Jerusalem. That this was the original reading is very probable from its vestiges in the Vulgate, habitatoribus ejus, "its INHABITANTS:" and in the Septuagint, it is found totidem verbis, Καὶ ἐπίκειν τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ, And to judge the inhabitants of Jerusalem.

There is a clause in chap. xxxiv. 9. where we have a similar mistake in our version, And they returned to Jerusalem, יושבתי ירושלים where the false כתיב, or marginal note, directs it, in opposition to common sense, and ALL the versions, to be read יושבתי and they returned, which our translation has unhappily followed.

Verse 10. Between blood and blood] Cases of manslaughter, or accidental murder; or cases of consanguinity, the settlement of inheritance, family claims, &c.

Between law and commandment] Whatsoever concerns the moral precepts, rites, and ceremonies, of the law; or whatsoever belongs to civil affairs.

Verse 11. Behold, Amariah] Here was a twofold jurisdiction, ecclesiastical and civil. In the ecclesiastical court, Amariah the high priest was supreme judge; in the civil court, Zebadiah was supreme. To assist both, the Levites were a sort of counsellors.

Without good and wholesome laws, no nation can be prosperous; and vain are the best laws, if they be not judiciously and conscientiously administered. The things of God, and the things of the King should never be con-

founded in the administration of justice. Amariah the priest, and Zebadiah the ruler, should ever have their distinct places of jurisdiction.

NOTES ON CHAPTER XX.

Verse 1. Children of Ammon, and with them other besides the Ammonites] Here there must be a mistake; for surely the Ammonites are the same as the children of Ammon. Our translators have falsified the text by inserting the words "other besides," which have nothing properly to represent them in the Hebrew. Literally translated, the words are, "And it happened after this, the children of Moab, and the children of Ammon, and with them of the Ammonites;" and thus the Vulgate. The Syriac, which the Arabic follows, has felt the difficulty, and translated, Came together with warlike men to fight, &c. The Septuagint have given it another turn, Καὶ μετ' αὐτῶν ἐκ τοῦ Μιναιῶν, And with them people of the Minaites; which were a people of Arabia Felix, near the Red sea. The Targum has ארמיתן קמן Veimzechon min Adomay, "And with them some of the Edomites." This is very likely to be the true reading, as we find from ver. 10, 22, 23, that they procured men from mount Seir; and these were the Indumeans, or Edomites. We should, in my opinion, read the text thus: The children of Moab, and the children of Ammon, and with them some of the Edomites.

Verse 2. On this side Syria] Instead of מִמִּצְרַיִם miaram, from Syria, I would read with one of Kennicott's MSS. (89.) מִיַּדְמוֹם miadom, from Edom; which alteration brings it to truth; and does not require the change of half a letter, as it consists in the almost imperceptible difference between י reth and י daleth. We do not read of any Syrians in this invasion; but we know there were Edomites, or inhabitants of mount Seir.

Hazazon-tamar] "In the wood of palm trees, that is, in Engedi." Targum. This is the meaning of the word, and it is probable that they lay hid here.

Verse 3. Jehoshaphat feared] He found that he could not possibly stand against such a numerous army, and therefore could not expect to be delivered except by the strong arm of God. To get this assistance, it was necessary to seek it; and to get such extraordinary help, they should seek it in an extraordinary way; hence he proclaimed a universal fast, and all the people came up to Jerusalem to seek the Lord.

Verse 5. Jehoshaphat stood] What an instructive sight was this! The king who proclaimed the fast, was foremost to observe it; and on this occasion the priest of the people, offering in the congregation, without form or any premeditation, one of the most sensible, pious, correct, [and, as to its composition, one of the most elegant,] prayers, ever offered under the Old Testament dispensation.

thine hand is there not power and might, so that none is able to withstand thee?

7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee.

13 And all Judah stood before the Lord, with their little ones, their wives, and their children.

14 Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you.

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever.

22 And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy one another.

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 And on the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord.

29 And the fear of God was on all the king-

[Gen. 17. 7. Exod. 6. 7.-k Heb. thou.-l Ps. 44. 2.-m Isai. 41. 8. James 2. 23. n 1 Kings 8. 33, 37. Ch. 6. 23, 29, 30.-o Ch. 6. 20. p Deut. 2. 4, 9, 19.-r Num. 20. 21.-s Ps. 83. 12.-t 1 Sam. 3. 13.-u Ps. 95. 15. & 121. 1, 2. & 123. 1, 2. & 141. 8. v Num. 11. 25, 28. & 24. 2. Ch. 15. 1. & 24. 20.-w Exod. 14. 13, 14. Deut. 1. 29, 30. & 31. 6, 8. Ch. 32. 7.-x Heb. ascent.-y Or, valley.-z Exod. 14. 13, 14.-a Num. 14. 2. Ch. 15. 2. & 32. 8.

b Exod. 4. 31.-c Isai. 7. 9.-d 1 Chron. 16. 29.-e Heb. praises.-f 1 Chron. 16. 34. Ps. 136. 1.-g 1 Chron. 16. 41. Ch. 5. 13. & 7. 3, 6.-h Heb. And ye returned and they, &c.-i Heb. in singing and praise.-k Job. 7. 22. l Sam. 14. 20.-m Heb. they smote one another.-n Heb. for the destruction.-o Heb. there was not an escaping.-p That is, blessing.-q Heb. head.-r Neh. 12. 43.-s Ch. 17. 19.

Verse 7. Art not thou our God] "Haast not thou, by thy Word, driven out." Targum.

Verse 8. Therein for thy name] "For the name of thy Word." Targum.

Verse 9. For thy name is in this house] "Thy Majesty is in this house." Several of Kennicott's and De Rossi's MSS. with the Vulgate, Syriac, and Arabic, add ניקרא nikra, [is invoked;] Thy name is invoked in this house: here thou dwellest, and here thou art worshipped.

Verse 11. They rewarded us] Six of Kennicott's and De Rossi's MSS. add נקמה evil: "Behold, they reward us evil." This is also the reading of the Targum.

Verse 12. Will thou not judge them] That is, Thou wilt inflict deserved punishment upon them.

Verse 15. For the battle is not yours, but God's.] God will not employ you in the discomfiture of this great host; he himself will take the matter in hand, deliver you, and destroy them.

Verse 17. For the Lord will be with you.] "The Word of the Lord shall be your helper." Targum.

Verse 20. Believe in the Lord your God] "Believe in the Word of the Lord your God, and believe in his law, and believe in his prophets; and ye shall prosper." Here the Word and the Revelation are most pointedly distinguished; the Word being used personally.

Verse 22. The Lord set ambushments.] "The Word of the Lord placed snares among the children of Ammon and Moab; and the inhabitants of the mountain of Giblea, who came to fight with Judah; and they were broken to pieces" so the Targum.

Houbigant translates the place thus: "The Lord set against the children of Ammon and Moab ambushments of those who came from mount Seir against Judah; and the children of Ammon and Moab were smitten: but they afterward rose up against the inhabitants of mount Seir, and utterly destroyed them; who, being destroyed, they rose up one against another, and mutually destroyed each other." This is probably the meaning of these verses. Calmet's version is not very different.

Verse 25. Both riches with the dead bodies] For פגרים pgarim, dead bodies, בגדים begadim, garments, is the reading of eight MSS. in the collections of Kennicott and De Rossi, and in several ancient editions. None of the versions have dead bodies except the Chaldee. The words might be easily mistaken for each other, as the p is a little faint in the under dot, might easily pass for a b bet; and we know that the resh, and daleth, are frequently interchanged, and mistaken for each other, both in Hebrew and Syriac. I believe garments to be the true reading; and, as to the clause, which they stripped off for themselves, it should be understood thus, Which they seized for themselves.

Verse 26. Assembled themselves in the valley of Berachah] "The Valley of Benediction;" and so in the latter clause. Targum.

Verse 27. Jehoshaphat in the forefront of them] He was their leader in all these spiritual, holy, fatiguing, and self-denying exercises. What a noble and persuasive pattern!

Verse 29. The Lord fought] The Word of the Lord made war against the enemies of Israel. Targum.

doms of those countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

37 Then Eliezer, the son of Dodavah of Mare-shah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAPTER XXI.

Jehoram succeeds his father Jehoshaphat; and commences his reign with the murder of his brethren, and of several of the princes of Israel. He walks in the way of Ahab, whose bad daughter, Athaliah, he had married, &c. God remembers his covenant with David, and does not destroy the nation. The Edomites revolt, &c.—10. Jehoram restores the high places in the mountains of Judah, and greatly corrupts the morals of the people, &c. A letter comes to him from Elijah, &c.—15. The Philistines and Arabians come up against him; pillage his house, take away his wives, and all his sons, except Jehozabab, &c. He is smitten with an incurable disease in his bowels, of which, in two years, he dies miserably, after a profligate reign of eight years, &c.—28.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 113. Ante Urbem Condita 143.

¶ And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephathiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

5 ¶ Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not

A. M. 3115. B. C. 889. Anno ante I. Olymp. 112. Ante Urbem Condita 138.

1 Ch. 15. 15. Job 34. 28.—1 Kings 22. 41, &c.—see Ch. 17. 6.—Ch. 12. 14. & 19. 3.—x Heb. words.—1 Kings 16. 1, 7.—Heb. was made to ascend.—1 Kings 22. 48, 19.—b At first Jehoshaphat was unwilling, 1 Kings 22. 49.—c 1 Kings 22. 48. d Ch. 9. 21.—1 Kings 22. 50.—f Alone.—g Jehoram made partner of the kingdom

with his father, 2 Kings 8. 16.—h In concert, 2 Kings 8. 17. &c.—i Ch. 22. 2.—k Heb. lamp, or candle.—l 2 Sam. 7. 19, 13. 1 Kings 11. 36. 2 Kings 6. 19. Psa. 132. 11, &c.—m 2 Kings 9. 20, &c.—n Heb. Ann.—o Lev. 17. 7. & 20. 5. Ver. 13.—p Which was writ before his assumption, 2 Kings 2. 1.

Verse 33. The high places were not taken away] The idolatry, as we have seen, was universally suppressed; but some of the places where that worship had been performed were not destroyed. Some of them still remained: and these, to such a fickle people, became the means of idolatry in reigns less propitious to truth and religion.

Verse 34. In the book of Jehu] This is totally lost, though it is evident that it was in being when the books of Chronicles were written.

Verse 36. To go to Tarshish] "In the great sea." Targum. By which expression they always meant the Mediterranean sea.

Verse 37. The Lord hath broken, &c.] The Word of the Lord hath broken. Targum. Concerning Tarshish, Ezion-geber, and Opair, and the voyage thither, see the notes on 1 Kings x. 22; and at the end of that chapter, and on chap. ix. 26—28. The Tarshish here is called by the Chaldees Tbraso in the great sea, some place in the Mediterranean. On this subject the reader has, no doubt, already seen a great variety of opinions.

NOTES ON CHAPTER XXI.

Verse 2. And he had brethren—the sons of Jehoshaphat, king of Israel.] Jehoshaphat certainly was not king of Israel, but king of Judah. יִשְׂרָאֵל Yishra'el, must be a corruption in the text, for יְהוּדָה Yehudah; which is the reading of the Syriac, Arabic, Septuagint, and Vulgate—the Chaldees, only, agrees with the Hebrew text. And the reading of the versions is supported by thirty-eight of Kennicott's and De Rossi's MSS. The word Judah should, therefore, be restored to the text.

Verse 3. The kingdom gave he to Jehoram] He made him copartner with himself in the kingdom about three years before his death; so that he reigned only five years after the death of his father Jehoshaphat. See the notes on 2 Kings viii. 16, &c. and on the same, chap. i. 17.

where an attempt is made to settle this disturbed chronology.

Verse 4. Slew all his brethren] What a truly diabolic thing is the lust of power! it destroys all the charities of life; and renders those who are under its influence the truest resemblants of the arch fiend. That he might sit the more secure upon his throne, this execrable man imbrues his hands in the blood of his own brothers! There are more instances of this species of cruelty among bad Asiatic kings than among any other class of men. The history of every country abounds in proofs; even that of our own is not the least barren.

Verse 6. He had the daughter of Ahab to wife] This was Athaliah, daughter of Ahab and Jezabel, who was famous for her impieties and cruelty, as was her most profligate mother. It is likely that she was the principal cause of Jehoram's cruelty and profaneness.

Verse 7. To give a light to him] To give him a descendant.

Verse 8. In his days the Edomites revolted] See on 2 Kings viii. 21.

Verse 11. To commit fornication] That is, to serve idols. The Israelites were considered as joined to Jehovah, as a woman is joined to her husband; when she associates with other men, this is adultery; when they served other gods, this was called by the same name; it was adultery against Jehovah. This is frequently the only meaning of the terms adultery and fornication, in the Scriptures.

Verse 12. There came a writing to him from Elijah the prophet] From 2 Kings ii. 11. it is evident that Elijah had been translated in the reign of Jehoshaphat, the father of Jehoram. How then could he send a letter to the son? Some say he sent it from heaven by an angel; others, that, by the spirit of prophecy, he foresaw this defection of Jehoram, and left the letter with Elisha,

walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah.

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

18 ¶ And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

Ver. 11.— Exod. 24. 15. Deut. 31. 16.— 1 Kings 15. 21-23. 2 Kings 9. 22. 1 Chr. 2. 17.— Heb. a great stroke.— Ver. 15. 18.— 2 Kings 11. 14. 23.— 1 Heb. carried captive. See Ch. 22. 1.— 7 Ch. 24. 7.— 1 Or, Ahaziah, Ch. 22. 1. Or, Azariah, Ch. 22. 6.— His son, Ahaziah Proter, 2 Kings 9. 24. soon after.— 5 Ver. 15. Ch. 18. 14.

CHAPTER XXII.

Abaziah begins to reign; and reigns wickedly under the counsels of his bad mother, I.— He is slain by Jehu, who destroys all the house of Ahab, B.— R. Admah kills the seed royal of Judah, except Joash, who is hidden by his women in the temple six years, 10.— 15.

AND the inhabitants of Jerusalem made Abaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Abaziah the son of Jehoram king of Judah reigned.

2 ¶ Forty and two years old was Abaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Abaziah was of God, by coming to Joram: for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had appointed to cut off the house of Ahab.

8 And it came to pass, that when Jehu was

d Heb. without desire, Jer. 22. 18.— 2 Kings 9. 24, &c. See Ch. 21. 17. Ver. 6 (Ch. 21. 17.— See 2 Kings 9. 24.— Ch. 21. 6.— 1 Kings 22. 29, &c.— 2 Kings 9. 15.—) Heb. whoredoms they wounded him.— an Oubartine called Abaziah, Ver. 1 and Jehoshaphat, Ch. 21. 17.— Heb. treading down.— Judg. 14. 4. 1 Kings 12. 14. Ch. 18. 15.— p 2 Kings 9. 21.— q 1 Kings 9. 6, 7.

to be sent to him when this defection should take place; others say that *Elijah* is put here for *Eliaha*; and others, that *this Elijah* was not the same that was translated, but another prophet of the same name. There are others who think that, as *Elijah* was still in the body, for he did not die, but was translated, he sent this letter from that secret place in which he was hidden by the Almighty. All the versions have *Elijah*, and all the MSS. the same reading. Dr. Kennicott contends that *Eliaha* was the writer; for *Elijah* had been taken up to heaven thirteen years before the time of this writing. Our margin says, the letter was written before his assumption, and refers to 2 Kings ii. 1.

These are all conjectures; and I could add another to their number, but still we should be where we were. I should adopt the conjecture relative to *Eliaha*, were not every Hebrew MS. and all the oriental versions, against it: to which may be added, that the author of this book does not once mention *Eliaha* in any part of his work. It is certainly a possible case that this writing might have been a prediction of Jehoram's impiety and miserable death, delivered in the time of the prophet, and which was now laid before this wicked king for the first time: and by it the prophet, though not among mortals, still continued to speak. I can see no solid reason against this opinion.

Verse 14. Will the Lord smite] "The Word of the Lord will send a great mortality." Targum.

Verse 15. Until thy bowels fall out] This must have been occasioned by a violent inflammation; by the same death perished Antiochus Epiphanes and Herod Agrippa.

Verse 16. The Philistines and the Arabians] We have no other account of this war. Though it was a predatory war, yet it appears to have been completely ruinous and destructive. What a general curse fall upon this bad king; in his body, soul, substance, vanity, and government!

Verse 17. Save Jehoahaz, the youngest] This person had at least three names: Jehoahaz, Abaziah, chap. xxiii. 1. and Azariah, ver. 6.

Verse 18. The Lord smote him] "And after all these things the Word of the Lord smote his bowels," &c. Targum.

Verse 19. After the end of two years his bowels fall

out] The Targum seems to intimate that he had a constipation and inflammation in his bowels; and that at last his bowels gushed out.

No burning] "His people made no burning of aromatic woods for him as they had done for his forefathers." Targum. See on chap. xvi. 14.

Verse 20. Departed without being desired] He was hated while he lived, and neglected when he died: visibly cursed of God, and necessarily execrated by the people whom he had lived only to corrupt and oppress. No annalist is mentioned as having taken the pains to write any account of his vile life. This summary mention of him consigns him to the execration of posterity, and holds in the view of every prudent governor, the rock on which he split, and wrecked the state.

NOTES ON CHAPTER XXII.

Verse 1. Made Abaziah his youngest son king] All the others had been slain by the Arabians, &c.: see the preceding chapter, verse 17.

Verse 2. Forty and two years old was Abaziah] See the note on 2 Kings viii. 26. Abaziah might have been twenty-two years old, according to 2 Kings viii. 26. but he could not have been forty-two, as stated here, without being two years older than his own father! See the note there. The Syriac and Arabic have twenty-two; and the Septuagint, in some copies, twenty. And it is very probable that the Hebrew text read so originally; for, when numbers were expressed by single letters, it was easy to mistake D mem , FORTY, for C caph , TWENTY. And if this book was written by a scribe who used the ancient Hebrew letters, now called the Samaritan, the mistake was still more easy and probable; as the difference between C caph , and D mem , is very small; and can, in many cases, be discerned only by an accustomed eye.

The reading in 2 Kings is right; and any attempt to reconcile this in Chronicles with that is equally futile and absurd. Both readings cannot be true;—is that therefore likely to be genuine that makes the son two years older than the father who begat him! *Apogee hæ nuga!*

Verse 3. His mother was his counsellor] Athaliah, the wicked daughter of a wicked parent; and the wicked spouse of an unprincipled king.

Verse 5. Went with Jehoram] See on 2 Kings viii. 28.

'executing judgment upon the house of Ahab, and *found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 ' And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu; and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who * sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But * Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAPTER XXIII.

Jehoiada the priest, after having taken counsel with the captains, Levites, &c. proclaims Joash, and anoints him king. 1-11. Athaliah, endeavouring to prevent it, is slain, 12-15. He makes the people enter into a covenant that they would serve the Lord, 16. The people break down the temple of Baal, and slay Mattan his priest, 17. Jehoiada makes several alterations, and renouels the kingdom, 18-21.

A. M. 3126.
B. C. 878.
Anno ante
1. Olymp. 102.
Ante Urbem
Constantin. 125.

AND * in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaliah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath * said of the sons of David.

4 This is the thing that ye shall do; A third part of you * entering on the sabbath, of the priests and of the Levites, shall be porters of the * doors;

5 And a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the priests, and * they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not * the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been King David's, which were in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right * side of the * temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and * gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, * God save the king.

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord:

13 And she looked, and behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king; and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and * such as taught to sing praise. Then Athaliah rent her clothes, and said, * Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord.

15 So they laid hands on her; and when she was come to the entering * of the horse-gate, by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and * slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had * distributed in the house of the Lord, to offer the burnt-offerings of the Lord, as it is written in the * law of Moses, with rejoicing and with singing, as it was ordained * by David.

19 And he set the * porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in.

20 * And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

1 Chron. 23. 28. 29.— See 1 Chron. 24. & 25.—g Heb. shoulder.—h Heb. house. 1 Deut. 17. 18.—i Heb. Let the king live.—l 1 Chron. 25. 8.—m Heb. conspiracy. n Neh. 3. 28.—o Deut. 13. 9.—p 1 Chron. 23. 6. 30. 31. & 21. 1.—q Num. 21. 2. s Heb. by the hands of David, 1 Chr. 25. 4. 6.—r 1 Chr. 25. 1. &c.—s 2 Kings 11. 18.

ver. 11. בקודש קדושים Bekodah Kudeshia, "in the holy of holies." To this place Athaliah had no access: therefore Joash lay concealed, he and his affectionate aunt-nurse. See on 2 Kings xi. 1.

NOTES ON CHAPTER XXIII.

Verse 1. And in the seventh year] See on 2 Kings xi. 4. &c.

Verse 9. Spears, and bucklers] See on 2 Kings xi. 10.

Verse 11. God save the king] May the king live! See on 2 Kings xi. 13.

Verse 14. And whoso followeth her, let him be slain with the sword] He who takes her part, or endeavours to prevent the present revolution, let him be immediately slain.

Verse 15. Of the horse-gate] See on 2 Kings xi. 16.

Verse 16. Made a covenant between him] The high priest was, on this occasion, the representative of God;

CHAPTER. XXIV.

Joash begins to reign when seven years old, and reigns until all the days of Jehoiada the priest, 1-2. He purposes to repair the temple of God; and makes a pious innovation that the people should bring in the money prescribed by Moses, 4-8. They all contribute liberally; and the different artificers soon perfect the work, 10-13. The rest of the money is employed to form utensils for the temple, 14. Jehoiada dies, 15. 16. And the people, after his death, become idolaters, 17, 18. Prophets are sent unto them, 19. And among the rest Zechariah, the son of Jehoiada, who testifies against them; and they stone him to death, 20-22. The Syrians come against Jerusalem, and spoil it, 23, 24. Joash is murdered by his own servants, 25, 26. His acts, 27.

A. M. 3134.
B. C. 873.
Anno Ante
I. Ol. 102-63.

JOASH was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beer-sheba.

2 And Joash b did that which was right in the sight of the Lord all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, that Joash was minded c to repair the house of the Lord.

5 And he gathered together the priests and the Levites, and said unto them, Go out unto the cities of Judah, and d gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

6 * And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of e Moses, the servant of the Lord, and of the congregation of Israel, for the f tabernacle of witness?

7 For h the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the i dedicated things of the house of the Lord did they bestow upon Baalim.

8 And at the king's commandment k they made a chest, and set it without at the gate of the house of the Lord.

9 And they made l a proclamation through Judah and Jerusalem, to bring in to the Lord m the collection that Moses, the servant of God, laid upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the

a 2 Kings 11, 21, & 12, 1, &c.—b See Ch. 26, 5.—c Heb. to renew.—d 2 Kings 12, 4-6. Kings 12, 7.—e Exod. 20, 13, 14, 16.—f Numb. 1, 50. Act. 7, 44.—h Ch. 2, 17. 1 Kings 12, 4.—i Kings 12, 9.—j Heb. a potter.—k Ver. 16.—l 2 Kings 12, 10. m Heb. the hauling went up upon the work.

whom both the people and the king must have had in view, through the medium of his priest.

Verse 17. Mattan the priest] The Targum will not prostitute the term priest, but calls him קומא kumara, priestling.

Verse 21. The city was quiet] There was no attempt at a counter-revolution. Concerning the coronation of Joash, there is a curious circumstance mentioned by the Targumist, on ver. 11. It is as follows:

"And they brought forth the son of the king, and put on him the royal crown, which David took from the head of the king of the children of Ammon. In it was inserted the precious attracting stone, in which was engraven and expressed the great and honourable NAME, [יהוה] which David had placed there by the Holy Spirit; and it was of the weight of a talent of gold; it was therefore a testimony to the house of David that no king, who was not of the seed of David, should be able to put it on his head, nor be able to bear its weight. When, therefore, the people saw it placed on the head of Joash, and that he was able to bear this crown, they believed him to be of the seed of David, and immediately constituted him king. Therefore Jehoiada and his sons anointed him, and said, May the king be prosperous in his kingdom!"

The Jews say that this was the crown of the king of the Ammonites; and that it was always worn afterward by the kings of the house of Judah. See Jarchi on this place.

NOTES ON CHAPTER XXIV.

Verse 1. Joash was seven years old] As he was hidden six years in the temple, and was but seven when he came to the throne, he could have been but one year old when he was secreted by his aunt: see on chap. xxii. 10.

Verse 5. To repair the house of the Lord] During the

hand of the Levites, and * when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

13 So the workmen wrought, and * the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, p whereof were made vessels for the house of the Lord, even vessels to minister, and r to offer wihal, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; and a hundred and thirty years old was he when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the Lord God of their fathers, and served s groves and idols; and t wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he u sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear.

20 And v the Spirit of God w came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, x Why transgress ye the commandments of the Lord, that ye cannot prosper? y Because ye have forsaken the Lord, he hath also forsaken you.

p See 2 Kings 12, 13.—r Or, vessels.—s 1 Kings 14, 21.—t Judg. 5, 8. Ch. 13, 1 & 2 Kings 12, 13 & 2 Kings 15, 15.—u Jer. 7, 23 & 25, 4.—v Ch. 15, 1 & 25, 15.—w Heb. clothed, as Judg. 6, 24.—x Numb. 14, 41.—y Ch. 15, 2.

A. M. 3142.
B. C. 842.
Anno I. Ol. 101.
Anno Ante
I. Ol. 101-62.
Conditam 101.

A. M. 3148.
—3165.
B. C. 836.
—839.
Anno Ante
I. Ol. 102-63.

A. M. 3148.
—3165.
B. C. 836.
—839.
Anno Ante
I. Ol. 102-63.
Conditam 101.

reigns of Joram and Athaliah, the temple of God had been pillaged to enrich that of Baal, and the whole structure permitted to fall into decay: see ver. 7.

Verse 5. Gather of all Israel money] As the temple was the property of the whole nation, and the services performed in it were for the salvation of the people at large, it was right that each should come forward on an occasion of this kind, and lend a helping hand. This is the first instance of such a general collection for building or repairing a house of God.

From year to year] It must have been in a state of great dilapidation, when it required such annual exertions to bring it into a thorough state of repair.

Verse 6. The collection—of Moses] This was the poll-tax fixed by Moses, of half a shekel, which was levied of every man from twenty years old and upwards; and which was considered as a ransom for their souls, that there might be no plague among them. See Exod. xxx. 12-14.

Verse 8. They made a chest] See the notes on the parallel places, 2 Kings xxii. 4, &c.

Verse 16. They buried him—among the kings] He had, in fact, been king in Judah; for Joash, who appears to have been a weak man, was always under his tutelage. Jehoiada governed the state in the name of the king; and his being buried among the kings is a proof of the high estimation he was in among the people.

Verse 17. The princes of Judah—made obeisance to the king.] I believe the Targum has given the true sense of this verse: "After the death of Jehoiada, the great men of Judah came and adored King Joash, and seduced him; and then the king received from them their idols."

Verse 20. And the Spirit of God came upon Zechariah] "When he saw the transgression of the king and of the people, burning incense to an idol in the house of the

21 And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require it.

23 ¶ And it came to pass at the end of the year, that the host of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him: Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 ¶ Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER XXV.

Amaziah succeeds his father Joash and begins his reign well, 1, 2. He slays his father's murderers, but spares their children, 3, 4. He reviews and remodels the army, 5. And hires a hundred thousand soldiers out of Israel; whom, on the expostulation of a prophet he sends home again, without bringing them into active service, at which they are greatly offended, 6-10. He attacks the Syrians, kills ten thousand, and takes ten thousand prisoners, whom he precipitates from the top of a rock, so that they are dashed to pieces, 11, 12. The Israelitish soldiers sent back, ravage several of the cities of Judah, 13. Amaziah becomes an idolater, 14. Is reproved by a prophet; whom he threatens and obliges to depart, 15, 16. He challenges Joash king of Israel, 17. Who reproves him by a parable, 18, 19. Not doubting, the armies meet, the Jews are overthrown, Amaziah taken prisoner by Joash, who ravages the temple, and takes away all the treasures of the king, 20-24. The signs of Amaziah's conspiracy are foretold against him; he flies to Lachish, whither he is pursued and slain; is brought to Jerusalem, and buried with his fathers, 25-28.

A. M. 3165-3194. B. C. 835-810. Anno ante I. Olymp. 63-31.

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the Lord, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

6 He hired also a hundred thousand mighty men of valour out of Israel for a hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle; for God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, but what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the Valley of Salt, and smote of the children of Seir ten thousand.

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

A. M. 3177. B. C. 822. Ante I. Ol. 51. Ante Urbem Conditam 74.

1 Matt. 23. 35. Acts 7. 58. — a Heb. In the resolution of the year. — b 3 Kings 12. 17. — c Heb. Darnesek. — d Lev. 26. 8. Deut. 32. 30. 1st. 30. 17. — e Lev. 26. 25. Deut. 28. 25. — f Ch. 22. 8. 1st. 10. 5. — g Kings 12. 20. — h Ver. 21. — i Or. Joash's. — j Kings 12. 21. — k Or. Shomer. — l Kings 12. 18. — m Heb. founding. — n Or. commensury.

1 Kings 12. 21. — 2 Kings 14. 1. &c. — See 3 Kings 14. 4. Ver. 14. — 3 Kings 14. 5. &c. — Heb. confirmed upon him. — d Deut. 34. 16. — 2 Kings 14. 6. Jer. 31. 30. Ezek. 18. 30. — e Numb. 1. 3. — f Ch. 20. 6. — g Heb. band. — h Prov. 10. 22. — i Heb. to their place. — j Heb. in heat of anger. — k 2 Kings 14. 7.

sanctuary of the Lord, on the day of expiation; and preventing the priests of the Lord from offering the burnt-offerings, sacrifices, daily oblations, and services, as written in the book of the law of Moses; he stood above the people, and said, ¶ Targum.

Verse 21. Slayed him — at the commandment of the king. What a most wretched and contemptible man was this, who could imbrue his hands in the blood of a prophet of God, and the son of the man who had saved him from being murdered, and raised him to the throne! Alas, alas! Can even kings forget benefits? But when a man falls from God, the devil enters into him; and then he is capable of every species of cruelty.

Verse 22. The Lord look upon it, and require it. And so he did; for, at the end of that year, the Syrians came against Judah, destroyed all the princes of the people, sent their spoils to Damascus; and Joash, the murderer of the prophet, the son of his benefactor, was himself murdered by his own servants. Here was a most signal display of the divine retribution.

On the subject of the death of this prophet the reader is requested to refer to the note on Matt. xxiii. 34, 35.

Verse 23. These are they that conspired against him. The two persons here mentioned were certainly not Jews; the mother of one was an Ammonitess, and the mother of the other was a Moabitess. Who their fathers were we know not; they were probably foreigners and aliens. Some suppose that these persons were of the king's chamber, and therefore could have the easiest access to him. It has been, and is still, the folly of kings to have foreigners for their valets, and most confidential servants; and they have often been the causes of murders, and

treacheries of different kinds. Foreigners should be banished from the person of the sovereign by strong and efficient laws: even in this country they have often been the cause of much political wo.

Verse 27. The greatness of the burdens laid upon him. Meaning, probably, the heavy tribute laid upon him by the Syrians: though some think the vast sums amassed for the repairs of the temple are here intended.

Written in the story. מדרש midrash, the commentary, of the Books of Kings. We have met with this before, but these works are all lost, except the extracts found in Kings, Chronicles, and Ezra. These abridgements were the cause of the neglect, and finally of the destruction, of the originals. This has been often the case in works of great consequence. Troguus Pompeius wrote a general history of the world, which he brought down to the reign of Augustus, in forty-four volumes. Justin abridged them into one volume, and the original is lost.

NOTES ON CHAPTER XXV.

Verse 2. He did that which was right. He began his reign well, but soon became an idolater, ver 14, 15.

Verse 5. Gathered Judah together. He purposed to avenge himself of the Syrians, but wished to know his military strength before he came to a rupture.

Verse 7. The Lord is not with Israel. "The Word of the Lord is not the helper of the Israelites, nor of the kingdom of the tribe of Ephraim." Targum.

Verse 9. The Lord is able to give thee much more than this. Better lose the money than keep the man, for they will be a curse unto thee.

Verse 10. They returned home in great anger. They thought they were insulted, and began to meditate revenge.

13 ¶ But ^b the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them. and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that ^c he brought the gods of the children of Seir, and set them up to be ^d his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after ^e the gods of the people, which ^f could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's council? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath ^g determined ^h to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then ⁱ Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The ^j thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifeth thee up to boast: abide now at home; why shouldest thou meddle to ^k thine hurt, that thou shouldest fall, even thou, and Judah with thee?

20 But Amaziah would not hear; for ^l it came of God, that he might deliver them into the hand of ^m their enemies, because they ⁿ sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which ^o belongeth to Judah.

22 And Judah was ^p put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of ^q Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to ^r the corner-gate, four hundred cubits.

^b Heb. the sons of the hand.—^c See Ch. 29. 23.—^d Exod. 20. 3, 5.—^e Ps. 96. 5. ^f Ver. 11.—^g Heb. counselled.—^h 1 Sam. 2. 25.—ⁱ 2 Kings 14. 8, 9.—^k Or, force back, or thorn.—^l Heb. a beast of the field.—^m 1 Kings 12. 15. Ch. 22. 7.—ⁿ Ver. 14.—^o Heb. smitten.—^p See Ch. 21. 17. & 22. 1, 6.—^q Heb. the gate of it that looketh.—^r 2 Kings 14. 17.—^s Heb. from after.

See the notes on 2 Kings xiv. 1—20. where almost every circumstance in this chapter is examined and explained.

Verse 14. The gods of the children of Seir] "The idols of the children of Gebal." Targum.

Verse 16. Art thou made of the king's council?] How darest thou give advice to, or reprove a king?

Verse 18. The thistle that was in Lebanon] See the explanation of this, 2 Kings xiv. 9. After reciting this fable, the Targum adds—"Thus hast thou done in the time thou didst send unto me, and didst lead up from the house of Israel a hundred thousand strong warriors for a hundred talents of silver; and, after they were sent, thou didst not permit them to go with thee to war, but didst send them back, greatly enraged, so that they spread themselves over the country; and having cut off three thousand, they brought back much spoil."

Verse 24. In the house of God with Obed-edom] From 1 Chron. xxvi. 15. we learn, that to Obed-edom and his descendants was allotted the keeping of the house of Auppim, or collections for the divine treasury. And—the hostages] See on 2 Kings xiv. 14.

Verse 26. The rest of the acts of Amaziah, first and last] Says the Targum, "The first, when he walked in the fear of the Lord; the last, when he departed from the right way before the Lord: are they not written," &c.

Verse 27. Made a conspiracy] He no doubt became

24 And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son Joash king of Judah lived after the death of Joash, son of Jehoahaz, king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away ^s from following the Lord, they ^t made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of ^u Judah.

CHAPTER XXVI.

Uzziah, the son of Amaziah, succeeds; and begins his reign piously and prosperously, which continued during the life of Zechariah the prophet. 1—5. He ^v fought successfully against the Philistines, takes and dismantles some of their chief cities. 6. Prevailes over the Arabians and Moabites, 7. And brings the Ammonites under tribute. 8. He fortifies Jerusalem, and builds towers in different parts of the city. 9, 10. Joash in husbandry, 9, 10. An account of his military strength, warlike instruments, and machines, 11—15. He is elated with his prosperity, invades the priests' office, and is smitten with the leprosy, 16—20. He is obliged to abdicate the regal office, and dwelt apart from the people, his son Jotham acting as regent, 21. His death and burial, 22, 23.

THEN all the people of Judah took ^w Uzziah, ^x who was sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

5 And ^y he sought God in the days of Zechariah, who ^z had understanding ^a in the visions of God, and as long as he sought the Lord, God made him to prosper.

6 And he went forth and ^b warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities ^c about Ashdod, and among the Philistines.

7 And God helped him against ^d the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunites.

8 And the Ammonites ^e gave gifts to Uzziah:

1 Conspired a conspiracy.—² That is, the city of David, as it is 2 Kings 14. 22. a 2 Kings 14. 21, 22. & 15. 1, &c.—³ Or, Azariah.—⁴ See Chap. 14. 2.—⁵ Gen. 41. 15. Dan. 1. 17. & 2. 19. & 10. 1.—⁶ Heb. in the seeing of God.—⁷ Lam. 14. 22. ⁸ Or, in the country of Ashdod.—⁹ Chap. 21. 16.—¹⁰ 2 Sam. 8. 2. Chap. 17. 11.

very unpopular after having lost the battle with the Israelites: the consequence of which was the dismantling of Jerusalem, and the seizure of the royal treasures, with several other evils. It is likely that the last fifteen years of his reign were greatly embittered; so that finding the royal city to be no place of safety, he endeavoured to secure himself at Lachish; but all in vain, for thither his murderers pursued him; and he who forsook the Lord, was forsaken by every friend, perished in his gain-saying, and came to an untimely end.

NOTES ON CHAPTER XXVI.

Verse 1. The people of Judah took Uzziah] They all agreed to place this son on his father's throne.

Verse 2. He built Eloth] See the notes on 2 Kings xvi. 21. This king is called by several different names: see the note on 2 Kings xv. 1.

Verse 5. In the days of Zechariah] Who this was we know not, but by the character that is given of him here. He was wise in the visions of God, in giving the true interpretation of divine prophecies. He was probably the tutor of Uzziah.

Verse 7. And God helped him] "And the Word of the Lord helped him against the Philistines, and against the Arabians who lived in Gerar, and the plains of Meun." Targum. These are supposed to be the Arabs which are called the Meunites, or Ammites, or Meonites.

and his name ^k spread abroad *even* to the entering in of Egypt; for he strengthened himself exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem at the ^l corner-gate, and at the valley-gate, and at the turning of the wall, and ^m fortified them.

10 Also he built towers in the desert, and ⁿ digged many wells: for he had much cattle, both in the low country, and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in ^o Carmel: for he loved ^p husbandry.

11 ¶ Moreover, Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe, and Muneiah the ruler, under the hand of Hananiah, one of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* ^r an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and ^s slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal. And his name ^t spread far abroad; for he *was* marvellously helped, till he *was* strong.

16 ¶ But ^u when he *was* strong, his heart *was* ^v lifted up to his destruction: for he transgressed against the LORD his God, and ^w went into the temple of the LORD to burn incense upon the altar of incense.

17 And ^x Azariah the priest went in after him, and with him fourscore priests of the LORD *that were* valiant men.

18 And they withstood Uzziah the king, and said unto him, *It ^y appertaineth not unto thee, Uzziah, to burn incense upon the LORD, but to*

the ^z priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah *was* wroth, and *had* a censer in his hand to burn incense; and, while he *was* wroth with the priests, ^{aa} the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leproous in his forehead, and they thrust him out from thence; yea, himself ^{ab} hastened also to go out, because the LORD had smitten him.

21 ^{ac} And Uzziah the king *was* a leper unto the day of his death, and dwelt in a ^{ad} several ^{ae} house, *being* a leper; for he *was* cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did ^{af} Isaiah the prophet, the son of Amoz, write.

23 ^{ag} So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, ^{ah} He is a leper: and Jotham his son reigned in his stead.

A. M. 3239
-3246.
B. C. 765-768.
Arise Uzziah
Coastum 17
-5

A. M. 3246.
B. C. 762.
Olymp.
V. 3.
Arise Uzziah
Coastum 6

CHAPTER XXVII.

Jotham succeeds his father Uzziah, and reigns well, 1, 2. His buildings, 3, 4. His successful wars, 5, 6. General account of his acts, reign, and death, 7-8.

JOTHAM ^{ai} was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

A. M. 3246
-3262.
B. C. 756
-762.
Olymp. V. a
-1X. a

2 And he did that *which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And ^{aj} the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of ^{ak} Ophel he built much.

4 Moreover, he built cities in the mountains

of the kind here referred to. The Jews alone were the inventors of such engines; and the invention took place in the reign of Uzziah, about eight hundred years before the Christian era. It is no wonder that, in consequence of this, his name spread far abroad, and struck terror into his enemies.

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Verse 16. He transgressed against the LORD "He sinned against the Word of the Lord his God." Targum.

Went into the temple—to burn incense] Thus assuming to himself the priest's office. See this whole transaction explained in the notes on 2 Kings xv. 5.

Verse 20. Because the LORD had smitten him.] "Because the Word of the LORD had brought the plague upon him." Targum.

Verse 21. And dwelt in a several house] He was separated, because of the infectious nature of his disorder, from all society, domestic, civil, and religious.

Jotham—was over the king's house] He became regent of the land: his father being no longer able to perform the functions of the regal office.

Verse 22. The rest of the acts of Uzziah, first and last, did Isaiah the prophet—write.] This work, however, is totally lost; for we have not any history of this king in the writings of Isaiah. He is barely mentioned, Isa. i. 1. and vi. 1.

Verse 23. They buried him—in the field of the burial] As he was a leper, he was not permitted to be buried in the common burial-place of the kings; as it was supposed that even a place of sepulture must be defiled by the body of one who had died of this most afflictive and dangerous malady.

NOTES ON CHAPTER XXVII.

Verse 2. He entered not into the temple] He copied his father's conduct as far as it was constitutional; and avoided his transgression. See the preceding chapter.

Verse 3. On the wall of Ophel] The wall, says the Targum, of the interior palace. Ophel was some part of the wall of Jerusalem, that was most pregnable; and, therefore, Jotham fortified it in a particular manner.

of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he prepared his ways before the Lord his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ° And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

A. M. 3262.
B. C. 742.
Olymp. IX. 3.
Anno Urbis Condita 12.

CHAPTER XXVIII.

Abaz succeeds his father Jotham, and reigns wickedly for sixteen years, 1. He restores idolatry in its grosser forms, 2-4. And is delivered into the hands of the kings of Israel and Syria, 5. Pekah slays one hundred and twenty thousand Jews in one day, and carries away captive two hundred thousand of the people, whom, at the instigation of Hiel the prophet, they restore to liberty, and send home, clothed and fed, 6-15. Ahaz sends to the king of Assyria for help against the Philistines, Philistines, &c. from whom he receives no effectual succour, 16-22. He sins yet more, spoils and shuts up the temple of God, and propagates idolatry throughout the land, 23-25. A reference to his acts, death, and burial, 26, 27.

A. M. 3268.
—3273.
B. C. 741.
—736.
Olymp. XC. 3.
—XIII 3.

AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him and carried away a great multitude

A. M. 3268.
B. C. 741.
Olymp. IX. 4.
Anno Urbis Condita 13.

in Heb. This.—Or, established.—2 Kings 15. 29.—p 2 Kings 16. 2.—q Exod. 34. 17. Lev. 18. 4.—r Jer. 2. 11.—Or, offered sacrifices.—4 Kings 23. 10.—s Lev. 18. 21. 2 Kings 16. 3. Ch. 36. 2.—t Isai. 7. 1.—w 2 Kings 16. 5, 6.—x Heb. Dornest.

Verse 4. Castles and towers.] These he built for the protection of the country people against marauders.

Verse 5. He fought also with the Ammonites.] We find here, that he brought them under a heavy tribute for three years; but whether this was the effect of his prevailing against them is not so evident. Some think that they paid this tribute for three years, and then revolted; that, in consequence, he attacked them; and their utter subjection was the result.

Verse 7. The rest of the acts of Jotham, and all his wars, and his ways.] It was in his days, according to 2 Kings xv. 37. that Rezin king of Syria, and Pekah king of Israel, began to cut Judah short. See the notes on 2 Kings xv. 36 and 37.

Written in the book of the kings, &c.] There is not so much found in the Books of Kings which we have now, as in this place of the Chronicles. In both places we have abridged accounts only: the larger histories have long been lost. The reign of Jotham was properly the last politically prosperous reign among the Jews. Hezekiah and Josiah did much to preserve the divine worship; but Judah continued to be cut short, till at last it was wholly ruined.

NOTES ON CHAPTER XXVIII.

Verse 1. Ahaz was twenty years old.] For the difficulties in this chronology, see the notes on 2 Kings xvi. 1.

Verse 3. Burnt his children in the fire.] There is a most remarkable addition here in the Chaldee, which I shall give at length:—"Ahaz burnt his children in the fire; but the Word of the Lord snatched Hezekiah from among them; for it was manifest before the Lord, that the three righteous men, Hananiah, Mishaal, and Azariah, were to proceed from him; who should deliver up their bodies that they might be cast into a burning fiery furnace, on account of the great and glorious NAME; and from which

of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name was Oded; and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you; but are there not with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; for the fierce wrath of the Lord is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

y 2 Kings 15. 27.—z Heb. sons of labour.—a Heb. they returned to the king. b Ch. 11. 4.—c Ps. 69. 26. Isai. 10. 5. & 47. 6. Ezek. 25. 12, 13 & 26. 2. (Isai. 21. 6.) d Jer. 1. 15.—e Ezra 8. 6. Rev. 18. 5.—f Lev. 25. 39, 41, 43, 44.—g Jer. 2. 13.

they should escape. First, Abram, escaped from the furnace of fire among the Chaldeans, into which he had been cast by Nimrod, because he would not worship their idols. Secondly, Tamar escaped burning in the house of judgment of Judah, who had said, Bring her out that she may be burnt. Thirdly, Hezekiah the son of Ahaz escaped from the burning, when Ahaz his father cast him into the valley of the son of Hinnom, on the altars of Tophet. Fourthly, Hananiah, Mishaal, and Azariah, escaped from the burning fiery furnace of Nebuchadnezzar king of Babylon. Fifthly, Joshua, the son of Josedek the high priest, escaped, when the impious Nebuchadnezzar had cast him into a burning fiery furnace, with Achaab the son of Kolia, and Zedekiah the son of Manseiah, the false prophet. They were consumed by fire; but Joshua the son of Josedek escaped, because of his righteousness.

Verse 5. Delivered him into the hand of the king of Syria.] To understand these passages, the reader will be pleased to refer to 2 Kings xvi. 5, &c. and to the notes there.

Verse 6. A hundred and twenty thousand.] It is very probable that there is a mistake in this number. It is hardly possible that a hundred and twenty thousand men could have been slain in one day: yet all the versions and MSS. agree in this number. The whole people seem to have been given up into the hands of their enemies.

Verse 9. But a prophet of the Lord—whose name was Oded.] To this beautiful speech nothing can be added by the best comment; it is simple, humane, pious, and overwhelmingly convincing: no wonder it produced the effect mentioned here. That there was much of humanity in the heads of the children of Ephraim, who joined with the prophet on this occasion, the sixteenth verse sufficiently proves. They did not barely dismiss these most unfortunate captives, but they took that very spoil which their

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did King Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.

19 For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the Lord: this is that King Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Assyria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

Hezekiah's good reign, 1, 2. He opens and repairs the doors of the temple, 3. He sanctifies and repairs the priests and Levites, and proposes to renew their covenant with the Lord, 4-11. They all sanctify themselves, and cleanse the temple, 12-17. They inform the king of their progress, 18. He collects the rulers of the people; and they offer abundance of sin-offerings and burnt-offerings, and worship the Lord, 19-20. Every part of the divine service is arranged, and Hezekiah and all the people rejoice, 21-23.

HEZEKIAH he was to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

2 And he did that which was right in the sight of the Lord, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

6 For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense, nor offered burnt-offerings in the holy place, unto the God of Israel.

8 Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, your fathers have fallen by the sword, and our sons, and our daughters, and our wives, are in captivity for this.

10 Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 ¶ And Hezekiah answered and said unto the Levites, The Lord hath chosen you, and he hath sanctified you, and he hath put you in charge of the house of the Lord, to serve him, and to burn incense, and to do every thing which is written in the book of the law of Moses the servant of the Lord.

13 ¶ And Hezekiah said unto the Levites, Stand now upon the east side of the altar, as ye have promised, for ye have said, We will burn incense, and we will offer burnt-offerings, and we will sing songs of praise, and we will dance, and we will play upon stringed instruments, as ye have said, for ye have said, We will do every thing which is written in the book of the law of Moses the servant of the Lord.

14 ¶ And Hezekiah said unto the Levites, Stand now upon the east side of the altar, as ye have promised, for ye have said, We will burn incense, and we will offer burnt-offerings, and we will sing songs of praise, and we will dance, and we will play upon stringed instruments, as ye have said, for ye have said, We will do every thing which is written in the book of the law of Moses the servant of the Lord.

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16 ¶ And Hezekiah said unto the Levites, Stand now upon the east side of the altar, as ye have promised, for ye have said, We will burn incense, and we will offer burnt-offerings, and we will sing songs of praise, and we will dance, and we will play upon stringed instruments, as ye have said, for ye have said, We will do every thing which is written in the book of the law of Moses the servant of the Lord.

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18 ¶ And Hezekiah said unto the Levites, Stand now upon the east side of the altar, as ye have promised, for ye have said, We will burn incense, and we will offer burnt-offerings, and we will sing songs of praise, and we will dance, and we will play upon stringed instruments, as ye have said, for ye have said, We will do every thing which is written in the book of the law of Moses the servant of the Lord.

victorious army had brought away; and they clothed, fed, shod, and anointed these distressed people, set the feeblest of them upon asses, and escorted them safely to Jericho! We can scarcely find a parallel to this in the universal history of the wars which savage man has carried on against his fellows, from the foundation of the world.

Verse 16. The kings of Assyria to help him.] Instead of מלכי מלכות, kings, is the Vulgate, Syriac, Arabic, and Chaldee, one MS. and the parallel place, 2 Kings xvii. 7. have מלך מלכות, king, in the singular number. This king was Tiglath-pilneser, as we learn from the book of Kings.

Verse 21. But he helped him not.] He did him no ultimate service. See the note on 2 Kings xvii. 9.

After verse 15, the 23d, 24th, and 25th verses are introduced before the 16th, in the Syriac and Arabic: and the 22d verse is wholly wanting in both, though some of the expressions may be found in the 21st verse.

Verse 23. He sacrificed unto the gods of Damascus, which smote him.] This passage, says Mr. Hallett, greatly surprised me; for the sacred historian himself is here represented as saying, The gods of Damascus had smitten Ahaz. But it is impossible to suppose that an inspired author could say this; for the Scripture every where represents the heathen idols as nothing and vanity, and as incapable of doing either good or hurt. All difficulty is avoided if we follow the old Hebrew copies, from which the Greek translation was made, Καὶ ἐπέβη β βασιλεὺς Ἀχαζ, ἐκέρρωσεν τοὺς θεοὺς Δαμασκου, τοὺς πικροτάτους μὲν, And King Ahaz said, I will seek to the gods of Damas-

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; She-maiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord.

16 And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord; so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which King Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they are before the altar of the Lord.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for

a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpets sounded: and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with

1 Verse 5.—Or, in the business of the LORD, Ch. 30. 12.—1 Chron. 23. 28. u Ch. 26. 21.— Lev. 4. 3, 14.—w Lev. 8. 14, 15, 19, 24. Heb. 9. 21.—x Heb. near. y Lev. 4. 15, 24.—z Lev. 14. 20.—a 1 Chron. 16. 4. & 25. 6.—b 1 Chron. 23. 5. & 25. 1. Ch. 8. 14.

sidered, and of which circumcision was the sign; and the spirit of which was, I will be your God—Ye shall be my people.

Verse 16. And the priests went] The priests and Levites cleansed first the courts both of the priests and of the people. On this labour they spent eight days. Then they cleansed the interior of the temple; but as the Levites had no right to enter the temple, the priests carried all the dirt and rubbish to the porch, whence they were collected by the Levites, carried away, and cast into the brook Kidron: in this work eight days were occupied, and thus the temple was purified in sixteen days.

Verse 17. On the first day] "They began the first day of the first month Nisan." Targum.

Verse 19. All the vessels which King Ahaz] The Targum says, "All the vessels which King Ahaz had polluted and rendered abominable by strange idols, when he reigned in his transgression against the Word of the Lord, we have collected and hidden; and others have we prepared to replace them; and they are now before the Lord."

Verse 21. They brought seven bullocks, &c.] This was more than the law required, see Levit. iv. 13, &c. It ordered one calf or ox, for the sins of the people; and one he-goat for the sins of the prince: but Hezekiah here offers many more. And the reason appears sufficiently evident: the law speaks only of sins of ignorance; but here there were sins of every kind, and every die, idolatry, apostasy from the divine worship, profanation of the temple, &c. &c. The sin-offerings, we are informed, were offered, first, for the KINGDOM, for the transgressions of the king and his family; secondly, for the SANCTUARY, which had been defiled and polluted; and for the priests, who had been profane, negligent, and unholy: and, finally, for JUDAH, for the whole mass of the people, who had been led away into every kind of abomination by the above examples.

Verse 23. They laid their hands upon them] That is, they confessed their sin; and as they had by their transgression forfeited their lives, they now offer these animals to die, as vicarious offerings: their life to be taken for the life of their owners.

e 2 Sam. 24. 11.—d Ch. 30. 12.—e Heb. by the hand of the LORD.—f Heb. by the hand of.—g 1 Chron. 23. 5. Amos 6. 5.—h Numb. 10. 8, 10. 1 Chron. 15. 24. & 16. 6.—i Heb. in the time.—k Ch. 23. 18.—l Heb. bands of instruments.—m Heb. song.—n Ch. 20. 15.—o Heb. found.

Verse 25. With cymbals, with psalteries] Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind under the first tabernacle. The trumpets or horns, then used, were not for song, nor for praise: but, as we use bells, to give notice to the congregation of what they were called to perform, &c. But David did certainly introduce many instruments of music into God's worship, for which we have already seen he was solemnly reprobated by the prophet Amos, chap. vi. 1—6. Here, however, the author of this book states, he had the commandment of the prophet Nathan, and Gad, the king's seer; and this is stated to have been the commandment of the Lord by his prophets: but the Syriac and Arabic gives this a different turn: "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harps, and with the HYMNS OF DAVID, and the HYMNS OF GAD, the king's prophet, and of NATHAN, the king's prophet: for David sang the praises of the Lord his God as from the mouth of the prophets." It was by the hand or commandment of the Lord, and his prophets that the Levites should praise the Lord; for so the Hebrew text may be understood: and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the Sacred Writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius, of the Christian religion are against this: and those who know the church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous bangles from the worship of that infinite Spirit who requires his followers to worship him in spirit and in truth; for to no such worship are those instruments friendly. See the texts in the margin; see the use of trumpets in the sanctuary, Numb. x. 2, &c. and the notes there.

gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, a hundred rams, and two hundred lambs: all these were for a burnt-offering to the Lord.

33 And the consecrated things were six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

CHAPTER XXX.

Hezekiah invites all Israel and Judah, and writes letters to Ephraim and Manasseh, to come up to Jerusalem, and hold a passover to the Lord, 1-4. The posts go out with the king's proclamation from Dan to Beer-sheba, and pass from city to city, through the coast of Ephraim, Manasseh, and Zebulun; but are generally mocked in Israel, 5-10. Yet several of Asher, Manasseh, and Zebulun, humble themselves, and come to Jerusalem, 11. But in Judah they are all of one heart, 12, 13. They take away the Molochous altars, kill the passover, sprinkle the blood, and, as circumstances would permit, sanctify the people, 14, 15. Many having eaten of the passover, who were not purified according to the law, Hezekiah prays for, and the Lord accepts his prayer, and heals them, 16-20. Hezekiah exhorts them; and they hold the feast seven additional days, fourteen in all, and the people greatly rejoice, 21-25. The priests and the Levites bless the people, and God accepts their prayers and thanksgivings, 27.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his

q Or, Alled your hand, Ch. 13. 9.—r Lev. 7. 12.—s Ch. 25. 11.—t Heb. strengthened them.—u Chap. 30. 3.—v Ps. 7. 10.—w Lev. 2. 16.—x Numb. 15. 5, 7, 10, 11.—y Exod. 12. 6, 18.—z Ch. 28. 34.—a Heb. were right in the eye of the king.—b Heb. from the hand.—c Jer. 4. 1. Joel 2. 13.—g 2 Kings 15. 19, 20.

Verse 34. They could not flay all the burnt-offerings] Peace-offerings, and such like, the Levites might flay and dress; but the whole burnt-offerings, that is, those which were entirely consumed on the altar, could be touched only by the priests, unless in a case of necessity, such as is mentioned here.

The Levites were more upright in heart] The priests seem to have been very backward in this good work; the Levites were more ready to help forward this glorious reformation. Why the former should have been so backward is not easy to tell; but it appears to have been the fact. Indeed it often happens that the higher orders of the priesthood are less concerned for the prosperity of true religion than the lower. Why is this? They are generally too busy about worldly things, or too much satisfied with secular emoluments. A rich priesthood is not favourable either to the spread, or depth of religion. Earthly gratifications are often put in the place of divine influences: it is almost a miracle to see a very rich man deeply interested in behalf either of his own soul, or the souls of others.

Verse 36. And Hezekiah rejoiced] Both he and the people rejoiced that God had prepared the hearts of the people to bring about so great a reformation in so short a time; for it is added, the thing was done suddenly. The king's example and influence were here, under God, the grand spring of all those mighty and effectual movements. What amazing power and influence has God lodged with kings! They can sway a whole empire nearly as they please; and when they declare themselves in behalf of religion, they have the people uniformly on their side.

NOTES ON CHAPTER XXX.

Verse 1. Hezekiah sent to all Israel] It is not easy to find out how this was permitted by the king of Israel: but it is generally allowed that Hoshai, who then reigned over

princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem; for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless, divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to

h Ezek. 20. 18.—i Chap. 29. 8.—k Heb. hasten not your necks.—l Dent. 10. 18. m Heb. give the hand, See 1 Chron. 29. 24. Ezra 10. 19.—n Ch. 29. 10.—o Ps. 108. 46.—p Exod. 31. 6.—q Lev. 25. 7.—r Chap. 36. 16.—s 26 Chap. 11. 16. v. 15. 21. a Phil. 2. 13.

Israel, was one of their best kings. And as the Jews allow that at this time both the golden calves had been carried away by the Assyrians, that at Dan by Tiglath-pileser, and that at Beth-el by Shalmanezar, the people who chose to worship Jehovah at Jerusalem were freely permitted to do it, and Hezekiah had encouragement to make the proclamation in question.

Verse 2. In the second month] In Ijar, as they could not celebrate it in Nisan, the fourteenth of which month was the proper time. But as they could not complete the purification of the temple till the sixteenth of that month, therefore they were obliged to hold it now, or else adjourn it till the next year, which would have been fatal to that spirit of reformation which had now taken place. The law itself had given permission to those who were at a distance, and could not attend on the fourteenth of the first month, and to those who were accidentally defiled, and ought not to attend, to celebrate the passover on the fourteenth of the second month, see Numb. ix. 10, 11. Hezekiah, therefore, and his counsellors, thought that they might extend that to the people at large, (because of the delay necessarily occasioned by the cleansing of the temple,) which was granted to individuals in such cases as the above: and the result showed that they had not mistaken the mind of the Lord upon the subject.

Verse 6. So the posts went] vrr ralsim, the runners, or couriers; persons who were usually employed to carry messages; men who were light of foot, and confidential.

Verse 9. And will not turn away his face from you] Well expressed by the Targum—"For the Lord your God is gracious and merciful; and will not cause his majesty to ascend up from among you, if ye will return to his fear." The shekinah, of which the Targumist speaks, is the dwelling of the divine presence among men; and the visible symbol of that presence.

give them one heart to do the commandment of the king and of the princes, * by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the *altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were *ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in *their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified; * therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even * many of Ephraim, and Manassch, Issachar, and Zebulun, had not cleansed themselves, * yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 That * prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel, that were * present at Jerusalem, kept * the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, singing with * loud instruments unto the LORD.

22 And Hezekiah spake * comfortably unto all the Levites * that taught the good knowledge of the LORD: and they did eat throughout the least seven days, offering peace-offerings, and * making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep * other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of Judah * did * give to

v Ch. 29. 25.—w Ch. 29. 34.—x Ch. 29. 34.—y Heb. their standing.—z Ch. 29. 34. v. 11.—Ezra. 12. 43. &c.—Ch. 19. 2.—d Heb. found.—e Ezra. 12. 15. & 13. & Heb. instruments of strength.—f Heb. to the heart of all, &c. Isal. 40. 2. h Chap. 17. 8. & 23. 3. Dent. 32. 10.—i Ezra 10. 11.—j See 1 Kings 8. 65.—k Heb. lifted up, or, offered.

verse 18. A multitude of the people—had not cleansed themselves] As there were men from Ephraim, Manassch, Issachar, and Zebulun, they were excusable, because they came from countries that had been wholly devoted to idolatry.

The good LORD pardon every one] "The Lord who is good, have mercy on this people who err." Targum.

verse 22. Spake comfortably unto all the Levites] On such occasions the priests and Levites had great fatigue, and suffered many privations; and therefore had need of that encouragement which this prudent and pious king gave. It is a fine and expressive character given to these men, "They taught the good knowledge of God to the people." This is the great work, or should be so, of every Christian minister. They should convey that knowledge of God to the people, by which they may be saved; that is, the good knowledge of the Lord.

verse 25. The strangers that came out of the land of Israel] That is, the proselytes of the covenant, who had embraced Judaism, and had submitted to the rite of circumcision; for none others could be permitted to eat of the passover.

verse 26. Since the time of Solomon—there was not the like in Jerusalem] For, from that time, the ten tribes had been separated from the true worship of God; and now many of them, for the first time, especially from Asher, Issachar, Ephraim, Manassch, and Zebulun, joined to celebrate the passover.

verse 27. And their voice was heard] God accepted the fruits of that pious disposition which himself had infused.

And their prayer came up] As the smoke of their sacrifices ascended to the clouds; so did their prayers,

the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests * sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation * that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, there was not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and * blessed the people: and their voice was heard, and their prayer came up to * his holy dwelling-place, even unto heaven.

CHAPTER XXXI.

The people destroy all traces of idolatry through Judah, Benjamin, Ephraim, and Manassch. Hezekiah reforms the state of religion in general; and the tabernacle brought in from all quarters, and proper officers set over them, 2-13. They bring in also the free-will offerings, and regulate the priests and Levites, and their families according to their genealogy, 14-19. Hezekiah does every thing in sincerity and truth, and is prosperous, 20, 21.

NOW when all this was finished, all Israel that were * present went out to the cities of Judah, and * brake the * images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manassch, * until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed * the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites * for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as it is written in the * law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the * portion of the priests and the Levites, that they might be encouraged in * the law of the LORD.

5 ¶ And as soon as the commandment * came abroad, the children of Israel brought in abundance * the first-fruits of corn, wine, and oil, and

m Ch. 35. 7. R.—n Ch. 29. 34.—o Yer. 11. 12.—p Numb. 6. 22.—q Heb. the habitation of his holiness. Ps. 66. 5.—r Heb. found.—s 1 Kings 16. 4.—t Heb. stature. Ch. 30. 14.—u Heb. until to make an end.—v 1 Chron. 23. 6. & 24. 1.—w 1 Chron. 23. 20, 21.—x Numb. 28. 28.—y Numb. 18. 8. &c. Numb. 13. 10.—z Mal. 2. 7.—a Heb. brake forth.—b Ezra. 22. 29. Numb. 12. 12.

supplications, and thanksgivings, ascend to the heavens. The Targum says, "Their prayer came up to the dwelling-place of his holy shekinah, which is in heaven." Israel now appeared to be in a fair way of regaining what they had lost: but, alas, how soon were all these bright prospects blebuled for ever!

It is not for want of holy resolutions, and heavenly influences, that men are not saved, but through their own unsteadiness; they do not persevere, they forget the necessity of continuing in prayer, and thus the Holy Spirit is grieved, departs from them, and leaves them to their own darkness and hardness of heart. When we consider the heavenly influences which many receive who draw back to perdition, and the good fruits which for a time they bore; it is blasphemy to say they had no genuine or saving grace. They had it, they showed it, they trifled with it, and sinned against it, and therefore are lost.

NOTES ON CHAPTER XXXI.

verse 1. Brake the images in pieces] This species of reformation was not only carried on through Judah; but they carried it into Israel, whether through a transport of religious zeal, or whether with the consent of Hoshea, the Israelitish king, we cannot tell.

verse 2. In the gates of the tents of the LORD.] That is, in the temple: for this was the house, tabernacle, tent, and camp of the Most High.

verse 3. The king's portion of his substance for the burnt-offerings] It is conjectured that the Jewish kings, at least from the time of David, furnished the morning and evening sacrifices daily, at their own expense; and several others also.

verse 5. Brought in—the first-fruits] These were

Chron. XXXI. Anno Cris. Concl. 28.

honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen, and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them in by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store.

11 Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them.

12 And brought in the offerings, and the tithes, and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the free-will offerings of God, to distribute the oblations of the Lord, and the most holy things.

15 And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upwards, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from

twenty years old and upwards, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also of the sons of Aaron, the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the Lord his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

CHAPTER XXXII.

Sennacherib invades Judea, 1. Hezekiah takes proper measures for the defence of his kingdom, 2-6. His exhortation, 7, 8. Sennacherib sends a blasphemous message to Hezekiah, and to the people, 9-15. His servants rail against God; and he and they blaspheme most grievously, 16-19. Hezekiah, and the prophet Isaiah, cry to God; he answers, and the Assyrians are destroyed, and Sennacherib is slain by his own sons, 20, 21. The Lord is magnified, 22, 23. Hezekiah's sickness and recovery, 24. His gratitude, 25. His humiliation, 26. His riches, 27-31. His error relative to the Babylonian ambassadors, 31. His acts and death, 32, 33.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Milo in the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

and to his people, and performed it with becoming zeal and diligence. May God ever send such kings to the nations of the world; and may the people who are blessed with such be duly obedient to them, and thankful to the God who sends them.

NOTES ON CHAPTER XXII.

Verse 1. After these things] God did not permit this pious prince to be disturbed till he had completed the reformation which he had begun.

Verse 2. When Hezekiah saw] This was in the fourteenth year of the reign of Hezekiah; and at first the Jewish king bought him off, at the great price of three hundred talents of silver, and thirty talents of gold; and even emptied his own treasures, and spoiled the house of the Lord, to gratify the oppressive avarice of the Assyrian king. See the whole account 2 Kings xviii. 13, &c.

Verse 4. Stopped all the fountains] This was prudently done; for, without water, how could an immense army subsist in an arid country. No doubt the Assyrian army suffered much through this; as a Christian army did eighteen hundred years after this. When the crusaders came, in A. D. 1099, to besiege Jerusalem, the people of the city stopped up the wells, so that the Christian army was reduced to the greatest necessities and distress.

Verse 5. Raised it up to the towers] He built the wall up to the height of the towers; or, having built the wall, he raised towers on it.

Verse 6. Set captains of war over the people—in the street of the gate of the city] That is, the open place at the gate of the city, whither the people came for judgment, &c.

4 Or, dates.— Lev. 27. 30. Deut. 14. 26.— Heb. heaps, heaps.—g. Mal. 3. 10 h. Or, store-houses.—1. Neh. 13. 13.—k. Heb. at the hand.—1. Heb. at his hand. m. Josh. 21. 9.—n. Or, trust. 1 Chron. 9. 22.—o. 1 Chron. 23. 24, 27.—p. Or, trust. q. Lev. 25. 34. Numb. 35. 2.—r. Ver. 13, 14, 15.—s. 2 Kings 20. 3.

1 2 Kings 18. 13. &c. Isai 36. 1, &c.—u. Heb. to break them up.—v. Heb. his face was to rear.—w. Heb. overpowered.—x. Isai 22. 9, 10.—y. Chap. 25. 23.—z. 2 Sam. 5. 9. 1 Kings 9. 24.—a. Or, rewards, or, weapons.—b. Heb. spake to their heart, Chap. 20. 22. Isai. 40. 2.

principally for the maintenance of the priests and Levites: they brought tithes of all the produce of the field, whether commanded or not, as we see in the instance of honey, which was not to be offered to the Lord, Lev. ii. 11. yet it appears it might be offered to the priests as first-fruits, or in the way of tithes.

Verse 7. In the third month] The month Sivan;—the seventh, Tishri. Targum.

The heaps] The vast collections of grain which they had from the tithes, over and above their own consumption: see ver. 10.

Verse 11. To prepare chambers] To make granaries to lay up this superabundance.

Verse 12. Shimei—was the next] He was assistant to Cononiah.

Verse 15. And Miniamin] Instead of מנימין Miniamin, בנימין Benjamin, is the reading of three of Kennicott's and De Rossi's MSS.; and this is the reading of the Vulgate, Syriac, Septuagint, and Arabic.

Verse 17. From twenty years old] Moses had ordered that the Levites should not begin their labour till they were thirty years of age; but David changed this order, and obliged them to begin at twenty.

Verse 20. Wrought—good, and right, and truth] Here is the proper character of a worthy king: he is good, and he does good; he is upright, and he acts justly, and maintains justice; he is truly religious, and he lives according to that truth which he receives as a revelation from God.

Verse 21. He did it with all his heart] In every respect he was a thoroughly excellent man; saw his duty to God

7 * Be strong and courageous, ^d be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for ^e there be more with us than with him:

8 With him is an arm of flesh: but ^e with us is the Lord our God to help us, and to fight our battles. And the people ^b rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide ^m in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, ⁿ The Lord our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of other lands? ^p were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore ^q let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

16 And his servants spake yet more against the Lord God, and against his servant Hezekiah.

17 He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, * As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem ^r that were on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were ^v the work of the hands of man.

20 ¶ And for this cause Hezekiah the king, and ^w the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels ^x slew him there with the sword.

22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the Lord to Jerusalem, and ^y presents ^b to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he ^z gave him a sign.

25 But Hezekiah, rendered not again according to the benefit done unto him; for ^a his heart was lifted up: ^b therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding, Hezekiah humbled himself for ^c the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for ^d God had given him substance very much.

30 * This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 ¶ Howbeit in the business of the ambassadors of the princes of Babylon, who ^e sent unto him to inquire of the wonder that was done in the land, God left him, to ^f try him, that he might know all that was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 * And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhab-

c Deut. 31. 6-8. Ch. 10. 15-22. 2 Kings 6. 16-17. Jer. 17. 5. 1 John 4. 4. -g Chon. 13. 12. Hon. 8. 31. -h Heb. learned. -i 2 Kings 18. 17. -k Heb. dominion. -l 2 Kings 18. 19. -m Or, in the stronghold. -n 2 Kings 18. 30. -o 2 Kings 18. 22. -p 2 Kings 18. 33. 34. 35. -q 2 Kings 18. 29. -r 2 Kings 19. 12. -s 2 Kings 18. 25. -t 2 Kings 18. 27. 28. -u 2 Kings 19. 18. -v Heb. 2 Kings 19. 15. -w 2 Kings 19. 2. 4. -x 2 Kings 19. 35. &c. -y Heb. made him fall. -z Heb. precious things.

b Ch. 17. 5. -c Ch. 1. 1. -d 2 Kings 20. 1. Isa. 38. 1. -e Or, sent. -f In a parable for him. -g 1 Sam. 16. 12. -h Ch. 26. 16. Hab. 2. 4. -i Ch. 34. 15. -j Jer. 26. 18. 12. -k Isa. 22. 9. 11. -l Heb. interpreted. -m 2 Kings 20. 12. Isa. 39. 1. -n Or, 8. 2. -o Heb. And he sent. -p Isa. 35. & 37. & 38. -q 2 Kings 15. & 19. & 21. -r 2 Kings 20. 31. -s Or, highest.

Verse 7. There be more with us than with him] These words he quotes from the prophet Elisha, 2 Kings vi. 16. We have more power than they have: this was soon proved to be true by the slaughter made by the angel of the Lord in the Assyrian camp.

Verse 9. After this did Sennacherib] Having received the silver and gold mentioned above, he withdrew his army; but shortly after he sent Rabshakeh with a blasphemous message. This is the fact mentioned here.

Verse 10. Thus saith Sennacherib] See all these circumstances largely explained 2 Kings xviii. 17th to the 36th ver.

Verse 17. He wrote also letters] See 2 Kings xix. 9, 14.

Verse 21. The Lord sent an angel] See 2 Kings xix. 25. and the note there.

House of his god] Nisroch. They that came forth of his own bowels] His sons Adrammelech and Sharezer.

Verse 23. Many brought gifts unto the Lord] They plainly saw that Jehovah was the protector of the land.

And presents to Hezekiah] They saw that God was

his friend, and would undertake for him; and they did not wish to have such a man for their enemy.

Verse 24. Hezekiah was sick] See 2 Kings xx. 1, &c. and the notes there.

Verse 25. Hezekiah rendered not again] He got into a vain confidence; took pleasure in his riches; and vainly showed them to the messengers of the king of Babylon. See 2 Kings xx. 12, &c. and the notes there.

Verse 26. Humbled himself] He awoke from his sleep, and was sorry for his sin; deprecated the wrath of God, and the divine displeasure was turned away from him.

Verse 27. Pleasant jewels] כלי חומר כלי keley chemedah, desirable vessels, or utensils.

Verse 30. The upper water-course] He made canals to bring the waters of Gihon from the west side of Jerusalem to the west side of the city of David.

Verse 31. Of the ambassadors] See 2 Kings xx. 13. and the observations at the end of that chapter.

Verse 32. The vision of Isaiah] See this prophet, chap. xxxvi. to xxxix.

A. M. 3294. B. C. 710. Olym. XVII. 3. Anno I. r. r. r. Condit. 44.

A. M. 3294. B. C. 710. Olym. XVII. 3. Anno I. r. r. r. Condit. 44.

A. M. 3294. B. C. 710. Olym. XVII. 3. Anno I. r. r. r. Condit. 44.

A. M. 3294. B. C. 710. Olym. XVII. 3. Anno I. r. r. r. Condit. 44.

itants of Jerusalem did him ² honour at his death. And Manasseh his son reigned in his stead.

CHAPTER XXXIII.

Manasseh reigns fifty-five years, and restores idolatry, pollutes the temple, and practices all kinds of abominations, 1-9. He and the people are warned in vain, 10. He is delivered into the hands of the Assyrians, bound with fetters, and carried to Babylon, 11. He humiliates himself, and restores 1, 12, 13. He destroys idolatry, and restores the worship of God, 14-16. The people keep the high places, but sacrifice to the Lord on them, 17. His acts, prayer, and death, 18-20. His son Ahas succeeds him; and after a wicked, abominable reign of two years, is slain by E. about seven years, in his own house, 21-23. The people rise up, and slay his murderers, and make Josiah his son king in his stead, 24.

A. M. 3306
—3361.
B. C. 698
—643.
Olymp. XX. 3
XXXIV. 2

MANASSEH ^a was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem;

A. M. 3309
—3377.
B. C. 697
—631.
Olymp. XX. 3
—XXX. 4

² But did that which was evil in the sight of the LORD, like unto the ^b abominations of the heathen, whom the LORD had cast out before the children of Israel.

³ For ^c he built again the high places which Hezekiah his father had ^d broken down, and he reared up altars for Baalim, and ^e made groves, and worshipped ^f all the host of heaven, and served them.

⁴ Also he built altars in the house of the LORD, whereof the LORD had said, ^g In Jerusalem shall my name be for ever.

⁵ And he built altars for all the host of heaven ^h in the two courts of the house of the LORD.

⁶ And he caused his children to pass through the fire in the valley of the son of Hinnom: ⁱ also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought

⁷ much evil in the sight of the LORD, to provoke him to anger.

much evil in the sight of the LORD, to provoke him to anger.

⁷ And ^m he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In ⁿ this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

⁸ Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

⁹ So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

¹⁰ ¶ And the LORD spake to Manasseh, and to his people: but they would not hearken.

¹¹ Wherefore the LORD brought upon them the captains of the host ^o of the king of Assyria, which took Manasseh among the thorns, and ^p bound him with fetters, and carried him to Babylon.

¹² And when he was in affliction, he besought the LORD his God, and ^q humbled himself greatly before the God of his fathers,

¹³ And prayed unto him: and he was ^r entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh ^s knew that the LORD he ^t was God.

¹⁴ ¶ And he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

they are capable of those evils. To know ourselves, and our own character, is of the utmost importance to our religious growth and perfection. He who does not know where his weakness lies, is not likely to know where his strength lies. Many, by not being fully acquainted with their own character, have been unwatchful and unguarded, and so become an easy prey to their enemies. Know thyself, is a lesson which no man can learn but from the Spirit of God.

NOTES ON CHAPTER XXXIII.

Verse 1. *Manasseh was twelve years old*] We do not find that he had any godly director; his youth was therefore the more easily seduced. But surely he had a *pious education*;—how then could the principles of it be so soon eradicated?

Verse 3. *Altars for Baalim*] The sun and moon. *And made groves*, אֲשֵׁרוֹת Asheroth, Astarte, VENUS; the *host of heaven*, all the PLANETS and STARS. These were the general objects of his devotion.

Verse 5. *He built altars*] See the principal facts in this chapter explained in the notes on 2 Kings xxi. 1—17.

Verse 7. *A carved image*] "He set up an image, the likeness of himself, in the house of the sanctuary." The *Targumist* supposes he wished to procure himself divine honours.

Verse 12. *And when he was in affliction*] Here is a very large addition in the Chaldee: "For the Chaldeans made a brazen mule, pierced full of small holes, and put him within it, and kindled fires all around it; and when he was in this misery, he sought help of all the idols which he had made, but obtained none, for they were of no use. He therefore repented, and prayed before the Lord his God, and was greatly humbled in the sight of the Lord God of his fathers."

Verse 13. *And prayed unto him*] "While he was thus praying, all the presiding angels went away to the gates of prayer in heaven; and shut all the gates of prayer, and all the windows and apertures in heaven, lest that his prayer should be heard. Immediately the compassions of the Creator of the world were moved, whose right hand is stretched out to receive sinners, who are converted to his fear, and break their heart's consciousness by repentance. He made therefore a window and opening in heaven, under the throne of his glory; and, having heard his prayer, he favourably received his supplication. And when his Word had shaken the earth, the mule was burst, and he escaped. Then the spirit went out from between the wings of the cherubim; by which, being inspired through the decree of the Word of the Lord, he returned to his kingdom in Jerusalem. And then Ma.

^{Or XXV. 4} ~~XXXIV. 2~~ 14 ¶ Now after this he built a wall without the city of David, on the west side of ² Gihon, in the valley, even to the entering in at the fish-gate, and compassed ³ about ⁴ Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ⁵ strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and ⁶ thank-offerings, and commanded Judah to serve the Lord God of Israel.

17 ⁷ Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only.

^{A. M. 3360-3361. B. C. 678-643. Olym. XX. 2. XXXIV. 2} 18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of ⁸ the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled; behold, they are written among the sayings of ⁹ the seers.

^{A. M. 3361. B. C. 643. Olym. XX. 2. XXXIV. 2} 20 ¶ So Manasseh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his stead.

21 ¶ Amon was two and twenty years old

x 1 Kings 1. 33.—y Chap. 21. 3.—z Or, the tower.—a Ver. 3, 5, 7.—b Lev. 7. 12. c Ch. 32. 12.—d 1 Sam. 9. 9.—e Or, Hossai.

nasseh knew that it was the Lord God who had done these miracles and signs; and he turned to the Lord with his whole heart, left all his idols, and never served them more." This long addition gives the Jewish account of those particulars, which the sacred writer has passed by: it is curious, though in some sort trifling. The gates of prayer may be considered childish; but in most of those things the ancient rabbins purposely hid deep and important meanings.

Verse 14. *He built a wall*] This was probably a weak place that he fortified; or a part of the wall which the Assyrians had broken down, which he now rebuilt.

Verse 15. *He took away the strange gods*] He appears to have done every thing in his power to destroy the idolatry which he had set up, and to restore the pure worship of the true God. His repentance brought forth fruits meet for repentance. How long he was in captivity, when and by whom he was delivered, we know not. The fact of his restoration is asserted; and we believe it on divine testimony.

Verse 17. *The people did sacrifice*] "Nevertheless the people did sacrifice on the high places, but only to the name of the Word of the Lord their God." Targum.

Verse 18. *The words of the seers that spake to him*] "Which were spoken to him in the name of the Word of the Lord God of Israel."

Verse 19. *His prayer also*] What is called the *Prayer of Manasseh king of Judah, when he was holden captive in Babylon*, being found among our apocryphal books, I have inserted it at the end of the chapter, without either asserting, or thinking, that it is the identical prayer which this penitent king used when a captive in Babylon. But, as I have observed in another place, there are many good sentiments in it; and some sinners may find it a proper echo of the distresses of their hearts: I therefore insert it.

Written among the sayings of the seers.] "They are written in the words of Chozai." Targum. So says the *Vulgate*. The Syriac has *Hunan the prophet*; and the Arabic has *Saphan the prophet*.

Verse 21. *Amon—reigned two years*] See on 2 Kings xxi. 19.

Verse 22. *Sacrificed unto all the carved images*] How astonishing is this: with his father's example before his eyes, he copied his father's vices, but not his repentance.

Verse 23. *Trespassed more and more.*] He appears to have exceeded his father, and would take no warning.

Verse 24. *His servants conspired against him*] On what account we cannot tell.

Verse 25. *The people of the land slew all them*] His

when he began to reign, and reigned ^{An Olym. XXXIV. 2} two years in Jerusalem.

22 But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 ^{A. M. 3363. B. C. 641. An Olym. XXXIV. 2} And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

Josiah reigns thirty-one years; destroys idolatry in Judah, as also in Manasseh, Ephraim, Simeon, and even to Naphtali, 1—7. He begins to repair the temple, 8, and collects money for the purpose, and employs workmen, 9—13. He causes a priest first to read the book of the law in the temple, which is read by Shaphan seer; the king, 14—19. He is greatly troubled, and consults Huldah the prophetess, 20—22. Her exhortation, and message to the king, 23—28. He causes it to be read to the elders of Judah, and they make a covenant with God, 29—33. Josiah returns every abomination, and the people serve God all his days, 33.

^{A. M. 3363-3394. B. C. 641-610. Olym. XXIV. 4-XXXIV. 3} JOSIAH ¹ was eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he

f 2 Kings 21. 18.—g 2 Kings 21. 19. &c.—h Ver. 12.—i Heb. sanctified trespass. k 2 Kings 21. 23, 24.—l 2 Kings 22. 1, &c.—m Ch. 15. 2.

murder was not a popular act, for the people slew the regicides. They were as prone to idolatry as their king was. We may rest satisfied that idolatry was accompanied with great licentiousness, and sensual gratifications; else it never, as a mere religious system, could have had any sway in the world.

For an explanation of the term *groves*, ver. 3, see the observations at the end of chap. xxi. of the Second Book of Kings.

I have referred to the prayer attributed to Manasseh, and found in what is called the *Apocrypha*, just before the first book of *Maccabees*. It was anciently used as a form of confession in the Christian church; and is still as such received by the Greek church. It is as follows:—

"O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied; and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent; and in me thou wilt show

4^a Or *Orp.*
XXXVII. 3.
Ann. 1. the
Countie 121.

began to ^a purge Judah and Jerusalem ^a from the high places, and the groves, and the carved images, and the molten

images.

A. M. 3374-380.
B. C. 630-624.
Orp.
XXXVII. 3.
XXXIX. 1.

4 ^a And they brake down the altars of Baalim in his presence; and the ^a images that were on high above them he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, ^a and strewed it upon the ^a graves of them that had sacrificed unto them.

5 And he ^a burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ^a mattocks round about.

7 And when he had broken down the altars and the groves, and had ^a beaten the graven images ^a into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

A. M. 3380.
B. C. 624.
An. Orp.
XXXIX. 1.
Ann. 1. the
Countie 130.

8 ¶ Now ^a in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maasiah the

governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiah the high priest, they delivered ^a the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house:

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and ^a to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of bur-

n 1 Kings 13. 2.—Ch. 33. 17, 22.—p. Lev. 26. 30. 2 Kings 23. 1.—q Or, sun images. r 2 Kings 23. 4.—s Heb. face of the graces.—t 1 Kings 13. 2.

u Or, made.—v Deut. 9. 21.—w Heb. to make poster.—x 2 Kings 22. 3.—y See 2 Kings 12. 4, &c.—z Or, to raise.

all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen."

The above translation, which is that in our common Bibles, might be mended; but the piece is scarcely worth the pains.

NOTES ON CHAPTER XXXIV.

Verse 2. *He declined neither to the right hand, nor to the left* He never swerved from God and truth; he never omitted what he knew to be his duty to God and his kingdom; he carried on his reformation with a steady hand; timidity did not prevent him from going far enough; and zeal did not lead him beyond due bounds. He walked in the golden mean, and his moderation was known unto all men. He went neither to the right, nor to the left; he looked inward, looked forward, and looked upward. Reader, let the conduct of this pious youth be thy exemplar through life.

Verse 4. *The altar of Baalim* How often have these been broken down, and how soon set up again! We see that the religion of a land is as the religion of its king. If the king were idolatrous, up went the altars, on them were placed the statues, and the smoke of incense ascended in ceaseless clouds to the honour of that which is vanity, and nothing in the world; on the other hand, when the king was truly religious, down went the idolatrous altars, broken in pieces were the images, and the sacrificial smoke ascended only to the true God: and in all these cases the people were as one man with the king.

Verse 5. *He burnt the bones of the priests* כִּפְרָא *kumarra*; i. e. the *kemarim*, says the Targum. See this word explained 2 Kings xxiii. 5.

Verse 6. *The cities of Manasseh* Even those who were under the government of the Israelitish king permitted their idols and places of idolatry to be hewn down and destroyed: and after the truth was declared and acknowledged, the *spade* and the *axe* were employed to complete the reformation.

Verse 9. *And they returned to Jerusalem* Instead of יָשְׁבוּ *yayeshbu* "they returned," we should read יָשְׁבוּ *yoshebey* "the inhabitants," a reading which is supported by many MSS. printed editions, and all the versions, as well as by necessity and common sense. See the note on ch. xix. 3, where a similar mistake is rectified.

Verse 12. *All that could skill of instruments of music* Did the musicians play on their several instruments to encourage and enliven the workmen? Is not this a probable case from their mention here? If this were really the case, instrumental music was never better applied in any thing that refers to the worship of God. It is fabled of Orpheus, a most celebrated musician, that such was the enchanting harmony of his *lyre*, that he built the city of Thebes by it: the stones and timbers danced to his melody; and, by the power of his harmony, rose up, and took their respective places in the different parts of the wall that was to defend the city! This is fable: but as all fable is a representation of truth, where is the truth and fact to

which this refers? How long has this question lain unanswered! But have we not the answer now? It is known in general, that the cities of *Herculaneum* and *Pompeii* were overwhelmed by an eruption of mount *Vesuvius*, about the seventy-ninth year of the Christian era. It is also known that, in sinking for wells, the workmen of the king of Naples lighted on houses, &c. of those overwhelmed cities; that excavations have been carried on, and are now in the act of being carried on, which are bringing daily to view various utensils, pictures, and books, which have escaped the influence of the burning lava; and that some of those parchment volumes have been unrolled, and facsimiles of them engraved and published; and that our late Prince Regent, now George IV. king of Great Britain, has expended, and is expending, considerable sums of money annually in searching for, unrolling, and deciphering those rolls. This I record to his great credit as a lover of science and literature. Now, among the books that have been unrolled and published, is a *Greek Treatise on Music*, by *Philodemus*; and here we have the truth represented which lay hidden under the fables of *Orpheus* and *Amphion*. This latter was a skilful harper, who was frequently employed by the Theban workmen to play to them while engaged in their labour, and for which they rewarded him out of the proceeds of that labour. So powerful and pleasing was his music, that they went lightly and comfortably through their work; and time and labour passed on without tedium or fatigue; and the walls and towers were speedily raised. This, by a metaphor, was attributed to the dulcet sounds of his harp; and poetry seized on and embellished it, and mythology incorporated it with her fabulous system. Orpheus is the same. By his skill in music he drew stones and trees after him, i. e. he presided over and encouraged the workmen by his skill in music. Yet how simple and natural is the representation given by this ancient Greek writer of such matters! See *Philodemus, Column*, viii. and ix. *Orpheus* and *Amphion*, by their music, moved the workmen to diligence and activity, and lessened and alleviated their toil. May we not suppose, then, that skilful musicians among the Levites did exercise their art among the workmen who were employed in the repairs of the house of the Lord? May I be allowed a gentle transition? Is it not the power and harmony of the grace of Jesus Christ in the Gospel, that convert, change, and purify the souls of men, and prepare them for, and place them in, that part of the house of God, the New Jerusalem? A most beautiful and chaste allusion to this fact and fable is made by an eminent poet, while praying for his own success as a Christian minister, who uses all his skill as a poet and musician for the glory of God:

Thy own musician, Lord, inspire,
And may my concerted lyre
Repeat the psalmist's part I
His Spirit and thine reveal in me,
And fill with sacred rapture
The fibres of my heart.

So shall I charm the hating throng,
And draw the living congregation,
By Jesus' beneficent name,
The living stones shall dance, shall rise,
And form a city in the skies,
The New Jerusalem.

Charles Wesley.

dens, and were overseers of all that wrought the work in any manner of service: *and of the Levites there were scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest ^b found a book of the law of the Lord given by ^c Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed ^d to thy servants, they do it.

17 And they have ^e gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read ^f it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ^g Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, and do after all that is written in this book.

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of ^h Tikvath, the son of ⁱ Hasrah, keeper of the ^k wardrobe; (now she dwelt in Jerusalem ^l in the college;) and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me.

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep

before me; I have not even heard thee also, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ ^m Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, ⁿ great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his ^o place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were ^p present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the ^q abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. ^r And all his days they departed not ^s from following the Lord, the God of their fathers.

CHAPTER XXXV.

Josiah celebrates a passover. 1. Regulates the courses of the priests: assigns them, the Levites, and the people, their portions, and completes the great passover: celebrated since the days of Solomon, 2-19. Pharaoh Necho passes with his army through Judah, 20. Josiah meets and fights with him at Megiddo, and is mortally wounded, 21-23. He is carried to Jerusalem, where he dies, 24. Jeremiah weeps for him, 25. Of his acts and deeds, and where recorded, 26, 27.

MOREOVER, ^t Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the ^u fourteenth day of the first month.

An Overp. XXXV. 1. A. M. 3380. C. C. 624.

2 And he set the priests in their ^v charges, and ^w encouraged them to the service of the house of the Lord;

3 And said unto the Levites, ^x that taught all Israel, which were holy unto the Lord, ^y Put the holy ark ^z in the house which Solomon the son of David king of Israel did build; ^{aa} it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel,

4 And prepare yourselves by the ^{ab} houses of your fathers, after your courses, according to the ^{ac} writing of David king of Israel, and according to the ^{ad} writing of Solomon his son.

5 And ^{ae} stand in the holy place according to the divisions of ^{af} the families of the fathers of your brethren ^{ag} the people, and after the division of the families of the Levites.

6 So kill the passover, and ^{ah} sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

7 And Josiah ^{ai} gave ^{aj} to the people, of the

a 1 Chron. 23. 4, 5.—b 2 Kings 22. 8. &c.—c Heb. by the hand of.—d Heb. to the hand of.—e Heb. poured out, or, melted.—f Heb. in it.—g Or, Achior, 2 Kings 22. 12.—h 2 Kings 22. 14.—i Or, Harhas.—k Heb. garments.—l Or, in the school, or, in the second part.—m 2 Kings 23. 1. &c.—n Heb. from great even to small. o 2 Kings 11. 14. & 23. 3. Ch. 6. 13.—p Heb. found.—q 1 Kings 11. 5.—r Jer. 3. 10. s Heb. from after.

1 2 Kings 23. 21. 22. 1. Psalm 1. 1. &c.—e Exod. 19. 6. Ezra 6. 19.—v Or. 5. 14. Ezra 6. 18.—w Ch. 29. 5, 11.—x Deut. 33. 10. Chap. 30. 12. Mal. 2. 7.—y See Isa. 34. 14.—z Ch. 5. 7.—aa 1 Chron. 23. 26.—b 1 Chron. 9. 10.—c 1 Chron. 23. 4 & 23. 6. & 26.—d Chap. 8. 14.—e Psal. 134. 1.—f Heb. the house of the fathers.—g See the note on the people.—h Chap. 29. 5, 13. & 30. 3, 13. Ezra 6. 21.—i Heb. of the k. Ch. 30. 24.

Verse 14. Found a book of the law] See on 2 Kings xxii. 8.

Verse 23. Huldah the prophetess] See on 2 Kings xxii. 14.

Verse 27. Because thine heart was tender] "Because thy heart was melted, and thou hast humbled thyself in the sight of the Word of the Lord, מַלְּמַת מַיְמֵי מַיְמְרָא דַּיָּאֵי, when thou didst hear his words מַלְּמַת מַיְמֵי מַיְמְרָא דַּיָּאֵי, against this place," &c. Here the Targum most evidently distinguishes between מַיְמֵי מַיְמְרָא, the PERSONAL WORD; and מַלְּמַת מַיְמְרָא, a word spoken or expressed.

Verse 28. Gathered to thy grave in peace] See particularly the note on 2 Kings xxii. 20.

Verse 30. The king went] See on 2 Kings xxiii. 1.

Verse 31. Made a covenant] See on 2 Kings xxiii. 3. And see the notes in that and the preceding chapter, for the circumstances detailed here.

Verse 32. To stand to it] It is likely that he caused them all to arise when he read the terms of the covenant; and thus testify their approbation of the covenant itself, and their resolution to observe it faithfully and perseveringly.

NOTES ON CHAPTER XXXV.

Verse 3. Put the holy ark in the house] It is likely that the idolatrous kings were determined to destroy every thing that might lead the people to the worship of the true God. And now, as all appears to be well established, the ark is ordered to be put into its own place.

flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nathaneel, his brethren, and Hashabiah, and Jeiel, and Jozabab, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of King Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the pro-

phet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho, from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at King Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the Lamentations.

26 ¶ Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD,

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

Jehoahaz made king on the death of his father Josiah, and reigned only three months, 1, 2. He is deposed by the king of Egypt, and Jehoahaz his brother made king in his stead, who reigned wickedly eleven years, and is deposed, and led captive to Babylon by Nebuchadnezzar, 3-8. Jehoahaz is made king in his stead, and reigned wickedly three months and ten days, and is also led captive to Babylon, 9, 10. Jehoahaz begins to reign, and reigned wickedly eleven years, 11, 12. He rebels against Nebuchadnezzar, and he and his people cast all the tear of God behind their backs: the wrath of God comes upon them to the uttermost; and their temple is destroyed, the whole nation is subverted, and led into captivity, 13-20. Cyrus, king of Persia, makes a proclamation to rebuild the temple of the Lord, 21, 22.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

a 2 Kings 23: 29. Jer. 46: 2. 1 Esd. 1: 25. - b Heb. house. - c Heb. the house of my sepulchre. - d 1 Kings 22: 34. - e 1 Esd. 1: 25. - f Heb. made ark. 1 Kings 22: 34. - g 2 Kings 23: 31. - h Or, among the sepulchres. - i Zech. 12: 11. - k 1 Esd. 1: 25. - l See Matt. 9: 23. - m Jer. 22: 20. - n Heb. hindered. - o 2 Kings 23: 30, &c. 1 Esd. 1: 34, &c.

1 Heb. offered. - m Heb. offered. - n Ezra 6: 14. - o Ch. 29: 22. - p See Ch. 29: 24. q Lev. 3: 3. - r Exod. 12: 8, 9. - s Deut. 16: 7. - t 1 Sam. 9: 13, 14, 15. - u Heb. made them run. - v Heb. station. - w 1 Chron. 25: 1, &c. - x 1 Chron. 9: 17, 18. & 28: 14, &c. - y Heb. Josed. - z Exod. 12: 15. & 13: 6. - Chap. 30: 31. - a 2 Kings 23: 32, 33.

For an ample account of this passover, and the reformation that was then made, see on 2 Kings xxiii. 1, &c. and the places marked in the margin.

Verse 11. They killed the passover] The people themselves might slay their own paschal lambs, and then present the blood to the priests, that they might sprinkle it before the altar: and the Levites flayed them, and made them ready for dressing.

Verse 18. There was no passover like to that] That which distinguished this passover from all the former was, says Calmet, the great liberality of Josiah, who distributed to his people a greater number of victims than either David or Solomon had done.

Verse 20. Necho king of Egypt] Pharaoh the lame, says the Targum.

Verse 21. God commanded me to make haste] The Targum gives a curious turn to this and the following verse; "My idol commanded me to make haste: refrain, therefore, from me and my idol which is with me, that he betray thee not. When he heard him mention his idol, he would not go back; and he hearkened not unto the words of Necho, which he spake concerning his idol." Here is the rabbinical excuse for the conduct of Josiah.

Verse 24. The second chariot] Perhaps this means no more than they took Josiah out of his own chariot, and put him into another, either for secrecy, or because his own had been disabled. The chariot into which he was put might have been that of the officer, or aid-de-camp,

who attended his master to the war. See the note on 2 Kings, ch. xxii. 20.

Verse 25. Behold, they are written in the Lamentations.] The Hebrews had poetical compositions for all great and important events, military songs, songs of triumph, epithalamia or marriage odes, funeral elegies, &c. Several of these are preserved in different parts of the historical books of Scripture; and these were generally made by prophets or inspired men. That composed on the tragical end of this good king, by Jeremiah, is now lost. The Targum says, "Jeremiah bewailed Josiah with a great lamentation; and all the chiefs and matrons sing these lamentations concerning Josiah to the present day; and it was a statute in Israel annually to bewail Josiah. Behold, these are written in the Book of Lamentations, which Baruch wrote down from the mouth of Jeremiah."

Verse 27. And his deeds, first and last] "The former things which he did in his childhood, and the latter things which he did in his youth; and all the judgments, which he pronounced from his eighth year, when he came to the kingdom, to his eighteenth, when he was grown up, and began to repair the sanctuary of the Lord; and all that he brought of his substance to the hand of judgment, and purged both the house of Israel and Judah from all uncleanness; behold, they are written in the Book of the Kings of the house of Israel, and of the house of Judah." Targum. These general histories are lost; but in the Books of Kings and Chronicles we have the leading facts.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in a hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

A. M. 3394 -3103. B. C. 610-589. An. Olymp. XLII. 3. Anno Urbis Condite 117.

A. M. 3387. B. C. 607. An. Olymp. XLII. 2. Anno Urbis Condite 117.

A. M. 3384. B. C. 606. An. Olymp. XLII. 1. Anno Urbis Condite 148.

A. M. 3394 -3103. B. C. 610-589. An. Olymp. XLII. 3. Anno Urbis Condite 117.

5 ¶ Jehoikim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God.

6 ¶ Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 ¶ Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoikim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did that which was evil in the sight of the Lord.

10 And when the year was expired, King Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

11 ¶ Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

13 And he also rebelled against King Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened

his heart from turning unto the Lord God of Israel.

14 ¶ Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem.

15 ¶ And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place:

16 ¶ But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

17 ¶ Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand.

18 ¶ And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

19 ¶ And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And where that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

NOTES ON CHAPTER XXXVI.

Verse 1. Took Jehoahaz] It seems that after Necho had discomfited Josiah, he proceeded immediately against Charchemish; and in the interim, Josiah dying of his wounds, the people made his son king.

Verse 3. The king of Egypt put him down] He now considered Judah to be conquered and tributary to him; and, because the people had set up Jehoahaz without his consent, he dethroned him: and put his brother in his place; perhaps for no other reason, but to show his supremacy. For other particulars, see the notes on 2 Kings xxiii. 31-35.

Verse 6. Came up Nebuchadnezzar.] See the notes on 2 Kings xxiv. 1. Archbishop Ussher believes that Jehoikim remained three years after this tributary to the Chaldeans, and that it is from this period that the seventy years captivity, predicted by Jeremiah, are to be reckoned.

Verse 9. Jehoiachin was eight] See on 2 Kings xxiv. 8. Verse 10. Made Zedekiah-king] His name was at first Mattaniah, but the king of Babylon changed it to Zedekiah. See 2 Kings xxiv. 17. and the note there.

Verse 12. Did that which was evil] Was there ever such a set of weak, infatuated men as the Jewish kings in general! They had the fullest evidence that they were only deputies to God Almighty, and that they could not expect to retain the throne any longer than they were faithful to their Lord; and yet, with all this conviction, they lived wickedly, and endeavoured to establish idolatry

in the place of the worship of their Maker! After bearing with them long, the divine mercy gave them up, as their case was utterly hopeless. They sinned till there was no remedy.

Verse 19. They burnt the house of God] Here was an end to the temple; the most superb and costly edifice ever erected by man.

Brake down the wall of Jerusalem] So it ceased to be a fortified city.

Burnt all the palaces] So it was no longer a dwelling-place for kings or great men.

Destroyed all the goodly vessels] Beat up all the silver and gold into masses, keeping only a few of the finest in their own shape. See ver. 18.

Verse 21. To fulfil the word of the Lord] See Jerem. xxv. 9, 12. xxvi. 6, 7. xxix. 12. For the miserable death of Zedekiah, see 2 Kings xxv. 4, &c.

Verse 22. Now in the first year of Cyrus] This and the following verse are supposed to have been written by mistake from the Book of Ezra, which begins in the same way. The Book of the Chronicles, properly speaking, does close with the twenty-first verse, as then the Babylonish captivity commences: and these two verses speak of the transactions of a period seventy years after. This was in the first year of the reign of Cyrus over the empire of the East, which is reckoned to be A. M. 3463. But he was king of Persia from the year 3444 or 5. See Calmet and Ussher.

1 Heb. removed him.-1 Esdras 1. 36.-1 Heb. involved.-2 Kings 23: 36, 37. 2 Kings 24. 1.-1 Or, chain; (see note, Hal. 1. 6.-1 See 2 Kings 24. 6. Jer. 22. 19, 19. & 36. 30.-2 Kings 21. 13. Dan. 1. 1. 2. & 5. 2.-4 Or, Jeconiah, 1 Chron. 3. 16. Or, Coniah. Jer. 22. 24.-2 Kings 24. 8.-1 Heb. at the return of the year. 2 Kings 24. 10-17.-1 Dan. 1. 1, 2. & 3. 1.-1 Heb. vessels of desire.-1 Or, Mattaniah his father's brother, 2 Kings 24. 17.-1 Jer. 37. 1.-2 Kings 24. 18. Jer. 52. 1. &c.-1 Jer. 52. 3. Ezek. 17. 15, 15.-2 Kings 17. 14.-1 Jer. 25. 3, 4. & 25. 15. & 24. 4.-1 Heb. by the hand of his messengers.

1 That is, continually and carefully.-in Jer. 5. 12, 13.-n Prov. 1. 25. 30.-Jer. 32. 3. & 36. 6. Matt. 23. 44.-p Isa. 74. 1. & 79. 5.-1 Heb. healing.-1 Jer. 28. 25. 2 Kings 25. 1. &c. Ezra 9. 7.-p Isa. 74. 20. & 79. 2. 3.-2 Kings 25. 15. &c. 2 Kings 25. 9. 1. &c. Jer. 71. 6, 7. & 79. 1, 7.-1 Heb. the remainder from the rest.-2 Kings 25. 11.-1 Jer. 27. 7.-Jer. 25. 9, 11, 12. & 28. 6, 7. & 29. 10.-Jer. 26. 34, 35, 34. Dan. 9. 2.-1 Lev. 25. 4, 5.-1 Esdras 1. 1.-1 Jer. 25. 12, 13. & 29. 10. & 33. 10, 11, 14.-1 Isa. 44. 28.

23 • Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to

build him a house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? the LORD his God *be* with him, and let him go up

e Ezra

1, 2, 3

Verse 23. *The LORD his God be with him*] "Let the WORD of the Lord be his helper, and let him go up." *Targum.* See the notes on the beginning of Ezra.

Thus ends the history of a people the most fickle, the most ungrateful, and, perhaps, on the whole, the most sinful that ever existed on the face of the earth. But what a display does all this give of the power, justice, mercy, and long-suffering of the Lord! There was no people like this people, and no God like their God.

Masoretic Notes.

The sum of the *verses* in both books of Chronicles is 1656. *Middle verse*, 1 Chron. xxvii. 25. Its Masoretic sections *twenty-five*.

Having made particular remarks on every thing which I judged of importance in these and the preceding historical books, and in the course of this work having often found the want of a chronological list of the kings of

Israel and Judah, in the consecutive order of their reigns; for the reader's information I have brought all the facts into a synopsis or general view, so that he may see at once the contemporary reigns in those two kingdoms, as well as the leading facts by which their reigns were distinguished. In this table will be seen, at one view, the year of the world; the year before Christ; the year before and after the First Olympiad; the year before and from the building of Rome; and under them the Jewish history, from its first kings till the time in which its regal state was entirely abolished, and both kingdoms led into captivity, never more to arise to any political consequence till they acknowledge the Lion of the tribe of Judah, and take Jesus the Christ, the son and only legitimate heir of David, for their Saviour and their Lord. I hope that the table which is here subjoined, will be found in every point of view both interesting and instructive. A. CLARKE.

Millbrook, December 7, 1819.

CHRONOLOGICAL LIST

OF THE

KINGS OF ISRAEL AND JUDAH,

IN THE CONSECUTIVE ORDER OF THEIR REIGNS:

FROM THE COMMENCEMENT TO THE DESTRUCTION OF THE FORMER BY THE ASSYRIANS; AND OF THE LATTER BY THE BABYLONIANS.

REGAL STATE OF JUDEA BEFORE THE DIVISION:—

SAUL REIGNED FORTY YEARS,
DAVID REIGNED FORTY YEARS,
SOLOMON REIGNED FORTY YEARS.

ISRAEL AND JUDAH AFTER THE DIVISION OF THE TWELVE TRIBES.

Year of the world.	Year before Christ.	Year before the building of Rome.	Year before the first Olympiad.	KINGDOM OF ISRAEL.		KINGDOM OF JUDAH.	
				With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.
3029	975	199	222	1	JEROBOAM. Reigned 22 years.	1	REHOBOAM. Reigned 17 years. Forsaking the
3030	974	198	221	2	The disobedient prophet slain by a lion.	2	counsel of the old men, ten tribes revolt from
3031	973	197	220	3		3	under his government; and are formed into a
3032	972	196	219	4	Jehoiada the priest born about this time. He lived	4	distinct kingdom.
3033	971	195	218	5	in eight Jewish reigns; viz. those of Rehoboam,	5	Shishak, king of Egypt, (thought by Sir Isaac
3034	970	194	217	6	Abijah, Asa, Jehoshaphat, Jehoram, Abaziah,	6	Newton to have been the same with the famous
3035	969	193	216	7	Athaliah, and Joash.	7	Sesostris.) invades Judea, and takes away the
3036	968	192	215	8		8	shields of gold out of the temple.
3037	967	191	214	9		9	
3038	966	190	213	10		10	
3039	965	189	212	11		11	
3040	964	188	211	12	Capys Sylvius succeeds Capetus in the kingdom of	12	
3041	963	187	210	13	Alba, and reigned 28 years. The commence-	13	
3042	962	186	209	14	ment of this reign happened, (according to Dio-	14	
3043	961	185	208	15	nysius of Halicarnassus,) in the 221st year from	15	
3044	960	184	207	16	the destruction of Troy.	16	
3045	959	183	206	17		17	
3046	958	182	205	18		18	
3047	957	181	204	19		19	
3048	956	180	203	20	Death of Abijah, the son of Jeroboam.	20	1 ABIJAH, or ABIJAM. Reigned 3 years.
3049	955	179	202	21		21	2 The king of Judah obtains a great victory over
3050	954	178	201	22		22	3 Jeroboam, and takes Beth-el, &c.
3051	953	177	200	23	1 NADAB. Reigned 2 years.	23	1 ASA. Reigned 41 years.
3052	952	176	199	24	2 BAASHA. Reigned 24 years.	24	
3053	951	175	198	25	2 About this time flourished the prophets Jehu, Ha-	25	
3054	950	174	197	26	nani, and Azariah. Baasha begins his reign by	26	
3055	949	173	196	27	extirpating the whole house of Jeroboam. The	27	
3056	948	172	195	28	dynasty of Jeroboam lasted not quite 24 years;	28	
3057	947	171	194	29	and is followed by that of Baasha, which con-	29	
3058	946	170	193	30	tinues till the death of Elah, a period of not	30	
3059	945	169	192	31	quite 25 years.	31	
3060	944	168	191	32		32	
3061	943	167	190	33		33	
3062	942	166	189	34		34	
3063	941	165	188	35		35	
3064	940	164	187	36		36	
3065	939	163	186	37		37	
3066	938	162	185	38		38	
3067	937	161	184	39		39	
3068	936	160	183	40	Calpetus Sylvius succeeds Capys in the kingdom	40	
3069	935	159	182	41	of Alba, in the 249th year from the destruction	41	
3070	934	158	181	42	of Troy. He is named by Eusebius, Carpetus	42	
3071	933	157	180	43	Sylvius.	43	
3072	932	156	179	44		44	
3073	931	155	178	45		45	
3074	930	154	177	46	1 ELAH. Reigned 2 years. ZIMRI reigned 7 days.	46	
3075	929	153	176	47	2 OMRI and TIBNI reign together about 5 years.	47	
3076	928	152	175	48	2 Commencement of the third dynasty by the acces-	48	
3077	927	151	174	49	sion of Omri to the throne.	49	
3078	926	150	173	50		50	
3079	925	149	172	51	2 TIBNI dying, Omri reigns alone about 7 years.	51	
3080	924	148	171	52		52	

CHRONOLOGICAL ACCOUNT OF THE KINGS OF ISRAEL AND JUDAH.

Year of the world.		Year before the building of Rome.		KINGDOM OF ISRAEL.	KINGDOM OF JUDAH.
Year before Christ.		Year before the first Olympiad.		With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.
3081	923	147	170	7 OMRI. Tiberinus Sylvius succeeds his father	33 ASA.
3082	922	146	169	8 Calpetus in the kingdom of Alba, and reigned	34
3083	921	145	168	9 8 years. The river Tiber was so named from	35 Megacles succeeds Phorbas in the perpetual archonship of the Athenians, and rules 30 years.
3084	920	144	167	10 this king.	36
3085	919	143	166	11	37
3086	918	142	165	12 1 AHAB. Reigned 22 years. In this reign Jericho	38 Aaa begins to be diseased in his feet, and dies in the 41st year of his reign.
3087	917	141	164	2 was rebuilt by Hiel the Bethelite.	39
3088	916	140	163	3	40
3089	915	139	162	4 About this time Agrippa Sylvius succeeds Tiberinus Sylvius in the kingdom of Alba, and reigned 40 years.	41
3090	914	138	161	5	1 JEHOASHAPHAT. Reigned 25 years.
3091	913	137	160	6	2 The king of Judah sends Levites with the princes throughout his realm to instruct the people in the law of the Lord.
3092	912	136	159	7	3
3093	911	135	158	8	4
3094	910	134	157	9 Commencement of the 3 years and 6 months' drought foretold by Elijah.	5
3095	909	133	156	10	6
3096	908	132	155	11	7
3097	907	131	154	12 The widows' son raised to life.	8 Polydectus, (of the family of the Proclidae,) succeeds Enomius in the throne of Lacedaemon, and reigned 9 years.
3098	906	130	153	13 The prophets of Baal slain by Elijah, at the brook Kishon. Termination of the long drought.	9
3099	905	129	152	14	10
3100	904	128	151	15 Great fall of rain in the land of Israel.	11
3101	903	127	150	16	12
3102	902	126	149	17	13
3103	901	125	148	18 The Syrians defeated by Ahab.	14
3104	900	124	147	19 The Syrians again defeated by Ahab.	15
3105	899	123	146	20 Naboth stoned to death.	16
3106	898	122	145	21	17 Lycurgus begins his reign over the Spartans.
3107	897	121	144	22 1 AHAZIAH. Reigned 2 years.	18 Jehoshaphat joins Ahab against the Syrians.
3108	896	120	143	23 1 JORAM, or JEHOHAM. Reigned 12 years.	19 Ahab is slain at the siege of Ramoth-gilead,
3109	895	119	142	24 Assumption of Elijah in the first year of this reign. Elisha succeeds him in the prophetic office.	20 agreeably to the prophecy of Micah; and the dogs lick up his blood, 1 Kings xxii. 2-38.
3110	894	118	141	25	21
3111	893	117	140	26	22
3112	892	116	139	27	23 1 JEHOHAM associated with his father in the government, and reigns 8 years.
3113	891	115	138	28	24 2 JEHOHAM. Reigned 5 years alone.
3114	890	114	137	29	25
3115	889	113	136	30	1
3116	888	112	135	31	2
3117	887	111	134	32	3
3118	886	110	133	33	4
3119	885	109	132	34	5
3120	884	108	131	35	6
3121	883	107	130	36	7
3122	882	106	129	37	8
3123	881	105	128	38	9
3124	880	104	127	39	10
3125	879	103	126	40	11
3126	878	102	125	41	12
3127	877	101	124	42	13
3128	876	100	123	43	14
3129	875	99	122	44	15
3130	874	98	121	45	16
3131	873	97	120	46	17
3132	872	96	119	47	18
3133	871	95	118	48	19
3134	870	94	117	49	20
3135	869	93	116	50	21
3136	868	92	115	51	22
3137	867	91	114	52	23
3138	866	90	113	53	24
3139	865	89	112	54	25
3140	864	88	111	55	26
3141	863	87	110	56	27
3142	862	86	109	57	28
3143	861	85	108	58	29
3144	860	84	107	59	30
3145	859	83	106	60	31
3146	858	82	105	61	32
3147	857	81	104	62	33
3148	856	80	103	63	34
3149	855	79	102	64	35
3150	854	78	101	65	36
3151	853	77	100	66	37
3152	852	76	99	67	38
3153	851	75	98	68	39
3154	850	74	97	69	40
3155	849	73	96	70	1
3156	848	72	95	71	2
3157	847	71	94	72	3
3158	846	70	93	73	4
3159	845	69	92	74	5
3160	844	68	91	75	6
3161	843	67	90	76	7
3162	842	66	89	77	8
3163	841	65	88	78	9
3164	840	64	87	79	10
3165	839	63	86	80	11
3166	838	62	85	81	12
3167	837	61	84	82	13
3168	836	60	83	83	14
3169	835	59	82	84	15
3170	834	58	81	85	16
3171	833	57	80	86	17
3172	832	56	79	87	18
3173	831	55	78	88	19
3174	830	54	77	89	20

CHRONOLOGICAL ACCOUNT OF THE KINGS OF ISRAEL AND JUDAH.

Year before the first Olympiad.	Year before Christ.	Year before the building of Rome.	Kingdom of the Romans.	KINGDOM OF ISRAEL. With the contemporary events of Heathen nations	KINGDOM OF JUDAH. With the contemporary events of Heathen nations.
3175	829	53		13 JEHOASH.	11 AMAZIAH.
3176	828	52		14	12
3177	827	51		15	13 Ten thousand of the children of Seir slain
3178	826	50		16	14 by Amaziah in the Valley of Salt; and
1179	825	49		1	15 ten thousand precipitated from the top of
3180	824	48		2 JEROBOAM II. Reigned 41 years.	16 a rock, and dashed to pieces. Amaziah,
3181	823	47		3 Thespis succeeds Arifbron in the govern-	17 proud of his victory over the Edomites,
3182	822	46		4 ment of Athens.	18 provokes the Israelitish king to battle.
3183	821	45		5	19 The following year Jehoash overcomes
3184	820	44		6 The fall of the Assyrian empire by the	20 him, takes him prisoner, breaks down four
3185	819	43		7 death of Sardanapalus is supposed to	21 hundred cubits of the wall of Jerusalem;
3186	818	42		8 have taken place about this time. Ar-	22 and having spoiled the temple and the
3187	817	41		9 bases founds the empire of the Medes	23 king's house of a vast treasure, returns to
3188	816	40		10 upon the ruins of the Assyrian empire.	24 Samaria.
3189	815	39		11	25
3190	814	38		12 Caranus founds the kingdom of Macedon,	26
3191	813	37		13 and reigns 28 years. This kingdom con-	27
3192	812	36		14 tinued till the battle of Pydna, a period	28
3193	811	35		15 of 646 years.	29
3194	810	34		16	1 UZZIAH. Reigned 52 years. He is victo-
3195	809	33		17 Charilaus, the successor of Lycurgus, dying	2 rious over the Philistines, Arabians, and
3196	808	32		18 after a reign of 64 years, Nicander suc-	3 Mehanims. His standing army consists
3197	807	31		19 ceeds him in the kingdom of Lacedæmon,	4 of 307,500 men. In this reign lived the
3198	806	30		20 and reigns 39 years.	5 prophets Amos and Hosea.
3199	805	29		21	6
3200	804	28		22	7
3201	803	27		23	8
3202	802	26		24	9
3203	801	25		25	10
3204	800	24		26	11
3205	799	23		27	12
3206	798	22		28	13
3207	797	21		29	14 Agamestor succeeds Thespis in the gov-
3208	796	20		30	15 Amulius Sylvius and Numitor succeed Pro-
3209	795	19		31	16 cas in the kingdom of Alba, the former
3210	794	18		32	17 of whom reigned 44 years. Numitor
3211	793	17		33	18 reigned alone 2 years, and was their last
3212	792	16		34	19 king. He died about 751 B. C.
3213	791	15		35	20
3214	790	14		36	21
3215	789	13		37	22
3216	788	12		38	23
3217	787	11		39	24
3218	786	10		40	25 Cæsus, the second king of Macedon, begins
3219	785	9		41	26 his reign.
3220	784	8			27
3221	783	7			28 Birth of Jotham, who was afterward king
3222	782	6			29 of Judah.
3223	781	5			30
3224	780	4			31
3225	779	3			32 The monarchical government abolished at
3226	778	2			33 Corinth, and the Prytanes elected. Two
3227	777	1			34 years after, Eechylus succeeds Agamestor
					35 in the perpetual archonship of the Athe-
					36 nians.
					37 Thurimas succeeds to the throne of Mace-
					38 don, and reigns 45 years.
					39
					40
					41 Theopompus succeeds Nicander in the king-
					42 dom of Lacedæmon, and reigns 47 years.
					43
					44
					45
					46 Uzziah, attempting to burn incense upon
					47 the altar of incense in the temple, is smit-
					48 ten with the leprosy.
					49
					50 Alyattes succeeds to the Lydian throne.
					51
					52 Isaiah begins to prophesy.
					1 JOTHAM. Reigned 16 years. This king
					2 overcomes the Ammonites, whom he com-
					3 pels to pay tribute.
					4
					5 Alemæon, the last perpetual archon, begins
					6 his administration, and rules two years;
					7 after whom decennial archons are ap-
					8 pointed, Charops being the first.
					9
					10 Birth of Hezekiah, who succeeded his father
					11 Abah in the kingdom of Judah.
					12
					13 JOTHAM. Commencement of the era of
					14 Nabonassar, king of Babylon.
					15
					16
					17 AHAAZ. Reigned 16 years. In the first year
					18 of this reign Simeides succeeds Charops
					19 in the decennial archonship of the Athe-
					20 nians. Clidiceus succeeds Simeides, and 10
					21 years after, Hippomenes succeeds Clidiceus.

CHRONOLOGICAL ACCOUNT OF THE KINGS OF ISRAEL AND JUDAH.

Year of the world.	Year before Christ.	Era of the Olympiads.	Year from the building of Rome.	Kindness of the Romans.	KINGDOM OF ISRAEL.		KINGDOM OF JUDAH.	
					With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.
3257	737	X. 4	17	17	years, as Hoshea is said not to have commenced his reign before the 12th year of Aha2, 2 King xvii. 1. The beginning of Hoshea's reign is placed two years later, that his 9th year may synchronize with Hezekiah's 6th.	6 AHAZ.	7 8 Candaules succeeds Meles in the Lydian throne; who 17 years after is succeeded by Gyges. 10 11 Syracuse built by a Corinthian colony. 12 13 14 Perdiccas succeeds to the throne of Macedonia, and reigns 51 years. 15 16	
3256	736	XI. 1	18	18				
3255	735	2	19	19				
3254	734	3	20	20				
3253	733	4	21	21				
3252	732	XII. 1	22	22				
3251	731	2	23	23				
3250	730	3	24	24				
3249	729	4	25	25				
3248	728	XIII. 1	26	26				
3247	727	2	27	27				
3246	726	3	28	28				
3245	725	4	29	29				
3244	724	XIV. 1	30	30				
3243	723	2	31	31				
3242	722	3	32	32				
3241	721	4	33	33				
3240	720	XV. 1	34	34				
3239	719	2	35	35				
3238	718	3	36	36				
3237	717	4	37	37				
3236	716	XVI. 1	38	38				
3235	715	2	39	39				
3234	714	3	40	40				
3233	713	4	41	41				
3232	712	XVII. 1	42	42				
3231	711	2	43	43				
3230	710	3	44	44				
3229	709	4	45	45				
3228	708	XVIII. 1	46	46				
3227	707	2	47	47				
3226	706	3	48	48				
3225	705	4	49	49				
3224	704	XIX. 1	50	50				
3223	703	2	51	51				
3222	702	3	52	52				
3221	701	4	53	53				
3220	700	XX. 1	54	54				
3219	699	2	55	55				
3218	698	3	56	56				
3217	697	4	57	57				
3216	696	XXI. 1	58	58				
3215	695	2	59	59				
3214	694	3	60	60				
3213	693	4	61	61				
3212	692	XXII. 1	62	62				
3211	691	2	63	63				
3210	690	3	64	64				
3209	689	4	65	65				
3208	688	XXIII. 1	66	66				
3207	687	2	67	67				
3206	686	3	68	68				
3205	685	4	69	69				
3204	684	XXIV. 1	70	70				
3203	683	2	71	71				
3202	682	3	72	72				
3201	681	4	73	73				
3200	680	XXV. 1	74	74				
3199	679	2	75	75				
3198	678	3	76	76				
3197	677	4	77	77				
3196	676	XXVI. 1	78	78				
3195	675	2	79	79				
3194	674	3	80	80				
3193	673	4	81	81				
3192	672	XXVII. 1	82	82				
3191	671	2	83	83				
3190	670	3	84	84				
3189	669	4	85	85				
3188	668	XXVIII. 1	86	86				
3187	667	2	87	87				
3186	666	3	88	88				
3185	665	4	89	89				
3184	664	XXIX. 1	90	90				
3183	663	2	91	91				
3182	662	3	92	92				
3181	661	4	93	93				
3180	660	XXX. 1	94	94				
3179	659	2	95	95				
3178	658	3	96	96				
3177	657	4	97	97				
3176	656	XXXI. 1	98	98				
3175	655	2	99	99				
3174	654	3	100	100				
3173	653	4	101	101				
3172	652	XXXII. 1	102	102				
3171	651	2	103	103				
3170	650	3	104	104				
3169	649	4	105	105				
3168	648	XXXIII. 1	106	106				
3167	647	2	107	107				
3166	646	3	108	108				
3165	645	4	109	109				
3164	644	XXXIV. 1	110	110				

CHRONOLOGICAL ACCOUNT OF THE **KINGS OF ISRAEL AND JUDAH.**

Year of the world.		Year before Christ.	Year from the building of Rome.	Kingdom of the Romans.	Kingdom of Judah.
3361	643	XXXIV. 2	111	30	1 AMON. Reigned 2 years.
3362	642	3	112	31	2
3363	641	4	113	32	1 JOSIAH. Reigned 31 years. Birth of Thales happened about this time.
3364	640	XXXV. 1	114	1	2 Philip succeeds Argæus in the throne of Macedon, and reigns 36 years.
3365	639	2	115	2	3
3366	638	3	116	3	4 The celebrated Solon was born at this time. He died B. C. 558, at the age of 88.
3367	637	4	117	4	5
3368	636	XXXVI. 1	118	5	6
3369	635	2	119	6	7
3370	634	3	120	7	8 Josiah (only 16 years of age) begins to manifest great zeal toward the pure worship of Jehovah.
3371	633	4	121	8	9
3372	632	XXXVII. 1	122	9	10
3373	631	2	123	10	11 Sadyattes succeeds Arlyssus II. in the Lydian throne.
3374	630	3	124	11	12 Josiah commences a thorough reformation in the religion of Judæa, which is completed in his eighteenth year. Cyrene built by Battus.
3375	629	4	125	12	13
3376	628	XXXVIII. 1	126	13	14
3377	627	2	127	14	15
3378	626	3	128	15	16
3379	625	4	129	16	17 Cyaxares, or Cyaxares, succeeds Phraortes in the kingdom of Media and Persia, and
3380	624	XXXIX. 1	130	17	18 Josiah repairs the temple, destroys the vessels of Baal and Aserah, puts down the idolatrous priests, breaks down the houses of the sodomites, and the high places, defiles Tophet, takes away the horns of the sun, destroys Jeroboam's altar, and celebrates a great passover.
3381	623	2	131	18	19
3382	622	3	132	19	20
3383	621	4	133	20	21 celebrates a great passover.
3384	620	XL. 1	134	21	22
3385	619	2	135	22	23 Alyattes II. of the family of the Mermaads, and father of the celebrated Croesus, succeeds to the Lydian throne, and reigns 37 years. This king drove the Cimmerians from Asia, and made war against the Medes. An eclipse of the sun terminated a battle between him and Cyaxares. He died when engaged in a war against Miletus.
3386	618	3	136	23	24
3387	617	4	137	24	25
3388	616	XLI. 1	138	25	26
3389	615	2	139	26	27
3390	614	3	140	27	28
3391	613	4	141	28	29
3392	612	XLII. 1	142	29	30
3393	611	2	143	30	31
3394	610	3	144	31	1 JEHOAHAZ. Reigned 3 months.
3395	609	4	145	1	2 JEHOIAKIM. Reigned 11 years.
3396	608	XLIII. 1	146	2	3
3397	607	2	147	3	4 Jeremiah foretells the 70 years captivity. Nebuchadnezzar begins his reign over [Babylon.
3398	606	3	148	4	5 Nineveh taken and destroyed by Cyaxares and his allies.
3399	605	4	149	5	6 Agassicles succeeds to the throne of Lacedæmon, and reigns 41 years.
3400	604	XLIV. 1	150	6	7 The Phœnicians sailed round Africa by order of Necho. The age of Arion, Pittacus, Alcæus, &c.
3401	603	2	151	7	8
3402	602	3	152	8	9 Aropas succeeds to the throne of Macedon, and reigns 20 years.
3403	601	4	153	9	10
3404	600	XLV. 1	154	10	11 Birth of Sappho, the celebrated poetess, happened about this time.
3405	599	2	155	11	1 JEHOTACHIN. Reigned 3 months and 10 days.
3406	598	3	156	12	1 ZEDEKIAH. Reigned 11 years. He was the last Jewish king, and commenced his reign in the 8th year of Nebuchadnezzar.
3407	597	4	157	13	2
3408	596	XLVI. 1	158	14	3 The Scythians are expelled from Asia Minor by Cyaxares, king of Media and Persia.
3409	595	2	159	15	4
3410	594	3	160	16	5
3411	593	4	161	17	6 About this time Zedekiah rebelled against Nebuchadnezzar, king of Babylon.
3412	592	XLVII. 1	162	18	7
3413	591	2	163	19	8 The Pythian games first established at Delphi.
3414	590	3	164	20	9 Jerusalem besieged by Nebuchadnezzar; and two years after, (viz. in the 19th year of Nebuchadnezzar, Jer. lii. 12.) the city is taken, the temple burnt, and the people carried away into captivity. Thus ends THE KINGDOM OF JUDAH, after it had stood from the death of Solomon 387 years, and from the captivity of the ten tribes 133 years. About this time flourished Chilo, Anacharsis, Thales, Epimenides, Solon, the prophets Ezekiel and Daniel, AEsop, Socrates, &c. Nebuchadnezzar lived after the destruction of the temple 34 years.
3415	589	4	165	21	10
3416	588	XLVIII. 1	166	22	11

INTRODUCTION

TO THE

BOOK OF EZRA.

AT the conclusion of 2 Kings, and also of the preceding book, 2 Chronicles, we have seen the state of misery and desolation to which the kingdoms of Israel and Judah were reduced through their unparalleled ingratitude to God, and their innumerable backslidings and rebellions. These at last issued in their captivity; the inhabitants of the former country being carried away by the Assyrians, and those of the latter by the Chaldeans. The former never recovered their ancient territories; and were so disposed of by their enemies, that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable, or they were transported to some foreign and reclusive place of settlement, that the place of their existence, though repeatedly guessed at, has, for more than *two thousand years*, been totally unknown.

In mercy to the less polluted inhabitants of the kingdom of Judah, though delivered up into the hands of their enemies, God had promised, by his prophet, that at the expiration of *seventy years* they should be enlarged, and restored to their own country. This prediction was most literally fulfilled; and the books of *Ezra*, *Esther*, and *Nehemiah*, inform us *how* the divine goodness accomplished this most gracious design, and the *movers* and *agents* whom he employed on the occasion. The writer of the following book was undoubtedly the chief agent under God; and his history, as found in the most authentic writings of the Jews, is too nearly connected with this book, and too important in every point of view, to be passed by. No man has written on this subject with such perspicuity as *Dean Prideaux*; and from his invaluable work, *The connected History of the Old and New Testaments*, I shall freely borrow whatever may be best calculated to throw light upon the ensuing history.

"In the beginning of the year 458 before the Christian era, Ezra obtained of King Artaxerxes, and his seven counsellors, a very ample commission for his return to Jerusalem, with all his nation that were willing to accompany him thither; giving him full authority there to restore and settle the state, and reform the church of the Jews, and to regulate and govern both according to their own laws. This extraordinary favour, not being likely to have been obtained but by some more than ordinary means, appears to have been granted by King Artaxerxes to the solicitations of *Eaether*, who, though not at that time advanced to the dignity of his queen, was yet the best beloved of his concubines.

"Ezra was of the descendants of *Seraiah*, the high priest, who was slain by Nebuchadnezzar, when he burnt the temple and city of *Jerusalem*.

"As Ezra was a very holy, so also was he a very learned man, and especially skilled excellently in the knowledge of the Holy Scriptures; and, therefore, he is said to have been a very ready scribe in the law of God, for which he was so eminent, that Artaxerxes takes particular notice of it in his commission. He began his journey from Babylon, on the first day of the first month, called *Nisan*, which might fall about the middle of our March; and, having, halted at the river of Ahava till the rest of his company was come up to him, he there, in a solemn fast, recommended himself and all that were with him to the divine protection: and then, on the *twelfth* day, set forward for Jerusalem, they all having spent *four* months in their journey from Babylon thither. On his arrival he delivered up to the temple the offerings which had been made to it by the king and his nobles, and the rest of the people of Israel that stayed behind; which amounted to a *hundred talents* of gold, with *twenty* basins of gold of the value of a *thousand* darics, and *six hundred* and *fifty* talents of silver, with vessels of silver of the weight of a *hundred* talents more: and then, having communicated his commission to the king's lieutenants and governors throughout all Syria and Palestine, he betook himself to the executing of the contents of it, whereby he was fully empowered to settle both the church and the state of the Jews, according to the law of Moses; and to appoint magistrates and judges to punish all such as should be refractory; and that not only by imprisonment, and confiscation of goods, but also with banishment and death, according as their crimes should be found to deserve. And all this power Ezra was invested with, and continued faithfully to execute it for the space of *thirteen* years, till *Nehemiah* arrived with a new commission from the Persian court, for the same work. Ezra, having found in the *second* year of his government (Ezra ix. and x.) that many of the people had taken strange wives, contrary to the law, and that several of the priests and Levites, as well as the chief men of Judah and Benjamin, had transgressed herein, after he had in fasting and prayer deprecated God's wrath for it, he caused proclamation to be made for all the people of Israel that had returned from the captivity to gather themselves together at Jerusalem, under the penalty of excommunication, and forfeiture of all their goods. And when they were met, he made them sensible of their sin; and engaged them in promise and covenant before God, to depart from it by putting away their strange wives, and all such as were born of them, that the seed of Israel might not be polluted with such an undue commixture; and thereon commissioners were appointed to inquire into this matter, and cause every man to do according to the law.

"And they sat down the *first* day of the *tenth* month to examine into this matter, and made an end by the *first* day of the *first* month; so that in three months' time, that is, in the *tenth*, *eleventh*, and *twelfth* months of the Jewish year, a thorough reformation was made of this transgression: which three months answer to *January*, *February*, and *March*, of our year.

"About this time, (*Eaether* ii. 21.) Bigthan and Jeush, two eunuchs of the palace, entered into a conspiracy against the life of King Artaxerxes. Most likely they were of those who had attended Queen Vashti; and, being now out of their offices by the degrading of their mistress, and the advancing of another in her place, took such a disgust at this, as to resolve to revenge themselves on the king for it; of which Mordecai, having got the knowledge, made discovery to Queen *Eaether*, and she in Mordecai's name to the king; whereon inquiry being made into the matter, and the whole treason laid open and discovered, the two traitors were both crucified for it, and the history of the whole matter was entered on the public registers and annals of the kingdom.

"Ezra continued in the government of Judea till the end of the year 446; and, by virtue of the commission he had from the king, and the powers granted him thereby, he reformed the whole state of the Jewish church, according to the law of Moses, in which he was excellently learned, and settled it upon that bottom upon which it afterward stood till the time of our Saviour. The two chief things which he had to do, were to restore the observance of the Jewish law according to the ancient approved usages which had been in practice before the captivity, under the directions of the prophets; and to collect together and set forth a correct edition of the Holy Scriptures; in the performance of both which the Jews inform us, he had the assistance of what they call the Great Synagogue, which they tell us was a convention, consisting of *one hundred* and *twenty* men; who lived all at the same time under the presidency of Ezra, and assisted him in both of these two works; and among these they name Daniel and his three friends, Shadrach, Meshach, and Abednego.

INTRODUCTION TO THE BOOK OF EZRA.

"But the whole conduct of the work, and the glory of accomplishing it, is, by the Jews, chiefly attributed to him, under whose presidency they tell us it was done; and, therefore, they look upon him as another Moses: for the law, they say, was given by Moses; but it was reviewed and restored by Ezra, after it had in a manner been extinguished and lost in the Babylonish captivity. And, therefore, they reckon him as the second founder of it: and it is a common opinion among them that he was Malachi the prophet; that he was called Ezra as his proper name, and Malachi, (which signifies an angel or messenger,) from his office, because he was sent as the angel and messenger of God to restore again the Jewish religion, and establish it in the same manner as it was before the captivity, on the foundation of the law and the prophets. And, indeed, by virtue of that ample commission which he had from King Artaxerxes, he had an opportunity of doing more herein than any other of his nation; and he executed all the powers thereof to the utmost he was able, for the resettling both of the ecclesiastical and political state of the Jews in the best posture they were then capable of: and from hence his name is in so high esteem and veneration among the Jews, that it is a common saying among their writers, 'That if the law had not been given by Moses, Ezra was worthy by whom it should have been given.' As to the ancient and approved usages of the Jewish church, which had been in practice before the captivity, they had by Joshua and Zerubbabel, with the chief elders then contemporaries, and by others that after succeeded them, been gathering together from their first return to Jerusalem, as they could be recovered from the memories of the ancients of their nation, who had either seen them practised themselves before the captivity, or who had been informed concerning them by their parents or others, who had lived before them.

"All these, and whatsoever else was pretended to be of the same nature, Ezra brought under a review; and, after due examination, allowed such of them as were to be allowed, and settled them by his approbation and authority: they gave birth to what the Jews now call their Oral Law: for they own a twofold law—the first, the Written Law, which is recorded in the Holy Scriptures; and the second, the Oral Law, which they have only by the tradition of their elders. And both these, they were given them by Moses from mount Sinai, of which the former only was committed to writing, and the other delivered down to them from generation to generation by the tradition of the elders: and, therefore, holding them both to be of the same authority, as having both of them the same divine original, they think themselves to be bound as much by the latter as the former, or rather much more; for the Written Law is, they say, in many places, obscure, scanty, and defective, and could be no perfect rule to them without the Oral Law; which containing, according to them, a full, complete, and perfect interpretation, of all that is written in the other, supplies all the defects, and solves all the difficulties of it; and, therefore, they observe the Written Law no otherwise than according as it is explained and expounded by their Oral Law. And hence it is a common saying among them, 'That the covenant was made with them not upon the Written Law, but upon the Oral Law; and, therefore, they do, in a manner, lay aside the former, to make room for the latter, and resolve their whole religion into their traditions, in the same manner as the Romanists do theirs, having no farther regard to the Written Word of God than as it agrees with their traditionary explications of it, but always preferring them thereto, though in many particulars they are quite contradictory to it; which is a corruption that had grown to a great height among them, even in our Saviour's time; for he charges them with it, and tells them, *That they make the word of God of none effect through their traditions,* Mark vii. 13. But they have done it much more since, professing a greater regard to the latter than to the former: and hence it is said that we find it so often said in their writings, 'That the words of the scribes are lovely above the words of the law; that the words of the law are weighty and light, but the words of the scribes are all mighty: that the words of the elders are weightier than the words of the prophets; (where, by the words of the scribes, and the words of the elders, they mean their traditions, delivered to them by their scribes and elders.)' And in other places, 'That the written text is only as water; but the *Mishna* and *Talmud*, in which are contained the traditions, are as *vine and hyacinths*.' And again, 'That the written Law is only as salt, but the *Mishna* and *Talmud* as pepper and sweet spices.' And in many other sayings, very common among them, do they express the very high veneration which they bear toward the Oral or Traditionary Law, and the little regard which they have to the Written Word of God in comparison of it, making nothing of the latter but as expounded by the former; as if the Written Word were no more than the dead letter, and the Traditionary Law alone the soul that gives it the whole life and essence.

"And this being what they hold of their traditions, which they call their Oral Law, the account which they give of its original is as follows: for they tell us that, 'At the same time when God gave unto Moses the law in mount Sinai, he gave unto him also the interpretation of it, commanding him to put the former in writing, but to deliver the other only by word of mouth, to be preserved in the memories of men, and to be transmitted down by them from generation to generation by tradition only; and from hence the former is called the Written, and the other, the Oral Law.' And this day all the determinations and dictates of the latter are termed, by the Jews, 'Constitutions of Moses from mount Sinai;' because they do as firmly believe that he received them all from God in his forty days' converse with him in that mount, as that he then received the Written Text itself. That on his return from this converse he brought both of these laws with him, and delivered them unto the people of Israel in this manner:—As soon as he was returned to his tent, he called Aaron thither unto him, and first delivered unto him the text, which was to be the Written Law, and after that, the interpretation of it, which was the Oral Law, in the same order as he received both from God in the mount. Then Aaron arising, and seating himself at the right hand of Moses, Eleazar and Ithamar his sons went next in; and, being taught both these laws at the feet of the prophet, in the same manner as Aaron had been, they also arose and seated themselves, the one on the left hand of Moses, the other on the right hand of Aaron; and then the seventy elders, who constituted the sanhedrim, or great senate of the nation, went in, and being taught by Moses both these laws in the same manner, they also seated themselves in the tent; and then entered all such of the people as were desirous of knowing the law of God, and were taught in the same manner. After this, Moses withdrawing, Aaron repeated the whole of the law, as he heard it from him, and also withdrew; and then Eleazar and Ithamar repeated the same; and, on their withdrawing, the seventy elders made the same repetition to the people then present; so that each of them, having heard both these laws repeated to them four times, they all had it thereby fixed in their memories: and that then they dispersed themselves among the whole congregation, and communicated to all the people of Israel what had thus been delivered to them by the prophet of God. That they did put the text into writing, but the interpretation of it they delivered down only by word of mouth to the succeeding generations; that the written text contained the six hundred and thirteen precepts, into which they divide the law and the unwritten interpretations, all the manners, ways, and circumstances, that were to be observed in the keeping of them; that after this, toward the end of the fortieth year from their coming up out of the land of Egypt, in the beginning of the eleventh month, (which fell about the beginning of our June,) Moses, calling all the people of Israel together, acquainted them of the approaching time of his death, and therefore ordered, that if any of them had forgot ought of what he had delivered to them, they should repeat to him, and he would repeat to them what had slipped their memories, and farther explain to them every difficulty and doubt which might arise in their minds concerning what he had taught them of the law of their God; and that person they applying to him, all the remaining time of his life, that is, from the said beginning of the eleventh month till the sixth day of the twelfth month, was employed in instructing them in the text which they call the Written Law; and in the interpretation of it, which they call the Oral Law; and that, on the said sixth day, having delivered unto them thirteen copies of the Written Law, all copied out with his own hand, from the beginning of Genesis to the end of Deuteronomy, one to each of the twelve tribes, to be kept by them throughout their generations, and the thirteenth to the Levites, to be laid up by them in the tabernacle before the Lord; and having, moreover, repeated the Oral Law to Joshua his successor, he went, on the seventh day, up into mount Nebo, and there died; that after his death Joshua delivered the same Oral Law to the elders, who after succeeded him, and they delivered it to the prophets, and the prophets transmitted it down to each other, till it came to Jeremiah, who delivered it to Baruch, and Baruch to Ezra, by whom it was delivered to the men of the Great Synagogue, the last of whom was Simon the Just; that by him it was delivered to Antigonus of Socho, and by him to Jose the son of Jochanan, and by him to Jose the son of Jozer, and by him to Nathan the Arbelite, and Joshua the son of Berachiah, and by him to Judah the son of Jabhai, and Simeon the son of Shatah, and by them to Shemaiah and Abitubion, and by them to Hillel, and by Hillel to Simeon his son, who is supposed to have been the same who took our Saviour into his arms when he was

INTRODUCTION TO THE BOOK OF EZRA.

brought to the temple to be there presented to the Lord at the time of his mother's purification; and by Simeon it was delivered to Gamaliel his son, the same at whose feet Paul was brought up, and by him to Simeon his son, by him to Gamaliel his son, and by him to Simeon his son, and by him to Rabbi Judah Hakkadosh his son, who wrote it into the book called the Mishna. But all this is mere fiction, spun out of the fertile invention of the Talmudists, without the least foundation, either in Scripture or in any authentic history, for it. But since all this has made a part of the Jewish creed, they do as firmly believe their traditions thus to have come from God, in the manner I have related, as they do the Written Word itself; and have now, as it were, wholly resolved their religion into these traditions. There is no understanding what their religion at present is without it; and it is for this reason I have here inserted it.

"But the truth is this: after the death of *Simon the Just*, there arose a sort of men whom they call *The Jarmain*, or the Mishnical doctors, that made it their business to study and descant upon those traditions which had been received and allowed by Ezra and the men of the great synagogue, and to draw inferences and consequences from them, all of which they ingrafted into the body of these ancient traditions, as if they had been as authentic as the other; which example being followed by those who after succeeded them in this profession, they continually added their own imaginations to what they had received from those who went before them, whereby the traditions becoming as a snow-ball, the farther they rolled down from one generation to another, the more they gathered, and the greater the bulk of them grew. And thus it went on till the middle of the second century after Christ, when *Antoninus Pius* governed the Roman empire, by which time they found it necessary to put all these traditions into writing, for they were then grown to so great a number, and enlarged to so huge a heap, as to exceed the possibility of being any longer preserved in the memory of men. And, besides, in the second destruction which their country had undergone from the Romans, a little before, in the reign of Adrian the preceding emperor, most of their learned men having been cut off, and the chiefest of their schools broken up and dissolved, and vast numbers of their people dissipated, and driven out of their land, the usual method of preserving their traditions had then, in a great measure, failed; and, therefore, there being danger that under these disadvantages they might be all forgotten and lost, for the preservation of them it was resolved that they should be all collected together, and put into a book; and *Rabbi Judah*, the son of Simeon, who, from the reputed sanctity of his life, was called Hakkadosh, that is, The Holy, and was then rector of the school which they had at Tiberias, in Galilee, and president of the sanhedrim that there sat, undertook the work, and compiled it in six books, each consisting of several tracts, which altogether made up the number of *sixty-three*, in which, under their proper heads he methodically digested all that had hitherto been delivered to them of their law and their religion, by the tradition of their ancestors. And this is the book called *The Mishna*, which book was forthwith received by the Jews with great veneration throughout all their dispersions, and has ever since been held in high estimation among them: for their opinion of it is, that all the particulars therein contained were dictated by God himself to Moses from mount Sinai, as well as the Written Word itself; and consequently must be of the same divine authority with it, and ought to be as sacredly observed. And, therefore, as soon as it was published, it became the subject of the studies of all their learned men; and the chiefest of them, both in Judea and Babylonia, employed themselves to make comments on it; and these, with the *Mishna*, make up both their *Talmuds*; that is, the Jerusalem Talmud, and the Babylonish Talmud. These comments they call the *Gemara*, i. e. The Complement, because by them the *Mishna* is fully explained, and the whole traditionary doctrines of their law and their religion completed. For the *Mishna* is the *text*; and the *Gemara* the *comment*; and both together is what they call the *Talmud*. That made by the Jews of Judea is called the Jerusalem Talmud; that by the Jews of Babylonia is called the Babylonish Talmud. The former was completed about the year of our Lord 300, and is published in one large folio; the latter was published about two hundred years after, in the *beginning of the sixth century*, and has had several editions since the invention of printing. The last, published at Amsterdam, is in *twelve folios*; and in these two Talmuds, the law and the prophets being in a manner quite justled out of them, is contained the whole of the Jewish religion that is now professed among them: but the Babylonish Talmud, is that which they chiefly follow; for the other, that is, the Jerusalem Talmud, being obscure, and hard to be understood, is not now much regarded by them. But this and the *Mishna*, being the most ancient books which they have, except the *Chaldee Paraphrases of Onkelos and Jonathan*, and both written in the language and style of the Jews of Judea; our countryman, Dr. Lightfoot, has made very good use of them, in explaining several places of the New Testament by parallel phrases and sayings out of them. For the one being composed about the *one hundred and fiftieth year of our Lord*, and the other about the *three hundredth*, the idioms, proverbial sayings, and phraseologies, used in our Saviour's time, might very well be preserved in them. But the other Talmud being written in the language and style of Babylonia, and not compiled till about the *five hundredth year of our Lord*, or, as some will have it, much later, this cannot so well serve for this purpose. However, it is now the Alcoran of the Jews, into which they have resolved all their faith, and all their religion, although framed almost with the same imposture as that of Mohammed out of the doctrines falsely pretended to be brought from heaven. And in this book all that now pretend to any learning among them place their studies; and no one can be a master in their schools, or a teacher in their synagogues, who is not well instructed and versed herein; that is, not only in the text, which is the *Mishna*, but also in the comment thereon, which is the *Gemara*; and this comment they so highly esteem beyond the other, that the name of *Gemara* is wholly engrossed by it; the *Gemara* of the Babylonish Talmud being that only which they now usually understand by that word; for this, with the *Mishna*, to which it is added, they think truly completes and makes up the whole of their religion, as fully and perfectly containing all the doctrines, rules, and rites thereof; and therefore, it is, in their opinion, the most deserving of that name, which signifies what completes, fills up, or perfects: for this is the meaning of the word in the Hebrew language.

"They who professed this sort of learning, that is, taught and propagated this traditionary doctrine among them, have been distinguished by several different titles and appellations, according to the different ages in which they lived. From the time of the men of the Great Synagogue to the publishing of the *Mishna*, they were called *Jarmain*; and they are the *Mishnical doctors*, out of whose doctrines and traditions the *Mishna* was composed. And from the time of the publishing of the *Mishna* to the publishing of the Babylonish Talmud, they were called *Amoraim*; and they are the *Gemarial doctors*, out of whose doctrines and traditions the *Gemara* was composed. And for about a *hundred years* after the publishing of the Talmud, they were called *Seburaim*, and after that *Georim*. And these were the several classes in which their learned men have been ranked, according to the several ages in which they lived. But, for these later times, the general name of *rabbi* is that only whereby their learned men are called, there being no other title whereby they have been distinguished for near *seven hundred years* past.

"For, about the year 1040, all their schools in Mesopotamia, where only they enjoyed these high titles, being destroyed, and all their learned men thence expelled and driven out by the Mohammedan princes, who governed in those parts; they have since that, with the greatest number of their people, flocked into the western parts, especially into Spain, France, and England: and from that time all these pompous titles which they affected in the East being dropped, they have retained none other for their learned men from that time but that of *Rabbi*; excepting only that those of them who minister in their synagogues are called *Chacums*, i. e. Wise Men.

"But the great work of Ezra was, his collecting together and setting forth a correct edition of the Holy Scriptures, which he laboured much in, and went a great way in the perfecting of it. Of this both Christians and Jews give him the honour: and many of the ancient fathers attribute more to him in this particular than the Jews themselves; for they hold that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by divine revelation. Thus says *Irenaeus*, and thus says *Terullian*, *Clement*, *Alexandrinus*, *Basil*, and others. But they had no other foundation for it than that fabulous relation which we have of it in the fourteenth chapter of the second Apocryphal Book of *Esdra*; a book too absurd for the Romanists themselves to receive into their canon.

"Indeed, in the time of *Josiah*, through the impiety of the two preceding reigns of *Manasseh* and *Amon*, the book of the law was so destroyed and lost, that besides the copy of it which *Hilkiah* is said to have found, and the grief which *Josiah* expressed at the hearing of it read, do plainly show, that neither of them had ever seen it before.

"And if the king and the high priest, who were both men of eminent piety, were without this part of the Holy Scripture, it can scarcely be thought that any one else then had it. But so religious a prince as King *Josiah* could not

INTRODUCTION TO THE BOOK OF EZRA.

leave this long unremedied. By his orders copies were written out from this original; and search being made for all the other parts of Holy Scripture, both in the colleges of the sons of the prophets, and all other places where they could be found, care was taken for transcripts to be made out of these also; and thenceforth copies of the whole became multiplied among the people: all those who were desirous of knowing the laws of their God either writing them out themselves, or procuring others to do it for them; so that within a few years after the Holy City and Temple were destroyed, and the authentic copy of the law, which was laid up before the Lord, was burnt and consumed with them; yet, by this time, many copies, both of the law and the prophets, and all the other Sacred Writings, were got into private hands, who carried them with them into captivity.

"That Daniel had a copy of the Holy Scriptures with him in Babylon is certain; for he quotes the law, and also makes mention of the prophecies of the prophet Jeremiah, which he could not do had he never seen them. And in the sixth chapter of Ezra it is said, that on the finishing of the temple, in the sixth year of Darius, the priests and the Levites were settled in their respective functions, according as it is written in the Law of Moses. But how could they do this according to the Written Law, if they had not copies of the law then among them? And this was nearly sixty years before Ezra came to Jerusalem.

"And farther, in chap. vii. of Nehemiah, the people called for the Law of Moses, to have it read to them, which the Lord had commanded to Israel; which plainly shows that the book was then well known to have been extant, and not to need such a miraculous expedient as that of the divine revelation for its restoration; all that Ezra did in this matter was to get together as many copies of the Sacred Writings as he could, and out of them all set forth a correct edition, in the performance of which he took of the following particulars:—*First*, He corrected all the errors that had crept into these copies through the negligence or mistakes of transcribers; for, by comparing them one with the other, he found out the true reading, and set all at rights. Whether the *keri cethib*, or various readings, that are in our present Hebrew Bibles, were of these corrections, I dare not say. The generality of the Jewish writers tell us that they were; and others among them hold them as much more ancient: referring them, with absurdity enough, as far back as the times of the first writers of the books in which they are found, as if they themselves had designedly made these various readings for the sake of some mysteries comprised under them. It is most probable that they had their original from the mistakes of the transcribers after the time of Ezra, and the observations and corrections of the *Masorites* made thereon. If any of them were of those ancient various readings which had been observed by Ezra himself in the comparing of those copies he collated on this occasion, and were by him annexed in the margin as corrections of those errors which he found in the text, it is certain those could not be of that number which are now in those Sacred Books that were written by himself, or taken into the canon after his time; for there are *keri cethib* in them as well as in the other books of the Hebrew Scriptures. *Secondly*, He collected together all the books of which the Holy Scriptures did then consist, and disposed them in their proper order; and settled the canon of Scripture for his time. These books he divided into three parts—1. The Law.—2. The Prophets.—3. The *Cetubim*, or *Hagiographa*; i. e. the Holy Writings: which division our Saviour himself takes notice of, Luke xxiv. 44. where he says, *These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning me.* For there by the Psalms he means the whole third part called the Hagiographa; for, that part beginning with the Psalms, the whole was for that reason then commonly called by that name; as, usually with the Jews, the particular books are named from the words with which they begin. Thus with them Genesis is called *Bereshith*, Exodus *Shemoth*, Leviticus *Vajikra*, &c. because they begin with these Hebrew words.

"And Josephus makes mention of this same division; for he says, in his first book against Apion, *We have only two and twenty books which are to be believed as of divine authority, of which five are the Books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes, king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God, and documents of life for the use of men*, in which division, according to him, the law contains *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.* The writings of the prophets, *Joshua, Judges, with Ruth, Samuel, Kings, Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel*, the twelve minor prophets, *Job, Ezra, Nehemiah, Esther*; and the *Hagiographa*, i. e. the *Psalms, Proverbs, Ecclesiastes, and Song of Solomon*, which, altogether, make two and twenty books. This division was made for the sake of reducing the books to the number of their alphabet, in which were twenty-two letters. But at present they reckon these books to be twenty-four, and dispose of them in this order: *first*, the law, which contains *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.* *Secondly*, The writings of the prophets, which they divide into the Former Prophets and the Latter Prophets: the books of the Former Prophets are, *Joshua, Judges, Samuel, and Kings*; the books of the Latter Prophets, *Isaiah, Jeremiah, and Ezekiel*; the twelve Minor Prophets; the *Hagiographa*, which are the *Psalms, Proverbs, Job, the Song of Solomon*, which they call the *Song of Songs, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles.* Under the name of *Ezra* they comprehend the book of *Nehemiah*; for the *Hebrews*, and also the *Greeks*, anciently reckoned *Ezra* and *Nehemiah* but as one book. But this order has not been always observed among the Jews; neither is it so now in all places, for there has been great variety as to this, and that not among the Jews only, but also among the Christians, as well as the Greeks and Latins; but no variation herein is of any moment, for in what order soever the books are placed, they are still the Word of God: and no change as to this can make any change as to that divine authority which is stamped upon them. But all these books were not received into the canon in *Ezra's* time, for Malachi it is supposed lived after him; and in *Nehemiah* mention is made of *Jaddua* as high priest, and of *Darius Codomannus* as king of Persia; who were at least a hundred years after his time. And in chap. iii. of the First Book of Chronicles the genealogy of the sons of Zerubbabel is carried down for so many generations, as must necessarily make it reach to the time of Alexander the Great: and therefore the book could not be put into the canon till after his time.

"It is most likely that the two books of *Chronicles, Ezra, Nehemiah, and Esther*, as well as *Malachi*, were afterward added in the time of *Simon the Just*, and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed; and, indeed, these last books seem very much to want the exactness and skill of *Ezra* in their publication, they falling far short of the correctness which is in the other parts of the Jewish Scriptures. The five books of the law are divided into fifty-four sections. This division many of the Jews hold to be one of the Constitutions of Moses from *mount Sinai*; but others, with more likelihood of truth, attribute it to *Ezra*. It was made for the use of their synagogues, and the better instructing of the people there in the law of God; for every sabbath day one of these sections was read in their synagogues: and this, we are assured in the *Acts of the Apostles*, was done among them of old time, which may well be interpreted from the time of *Ezra*. They ended the last section with the last words of *Deuteronomy* on the sabbath of the feast of Tabernacles, and then recommenced with the first section from the beginning of *Genesis* the next sabbath after: and so went on round in this circle every year. The number of the sections was fifty-four; because in their intercalated years, (a month being then added,) there were fifty-four sabbaths. [See complete tables of these in all their variations at the end of this comment on the book of Deuteronomy.]

"On other years they reduced them to the number of the sabbaths which were in those years, by joining two short ones several times into one; for they held themselves obliged to have the whole law thus read over to them in their synagogues every year. Until the time of the persecution of *Antiochus Epiphanes*, they read only the law; but being then forbid to read it any more, in the room of the fifty-four sections of the law, they substituted fifty-four sections out of the prophets, the reading of which they ever after continued. So that when the reading of the law was again restored by the Maccabees, the section which was read every sabbath out of the law served for their first lesson; and the section out of the prophets for the second lesson; and so it was practised in the time of the apostles. And, therefore, when *Paul* entered into the synagogue at *Antioch*, in *Pisidia*, it is said that he stood up to preach after the reading of the law and the prophets; that is, after the reading of the first lesson out of the law, and the second lesson out of the prophets. And, in that very sermon which he then preached, he tells them, *That the prophets were read at Jerusalem every sabbath day; that is*, in those seasons which were taken out of the prophets.

"These sections were divided into verses, which the Jews call *pesukim*; they were marked out in the Hebrew Bibles

by two great points at the end of them, called from hence *soph-pasuk*, i. e. *the end of the verse*. If Ezra himself was not the author of this division, (as most say,) it was not long after him that it was introduced; for certainly it is very ancient. It is most likely that it was introduced for the sake of the *Targumists* or *Chaldee* interpreters; for after the Hebrew language had ceased to be the mother tongue of the Jews, and the Chaldee grew up into use among them instead of it, (as was the case after their return from the Babylonish captivity,) their usage was that, in the public reading of the law to the people, it was read to them, first, in the original Hebrew, and after that rendered by an interpreter into the Chaldee language, that so all might fully understand the same; and this was done period by period; and, therefore, that these periods might be the better distinguished, and the reader more certainly know how much to read at every interval, and the interpreter know how much to interpret at every interval, there was a necessity that some marks should be invented for their direction herein. The rule given in the ancient books is, that in the law the reader was to read one verse, and then the interpreter was to render the same into Chaldee: but that in the prophets the reader was to read three verses together, and then the interpreter was to render the same three verses into Chaldee, in the same manner; which manifestly proves that the division of the Scriptures into verses must be as ancient as the way of interpreting them into the Chaldee language in their synagogues; which was from the very time that the synagogues were erected, and the Scriptures publicly read in them, after the Babylonish captivity. This was at first done only in the law; for, till the time of the Maccabees, the law only was read in their synagogues; but afterward, in imitation of this, the same was also done in the prophets, and in the *Hagiographa* especially. After that the prophets also began to be publicly read among them, as well as the law; and from hence the division of the Holy Scriptures into verses, it is most likely, was first made; but without any numerical figures annexed to them.

"The manner whereby they are now distinguished in their common Hebrew Bibles is, by the two great points called *soph-pasuk* above mentioned; but whether this is the ancient way is by some made a question. The objection against it is this:—If the distinction of verses was introduced for the sake of the Chaldee interpreters in their synagogues, and must therefore be held as ancient as that way of interpreting the Scriptures in them, it must then have place in their sacred synagogical books; for none others were used, either by their readers or their interpreters, in their public assemblies. But it has been anciently held as a rule among them, that any points or accents written into these Sacred Books pollute and profane them: and, therefore, no copy, either of the law or the prophets now used in their synagogues, has any point or accents written in it. To this I answer: Whatever be the practice of the modern Jews, this is no rule to let us know what was the ancient practice among them; since in many particulars they have varied from the ancient usages, as they now do from each other, according to the different parts of the world in which they dwell. For mention is made of them in the *Mishna*; and that the reason for this division was for the direction of the readers, and the Chaldee interpreters, is also there implied; and, therefore, supposing a division for this use, it must necessarily follow, that there must have been some marks to set it out; otherwise it would not have answered the end intended.

"It is most likely that anciently the writing of those books was in long lines, from one side of the parchment to the other; and that the verses in them were distinguished in the same manner as the *stichi* afterward were in the Greek Bibles; for the manner of their writing those *stichi* was, to allow a line to every *stichus*, and then to end the writing where they ended the *stichus*, leaving the rest of the line void, in the same manner as a line is left at a break; but this losing too much of the parchment, and making the book too bulky, for the avoiding of both these inconveniences, the way afterward was, to put a point at the end of every *stichus*, and so continue the writing without leaving any part of the line void as before. And in the same manner, I conceive, the *pesukim*, or verses of the Hebrew Bibles, were anciently written. At first they allowed a line to every verse, and a line drawn from one end of the parchment to the other, of the length as above mentioned, was sufficient to contain any verse that is now in the Hebrew Bible; but many verses falling short of this length, they found the same inconveniences that the Greeks after did in the first way of writing their *stichi*; and, therefore, came to the same remedy, that is, they did put the two points above mentioned, (which they call *soph-pasuk*) at the place where the former verse ended, and continued the writing of the next verse in the same line, without leaving any void space at all in the line. And so their manner has continued ever since; excepting only that between their sections, as well the smaller as the larger, there is some void space left, to make the distinction between them: and I am the more inclined to think this to be the truth of the matter; that is, that anciently the verses of the Hebrew Bible were so many lines; because among the ancients of other nations, about the same time, the lines in the writings of prose authors, as well as of poets, were termed verses; and hence it is that we are told that *Zoroaster's* works contain two millions of verses; and *Aristotle's* four hundred and forty-five thousand two hundred and seventy; though neither of them wrote any thing but in prose; and so also we find the writings of *Tully*, of *Origen*, of *Lactantius*, and others, who were all prose writers, reckoned by the number of verses, which could be no other than so many lines. And why, then, might not the Bible verses anciently have been of the same nature also? I mean when written in long lines as aforesaid. But the long lines often occasioning, that in reading to the end of one verse, they lost the beginning of the next, and so often did lead wrong, either by skipping a line, or beginning the same again; for the avoiding of which they came to the way of writing in columns, and in short lines, as above mentioned. But all this I mean of their Sacred Synagogical Books. In their common Bibles they are not tied up to such rules, but write and print them so as they may serve for their instruction and convenience in common use.

"But the division of the Holy Scriptures into chapters, as we now have them, is of a much later date. The *Psalms*, indeed, were always divided as at present: for *St. Paul*, in his sermon at Antioch, in *Pisidia*, quotes the second Psalm: but, as to the rest of the Holy Scriptures, the division of them into such chapters as we find at present, is a matter of which the ancients knew nothing. Some attribute it to *Stephen Langton*, who was *archbishop of Canterbury*, in the reigns of *King John* and *King Henry III.* his son. But the true author of this invention was *Hugo de Sancto Clara*, who being from a *Dominican* monk advanced to the dignity of a cardinal, and the first of that order that was so, is commonly called *Hugo Cardinalis*.

"The third thing that Ezra did about the Holy Scriptures in his edition of them was:—He added in several places, throughout the books of this edition, what appeared necessary for the illustrating, correcting, or completing of them, wherein he was assisted by the same Spirit by which they were at first written. Of this sort we may reckon the last chapter of *Deuteronomy*, which giving an account of the death and burial of *Moses*, and of the succession of *Joshua* after him, it could not be written by *Moses* himself, who undoubtedly was the penman of all the rest of that book. It seems most probable that it was added by Ezra at this time: and such also we may reckon the several interpolations which occur in many places of the Holy Scriptures. For that there are such interpolations is undeniable, there being many passages through the whole sacred writers which create difficulties which can never be solved without the allowing of them: as, for instance, *Gen. xii. 6.* it is remarked on *Abraham's* coming into the land of *Canaan*, that the *Canaanites were then in the land*: which is not likely to have been said till after the time of *Moses*, when the *Canaanites*, being extirpated by *Joshua*, were then no longer in the land: and *Gen. xxii. 14.* we read, *As it is said to this day, In the mount of the Lord it shall be seen.* But *mount Moriah*, which is the mount there spoken of, was not called the mount of the Lord till the temple was built on it many hundred years after; and this being here spoken of as a proverbial saying that obtained among the Israelites in after ages, the whole style of the text manifestly points at a time after *Moses*, when they were in the possession of the land in which this mountain stood; and, therefore, both these particulars prove the words cited to have been an interpolation. *Gen. xxxvi. 3.* it is written, *And these are the kings that reigned in the land of Edom before there reigned any king over the land of Israel*, which could not have been said till after there had been a king in *Israel*; and therefore they cannot be *Moses'* words, but must have been interpolated afterward. *Exod. xvi. 35.* the words of the text are, *And the children of Israel did eat manna forty years, till they came to a land inhabited. They did eat manna till they came into the borders of the land of Canaan.* But *Moses* was dead before the manna ceased; and, therefore, these cannot be his words, but must have been inserted afterward. *Deut. ii. 12.* it is said, *The Horims also dwell in Seir beforetime, but the children of Esau succeeded them when they had destroyed them before them, and dwell in their stead, as Israel did unto the land of his possession which the Lord gave unto them.* Which could not have been written by *Moses*, *Israel* having not till after his death entered into the land of his possession, which the Lord gave unto them. *Deut. iii. 2.* it is said, *Only Og,*

king of Bashan, remained of the remnant of giants; behold, his bedstead was a bedstead of iron. Is it not in *Rabbah* of the children of Ammon? The whole style and strain of which text, especially that of the last clause of it, plainly speaks it to have been written a long while after that king was slain; and, therefore, it could not have been written by *Moses*, who died within five months after. In the same chapter, verse 14, it is said, *Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-haroth-jair, unto this day.* Where the phrase *unto this day* speaks a much greater distance of time after the fact related than those few months in which *Moses* survived after the conquest; and, therefore, what is there written must have been inserted by some other hand than that of *Moses*, and long after his death. And in the Book of *Proverbs*, which was certainly King *Solomon's*; in the beginning of the *twenty-fifth* chapter, it is written, *These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.* Which must certainly have been added many ages after *Solomon*; for *Hezekiah* was the *twelfth* generation in descent from him.

"Many more instances of such interpolated passages might be given; for throughout the whole Scriptures they have been frequently cast in by way of parenthesis; where they have appeared necessary for the explaining, connecting, or illustrating the text, or supplying what was wanting in it: but those already mentioned are sufficient to prove the thing. Of which interpolations undoubtedly *Ezra* was the author, in all the books which passed his examination; and *Simon* the *Just* in all the rest which were added afterward; for they all seem to refer to those latter times.

"But these additions do not at all detract from the divine authority of the whole, because they were all inserted by the direction of the same Holy Spirit which dictated all the rest. This, as to *Ezra*, is without dispute; he being himself one of the divine persons of the Holy Scriptures: for he was most certainly the writer of that book in the Old Testament which bears his name: and he is, upon good grounds, supposed to be the author of two more, that is, of the two books of *Chronicles*, as perchance he was also of the Book of *Esther*. And if the books written by him be of divine authority, why may not every thing else be so which he has added to any of the rest, since there is reason for us to suppose that he was as much directed by the Holy Spirit of God in the one, as in the other? The great importance of the work proves the thing; for as it was necessary for the church of God that this work should be done, so also it was necessary for the work that the person called thereto should be thus assisted in the completing of it.

"*Fourthly*, He changed the names of several places that were grown obsolete, putting instead of them the new names by which they were at that time called, that the people might the better understand what was written. Thus, *Gen. xiv. 14.* *Abraham* is said to have pursued the kings who carried *Lot* away captive as far as *Dan*, whereas the name of that place was *Laish* till the *Danites*, long after the death of *Moses*, possessed themselves of it, and called it *Dan*, after the name of their father; and, therefore, it could not be called *Dan* in the original copy of *Moses*, but that name must have been put in afterward, instead of that of *Laish*, on this review. And so in several places in *Genesis*, and also in *Numbers*, we find mention made of *Hebron*, whereas the name of that city was *Kiriath-arba*, till *Caleb*, having the possession of it after the division of the land, called it *Hebron* after the name of *Hebron*, one of his sons: and therefore, that name could not be had in the text, till placed there long after the time of *Moses*, by way of exchange for that of *Kiriath-arba*, which it is not to be doubted, was done at the time of this review.

"And many other like examples of this may be given; whereby it appears that the study of those who governed the church of God at those times was to render the Scriptures as plain and intelligible to the people as they could; and not to hide and conceal any of it from them.

"*Fifthly*, He wrote out the whole in the *Chaldee* character: for that having now grown wholly into use among the people after the *Babylonish* captivity, he changed the old *Hebrew* character for it; which hath since that time been retained only by the *Samaritans*, among whom it is preserved even to this day. This was the old *Phanician* character, from which the *Greeks* borrowed theirs; and the old *Ionian* alphabet bears some similitude to it, as *Scaliger* shows in his notes upon *Eusebius's Chronicle*. In this *Moses* and the other prophets recorded the Sacred Oracles of God; and in this the finger of God himself wrote the ten commandments in the two tables of stone. *Eusebius*, in his *Chronicon*, tells us so, and *St. Jerom* doth the same; and so do also both the *Talmuds*; and the generality of learned men, as well among the Jews as Christians, hold this opinion.

"Whether *Ezra* on this review did add the vowel points, which are now in the *Hebrew* Bibles, is a hard question to be decided: it went without contradiction in the affirmative, till *Elias Lavita*, a *German Jew*, wrote against it about the beginning of the Reformation. *Buxtorf*, the father, endeavoured to refute his arguments: but *Capellus*, a Protestant divine, of the *French* church, and professor of Hebrew in their university at *Saumur*, hath, in a very elaborate discourse, made a thorough reply to all that can be said on this head, and very strenuously asserted the contrary. *Buxtorf*, the son, in vindication of his father's opinion, has written an answer to it, but not with that satisfaction to the learned world as to hinder the generality of them from going into the other opinion.

"There is in the church of *St. Dominic*, in *Bononia*, a copy of the *Hebrew* Scriptures, kept with a great deal of care, which they pretend to be the original copy written by *Ezra* himself; and, therefore, it is there valued at so high a rate that great sums of money have been borrowed by the *Bononians* upon the pawn of it, and again repaid for its redemption. It is written in a very fair character, upon a sort of leather; and made up in a roll, according to the ancient manner: but it having the vowel points annexed, and the writing being fresh and fair, without any decay, both these particulars prove the novelty of that copy.

"But though *Ezra's* government over all *Judah* and *Jerusalem* expired with this year, 446; yet his labour to serve the church of God did not end here; for still he went on as a preacher of righteousness, and a skilful scribe in the law of God, to perfect the reformation which he had begun, both in preparing for the people correct editions of the Scriptures, and also in bringing all things in church and state to be conformed to Scripture rules. And this he continued to do so long as he lived, and in this he was thoroughly assisted and supported by the next governor, who, coming to *Jerusalem* with the same intention, and the same zeal, for promoting the honour of God, and the welfare of his people in *Judah* and *Jerusalem*, as *Ezra* did, he struck in heartily with *Ezra* in the work, so that *Ezra* went on still to do the same things by the authority of the new governor, which he before did by his own; and by their thus joining together in the same holy undertaking, and their mutually assisting each other, it exceedingly prospered in their hand, till at length, notwithstanding all opposition both from within and without, it was brought to full perfection *forty-nine* years after it had been begun by *Ezra*. Whether *Ezra* lived so long is uncertain; but what he had not time to do was completed by the piety and zeal of his successor."

See the Introduction to the Book of *Nehemiah*: and see *Prideaux's Connexions*, vol. i. edit. 1725.
For all other matters relative to the text, see the notes as they occur.

THE BOOK OF EZRA.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Ussher, whose system of chronology is the most generally received, 3688—Year before the birth of Christ, 532—Year before the vulgar era of *Nero's* history, 550—Year of the golden period, 475—Year since the Flood of Noah, according to the English Bible, 1812—Year of the Call of *Moses* at Horeb, 2323—Year from the exodus of Abram, 1366—Year from the destruction of Troy, 619. Thus we collect from three passages in *Troy* to the building of Rome—Year from the foundation of Solomon's Temple, 473—Year since the division of Solomon's monarchy into the Kingdoms of Israel and Judah, 119—Year of the era of *Ipsos*, who re-established the Olympic games, three hundred and thirty-eight years after their institution by *Hercules*, or about eight hundred and eighty-four years before the commencement of the Christian era, 219—Year since the division of the Olympiad by *Hercules*, or about eight hundred and eighty-four years before the commencement of the Christian era, 219—Year since the capture of Carthage at Elis, usually styled the first Olympiad, (being the first Olympiad), which was the first year of the age of the Olympiads, 1—Year of the Varroian, or generally received era of the building of the city of Rome, 473—Year of the Olympiad, which was the first year of the age of the Olympiads, 1—Year from the building of Rome, according to Polybius, 216—Year from the building of Rome, according to Fabius Pictor, who lived about two hundred and twenty-five years before the commencement of the Christian era, 212—Year from the building of Rome, according to Fabius Pictor, who lived about two hundred and twenty-five years before the commencement of the Christian era, 212—Year since the destruction of the kingdom of Israel by *Sargon*, the king of Assyria, 186—Year from the destruction of Solomon's temple by *Nebuchadnezzar*, king of Babylon, 586—Year of *Servius Tullius*, the sixth king of the Romans, and father-in-law of *Tarquinius Priscus*, 464—Year of *Arcton*, king of Lacedæmon, and of the family of the *Proclides*, or *Euryclides*, 285—Year of *Arcton*, king of Lacedæmon, and of the family of the *Euristhenes*, or *Aglaia*, the ninth king of the Macedonians, 12—Year of the reign of *Cyrus*, computed from the year in which he destroyed his grandfather *Astyages*, the last king of Media, 24. But this was only his first year, if, with the Holy Scriptures, as well as *Xenophon* in the eighth book of his *Histories*, we compute the years of his reign from the time he was put in possession of the whole *Eastern* empire. See *Ezra* 1:1—Year of the Babylonish captivity, 70. The years of this captivity are generally reckoned from Jerusalem. But others are of opinion, that the seventy years' captivity are to be computed from the total destruction of the Jewish monarchy; and that they reach down to the second year of *Darius* king of Persia, at which time *Zerubbabel* and *Josiah* were encouraged by the prophets *Haggai* and *Zecharia* to proceed with the rebuilding of the temple.

CHAPTER I.

The proclamation of *Cyrus*, for the rebuilding of the temple, 1-4. The people provide for their return, 5, 6. *Cyrus* restores to *Sherabazzar* the vessels taken by *Nebuchadnezzar* out of the temple of *Solomon*, 7-11.

A. M. 3163.
B. C. 536.
OF EZRA.
Annals of the
Constitution 213.

NOW in the first year of *Cyrus* king of Persia, that the word of the LORD^a by the mouth of *Jeremiah* might be fulfilled, the LORD stirred up the spirit of *Cyrus* king of Persia,^b that he^c made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith *Cyrus* king of Persia, The LORD God of heaven hath given me all the kingdoms

of the earth; and he hath^d charged me to build him a house at Jerusalem, which is in Judah.

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that is in Jerusalem.

^a 2 Chron. 31, 22, 23. Jer. 25, 12 & 20. 10—b Ch. 3, 13, 14.—c Heb. caused a

voice to pass—Isai. 41, 24 & 45, 1, 13—e Dan. 6, 25.—f Heb. lift him up.

In the preface of this book, the reader will find the history of *Ezra* detailed at considerable length. It is only necessary to say here, that he is generally allowed among the Jews to have been of the sacerdotal family, and therefore he is called *ô upsus*, the priest, in the *Septuagint*. Among the rabbins he passes for a most extraordinary critic, divinely authorized to collect and arrange the different portions of the Sacred Writings, and digest them into a system. How far all they say on this subject is true, we cannot tell; he was, beyond all controversy, a very eminent man; and, in all that he did, acted under the immediate direction and inspiration of the Almighty.

This history contains the transactions of about eighty years; from the first year of *Cyrus* in Babylon, according to Archbishop *Ussher*, A. M. 3163, to the nineteenth year of *Artaxerxes Darius*, or *Artaxerxes Longimanus*, who sent *Nehemiah* to Jerusalem, about A. M. 3350. For all other particulars see the introduction.

NOTES ON CHAPTER I.

Verse 1. Now in the first year This is word for word with the two last verses of the preceding book; which stand here in their proper place and connexion, but there are entirely destitute of chronological connexion and reference.

Cyrus] This prince, so eminent in antiquity, is said to have been the son of *Cambyses* king of Persia, and *Mandane*, daughter of *Astyages* king of the Medes; and was born about six hundred years before Christ. *Josephus* accounts for his partiality to the Jews from this circumstance; that he was shown the places in *Isaiah* the prophet, where he is mentioned by name, and his exploits and conquests foretold; see *Isa.* xlv. 28. and xlv. 1, &c. Finding himself thus distinguished by the God of the Jews, he was anxious to give him proofs of his gratitude in return; and so made the decree in favour of the Jews, restored their sacred vessels, gave them liberty to return to their own land, and encouraged them to rebuild the temple of *Jehovah*, &c.

It is very probable that when *Cyrus* took Babylon, he found *Daniel* there, who had been long famed as one of the wisest ministers of state in all the East; and it is most likely that it was this person who pointed out to him the prophecy of *Isaiah*, and gave him those farther intimations relative to the divine will that were revealed to himself. Of his death there are contradictory accounts. *Herodotus* says, that having turned his arms against the *Massagetes*,

and killed the son of *Tomyris* their queen, the mother, impatient to avenge the death of her son, sent him a defiance; promised to glut him with blood; and, having attacked him, pretended to be worsted and to fly; and thus she drew him and his army into an ambuscade, where he was routed and slain, and a considerable part of his army destroyed. The enraged queen having found his body, cut off his head, and threw it into a vessel full of human blood, with this most bitter sarcasm:—

Σο μὲν ἐμὴν ζωὴν τε καὶ νίκωσας ἐμὴν μάχην, ἀπολώσας παῖδα τὸν ἐμὸν, ἔλωσ δόλω σε δ' ἐγὼ, κατατρεπέλιπσα, αἵματος κορεσῶ. **HEROD.** *Clio*, c. 214.

“Although living and victorious, thou hast destroyed me in slaying my son, whom thou hast overcome by deceit; but, as I have threatened, I will now slake thy thirst with blood.”

Cyrus, thy thirst was blood; now drink thy fill.

By—Jeremiah] This prophet, chap. xxv. 12. and xxix. 11. had foretold that the Babylonish captivity should last only seventy years: these were now ended; *Cyrus* had given the Jews permission and encouragement to return to Judea, and rebuild the temple of the Lord; and thus the prediction of *Jeremiah* was fulfilled.

Verse 2. The LORD God of heaven] It is not unworthy of remark, that in all the books written prior to the captivity, *Jehovah* is called *The Lord of hosts*; but in all the books written after the captivity, as 2 *Chronicles*, *Ezra*, *Nehemiah*, and *Daniel*, he is styled, *The God of heaven*. The words, however, have the same meaning.

All the kingdoms of the earth] At this time the empire of the Medo-Persians was very extensive: according to ancient writers, *Cyrus*, at this time, reigned over the Medes, Persians, Hycanians, Armenians, Syrians, Assyrians, Arabians, Cappadocians, Phrygians, Lydians, Phoenicians, Babylonians, Bactrians, Indians, Suci, Cilicians, Paphlagonians, Mariandrians, and many others. His empire extended on the East, to the Red sea; on the North, to the Euxine sea; on the West, to the island of *Cyprus* and *Egypt*; and on the South, to *Ethiopia*.

Verse 4. Whosoever remaineth in any place] Every one was at liberty to go, but none was obliged to go. Thus their attachment to God was tried: he whose heart was right with God went; he who was comfortably settled in Babylon, might go if he chose. Those who did not go were commanded to assist their brethren who went.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit ^o God had raised, to go up to build the house of the Lord which *is* in Jerusalem.

6 And all they that *were* about them ^b strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the Lord, ^k which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto ^l Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of ^m the captivity that were brought up from Babylon unto Jerusalem.

CHAPTER II.

An account of those who returned from Babylon, 1-35. The children of the priests who returned, 35-39. Of the Levites, 40. Of the singers, 41. Of the porters, 42. Of the Nethinim and the children of Solomon's servants, 43-54. Others who could not find out their registers, 55-62. The number of the whole congregation, 63, 64. Of their servants, maids, and singers, 65. Their horses and mules, 66. Their camels and asses, 67. The offerings of the chief men when they came to Jerusalem, 68, 69. The priests, Levites, singers, porters and Nethinim, betake themselves to their respective cities, 70.

OL. LXXI. 1. Anno Urbis Condite 218. NOW ^a these are the children of the province that went up out of

^a Phil. 2. 13.—^b That is, helped them.—1 Chap. 5. 14. & 6. 5.—^k 2 Kings 24. 13. 2 Chron. 36. 7.—^l See Chap. 8. 14.—^m Heb. the Transportation.—ⁿ Neh. 7. 6, &c. 1 Esdras 5. 7, &c.

Verse 6. *Vessels of silver*] *Articles* of silver, gold, &c. Verse 7. *The king brought forth the vessels*] See on verses 9-11.

Verse 8. *Sheshbazzar, the prince of Judah*] This was probably the Chaldean name of him who was originally called Zerubbabel: the former signifies *joy in affliction*; the latter, a *stranger in Babylon*. The latter may be designed to refer to his *captivity state*, the former to the *prospect of release*. Some think this was quite a different person; a Persian, or Chaldean, sent by Cyrus to superintend whatever officers or men Cyrus might have sent to assist the Jews on their return: and to procure their help in the Chaldean provinces, through which they might be obliged to travel.

Verse 11. *All the vessels—were five thousand and four hundred*] This place is without doubt corrupted: here it is said the sum of all the vessels, of every quality and kind, was *five thousand four hundred*; but the enumeration of the articles, as given in verse 9 and 10, gives the sum of *two thousand four hundred and ninety-nine* only. But we can correct this account from 1 Esdras ii. 13, 14.

I shall set both accounts down, that they may be compared together.

Ezra, chap. 1. 9-11.		
Golden chargers	30	30
Silver chargers	1000	1000
Knives	29	29
Golden basins	30	30
Silver ditto, second sort	410	410
Other vessels	1000	1000
Said to be 5400		only 2499
Difference of the first account from itself		2901
1 Esdras, chap. ii. 13, 14.		
Golden cups	1000	1000
Silver cups	1000	1000
Silver censers	29	29
Golden vials	30	30
Silver vials	410	410
Other vessels	1000	1000
	Total 5499	
Difference of the second account from the first		99

According, therefore, to the sum total in *Ezra*, the sum total in *Esdras* is only 69 different. See the next chapter.

It may be said, that the vessels did actually amount to 5400, and that the chief of them only were intended to be specified; and these happen to amount to 2499; but that it was not the design of *Ezra* to insert the whole; and that the ninth verse should be considered as stating, *And of the chief of them*, that is, the gold and silver articles, *this is the number*. But the expression in verse 10, *other vessels*, sets this conjecture aside: the place is most manifestly corrupted.

the captivity, of those which had been carried away, ^o whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, ^p Seraiah, ^q Reelaiiah, Mordecai, Bilshan, ^r Mizpar, Bigvai, ^s Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand a hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of ^a Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ^b Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

^o 2 Kings 24. 14, 15, 16, & 25. 11. 2 Chron. 36. 29.—^p Or, Azariah, Neh. 7. 1. ^q Or, Benmach.—^r Or, Me-perath.—^s Or, Nehum.—^t See Neh. 7. 10.—^u Neh. 7. 11.—^v Or, Binnui, Neh. 7. 15.

NOTES ON CHAPTER II.

Verse 1. *These are the children of the province*] That is, of *Judea*; once a *kingdom* and a flourishing nation, now a *province* subdued, tributary, and ruined! Behold the goodness and severity of God! Some think *Babylon* is meant by the *province*; and that the *children of the province* mean those Jews who were born in Babylon. But the first is most likely to be the meaning: for thus we find *Judea* styled, ch. v. 8. Besides, the *province* is contradistinguished from *Babylon* even in this 1st verse, *The children of the province—that had been carried away unto Babylon*.

Verse 2. *Which came with Zerubbabel*] There are many difficulties in this table of names; but, as we have no less than *three* copies of it, (*that* contained here from ver. 1-67, a *second* in Nehem. vii. 6-69, and a *third* in 1 Esdras v. 7-43.) on a careful examination they will be found to correct each other. The *versions* also, and the *Varie Lectiones* of Kennicott and *De Rossi*, do much toward harmonizing the names.

Though the sum total at the end of each of these enumerations is equal, namely 42,360; yet the particulars reckoned up make in *Ezra* only 29,818, and in *Nehemiah* 31,089. We find that *Nehemiah* mentions 1765 persons which are not in *Ezra*, and *Ezra* has 494 not mentioned by *Nehemiah*. Mr. *Alting* thinks that this circumstance, which appears to render all hope of reconciling them impossible, is precisely the very point by which they can be reconciled: for, if we add *Ezra's surplus* to the *sum* in *Nehemiah*, and the *surplus* of *Nehemiah* to the *number* in *Ezra*, the numbers will be equal.

Thus—The number in Ezra	29,818
Surplus in Nehemiah	1,763
Sum total	31,581
The number in Nehemiah	31,089
The surplus in Ezra	494
Sum total	31,583

If we subtract this sum, 31,583 from 42,360, we shall have a deficiency of 10,777, from the numbers as summed up in the text; and these are not named here, either because their registers were not found, or they were not of *Judah* and *Benjamin*, the tribes particularly concerned, but of the other Israelitish tribes: see ver. 36.

Verse 3. *The children of Parosh*] Where the word *children* is found in this table, prefixed to the name of a man, it signifies the *descendants* of that person: as from this verse to ver. 21. Where it is found prefixed to a *place, town, &c.* it signifies the *inhabitants* of that place; as from ver. 21. to 36.

16 The children of Ater of Hezekiah, ninety and eight.
 17 The children of Bezai, three hundred twenty and three.
 18 The children of ^v Jorah, a hundred and twelve.
 19 The children of Hashum, two hundred twenty and three.
 20 The children of ^v Gibbar, ninety and five.
 21 The children of Beth-lehem, a hundred twenty and three.
 22 The men of Netophah, fifty and six.
 23 The men of Anathoth, a hundred twenty and eight.
 24 The children of ^v Azmaveth, forty and two.
 25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.
 26 The children of Ramah and Gaba, six hundred twenty and one.
 27 The men of Michmas, a hundred twenty and two.
 28 The men of Beth-el and Ai, two hundred twenty and three.
 29 The children of Nebo, fifty and two.
 30 The children of Magbish, a hundred fifty and six.
 31 The children of the other ^v Elam, a thousand two hundred fifty and four.
 32 The children of Harim, three hundred and twenty.
 33 The children of Lod, ^v Hadid, and Ono, seven hundred twenty and five.
 34 The children of Jericho, three hundred forty and five.
 35 The children of Senaah, three thousand and six hundred and thirty.
 36 ¶ The priests: the children of ^b Jedaiah, of the house of Jeshua, nine hundred seventy and three.
 37 The children of ^c Immer, a thousand fifty and two.
 38 The children of ^d Pashur, a thousand two hundred forty and seven.
 39 The children of ^e Harim, a thousand and seventeen.
 40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of ^f Hodaviah, seventy and four.
 41 The singers: the children of Asaph, a hundred twenty and eight.
 42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all a hundred thirty and nine.
 43 ¶ ^g The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
 44 The children of Keros, the children of ^h Siaha, the children of Padon,
 45 The children of Lebanah, the children of Hagabah, the children of Akkub,
 46 The children of Hagab, the children of Shalmi, the children of Hanan,
 47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,
 49 The children of Uzza, the children of Paseah, the children of Besai,
 50 The children of Asnah, the children of Mehumim, the children of ⁱ Nephusim,
 51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
 52 The children of ^j Bazluth, the children of Meliha, the children of Harsha,
 53 The children of Barkos, the children of Sisera, the children of Thamah,
 54 The children of Nezhiah, the children of Hatipha.
 55 ¶ The children of ^m Solomon's servants: the children of Sotai, the children of Sophereth, the children of ⁿ Peruda,
 56 The children of Jaalah, the children of Darkon, the children of Giddel,
 57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ^p Ami.
 58 All the ^o Nethinims, and the children of ^q Solomon's servants were three hundred ninety and two.
 59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, ^r Addan, and Immer; but they could not show their father's house, and their ^s seed, whether they were of Israel;
 60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
 61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of ^t Barzillai the Gileadite, and was called after their name:
 62 These sought their register among those that were reckoned by genealogy, but they were not found: ^u therefore ^v were they, as polluted, put from the priesthood.
 63 And the ^w Tirshatha said unto them, that they ^x should not eat of the most holy things, till there stood up a priest with ^y Urim and with Thummim.
 64 ¶ ^z The whole congregation together was forty and two thousand three hundred and threescore.
 65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women.
 66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;
 67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.
 68 ¶ ^{aa} And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:
 69 They gave after their ability unto the

^w Or, Haripa, Neh. 7. 24.—^x Or, Giboon, Neh. 7. 25.—^y Or, Bethazmaroth, Neh. 7. 28.—^z See Ver. 7.—^{aa} Or, Harid, as it is in some copies.—^b 1 Chron. 24. 7. ^c 1 Chron. 24. 11.—^d 1 Chron. 24. 12.—^e 1 Chron. 24. 14.—^f Or, Judah, Chap. 3. 9. called also Hodavah, Neh. 7. 43.—^g 1 Chron. 9. 2.—^h Or, Net.—ⁱ Or, Shephatiah. ^j Or, Nephusim.—^k Or, Bazluth, Neh. 7. 51.—^l 1 Kings 9. 21.

^m Or, Peruda, Neh. 7. 57.—ⁿ Or, Amon, Neh. 7. 59.—^o Job. 9. 21, 27. 1 Chron. 9. 2.—^p 1 Kings 9. 21.—^q Or, Addon, Neh. 7. 61.—^r Or, pedicere.—^s 2 Sam. 11. 27. ^t Numb. 3. 10.—^u Heb. they were polluted from the priesthood.—^v Or, governor; see Neh. 8. 9.—^w Lev. 22. 4, 10, 15, 16.—^x Exod. 28. 30. Numb. 37. 21.—^y Neh. 7. 67.—^z Neh. 7. 70.

Verse 21. The children of Beth-lehem] The inhabitants;—see before.

Verse 33. The children of Lod, Hadid, and Ono] These were cities in the tribe of Benjamin: see on 1 Chron. viii. 12.

Verse 36. The priests] The preceding list takes in the census of Judah and Benjamin.

Verse 55. The children of Solomon's servants] The Nethinim, and others appointed to do the meaner services of the holy house.

Verse 63. The Tirshatha] This is generally supposed to be Nehemiah, or the person who was the commandant; (see chapter viii. 9. and x. 1.) for the word appears to be the name of an office. The Vulgate and Septuagint write it Aterhatha; the Syriac and Arabic render it the princes of Judah. Some suppose

the word to be Persian; but nothing like it of the same import occurs in that language at present. If, as Castel supposed, it signifies austerity, or that fear which is impressed by the authority of a governor; it may come from تَرَسَ ters, FEAR, or تَرَسَ tersh, ACID; the former from تَرَسِيدَانِ tarsidan, to FEAR or DREAD.

Should not eat of the most holy things] There was a high priest then, but no Urim and Thummim, these having been lost in the captivity.

Verse 66. Their horses—seven hundred, &c.] They went into captivity stripped of every thing: they now return from it, abounding in the most substantial riches; viz. horses, 736, or, according to Eadraa, 7036; mules, 245; camels, 435; asses, 6720; besides gold, and silver, and rich stuffs. See below

treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwell in their cities, and all Israel in their cities.

CHAPTER III.

The altar of burnt-offerings is set up, 1-3. They keep the feast of tabernacles, 4-6. They make provision for building the temple; and lay its foundation in the second month of the second year, 7, 8. Ceremonies observed in laying the foundation, 9-11. Some weep aloud, and others shout for joy, 12, 13.

AND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the Lord, even burnt-offerings morning and evening.

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required:

5 And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will-offering unto the Lord.

6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid.

7 They gave money also unto the masons, and to the carpenters: and meat, and drink, and oil, unto them of Zidon, and to them of

Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem: and appointed the Levites, from twenty years old and upwards, to set forward the work of the house of the Lord.

9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

A. M. 3468. B. C. 537. Anno Domini 3468. Anno 1712. Capitulo 219.

b 1 Chron. 26. 20 - c Chyp. 6. 16, 17. Neh. 7. 73 - d 1 Paral. 5. 47, &c. - e Or. Jotham, Hag. 1. 4. & 2. Zech. 3. 4. - f Called Zerubbabel, Matt. 1. 12. Luke 3. 27. g Matt. 1. 12. & Luke 3. 27. called Salathiel - h Dent. 12. 5. - i Num. 28. 3, 4. j Neh. 8. 14, 17. Zech. 14. 16, 17. - k Exod. 21. 16. - l Num. 29. 12, &c. - m Heb. the matter of the day in his day - n Exod. 29. 38. Num. 28. 31. 17, 19, 26. & 29. 2, 13. - p Heb. the temple of the Lord was not yet founded.

q Or. workmen. - r 1 Kings 5. 6, 9. 2 Chron. 2. 10. Acts 12. 50. - s Heb. & c. Acts 9. 38. - t Ch. 6. 3. - u 1 Chron. 23. 24, 27. - v Ch. 2. 30. - w Or. Hetero. A. Ch. 2. 30. - x Heb. or one. - y 1 Chron. 16. 5, 6, 42. - z 1 Chron. 6. 31. & 16. 4. A. 2. L. & Exod. 15. 21. 2 Chron. 7. 3. Neh. 12. 24. - b 1 Chron. 16. 34. Ps. 118. 1. c 1 Chron. 16. 41. Jer. 33. 11. - d See Hag. 2. 3.

Verse 69. Threescore and one thousand drams of gold] ריבכמון darkemonim, drakmons, or darics; a Persian coin, always of gold, and worth about 1l. 5s: not less than 76,250l. sterling in gold.

Five thousand pounds of silver] מיני manim, manehs or minas. As a weight, the maneh was 100 shekels: as a coin, 60 shekels in value, or about 9l.: 5000 of these manehs, therefore, will amount to 45,000l. making in the whole a sum of about 120,000l.; and in this is not included the 100 garments for priests.

Thus we find God, in the midst of judgment, remembered mercy: and gave them favour in the land of their captivity.

Verse 70. Dwell in their cities] They all went to those cities which belonged originally to their respective families.

NOTES ON CHAPTER III.

Verse 1. When the seventh month was come] The month Tisri, which answers to the latter part of our September, and beginning of October. It seems that the Israelites had left Babylon about the spring of the year; that on their arrival at Jerusalem they constructed themselves huts and sheds to lodge in among the ruins, in which they must have spent some months. After this, they rebuilt the altar of burnt-offerings, and kept the feast of tabernacles, which happened about this time; and continued to offer sacrifices regularly, as if the temple were standing.

Verse 2. Jeshua, the son of Jozadak] He was grandson of Seraiah the high priest, who was put to death by Nebuchadnezzar, 2 Kings xxxv. 18, 21. This Jeshua, or Joshua, was the first high priest after the captivity.

Verse 3. They set the altar upon his bases] Rebuilt it on the same spot on which it had formerly stood. As it was necessary to keep up the divine worship during the time they should be employed in re-edifying the temple, they first reared this altar of burnt-offerings; and all this they did, "though fear was upon them," because of the unfriendly disposition of their surrounding neighbours.

Verse 4. They kept also the feast of tabernacles, as it

is written] This began on the fifteenth day of the seventh month; but they had begun the regular offerings from the first day of this month, ver. 6. And these were religiously continued all the time they were building the temple.

Verse 7. They gave money also] They copied the conduct of Solomon while he was building his temple; see 1 Kings v. 11. He employed the Tyrians, gave them meat and drink, &c.; and this permission they now had from Cyrus.

Verse 8. In the second year] The previous time had been employed in clearing the ground, felling timber, hewing stones, and transporting them to the place, and making other necessary preparations for the commencement of the building.

Verse 10. After the ordinance of David] With psalms which he had composed; acting in the manner which he had directed.

Verse 12. Wept with a loud voice] They saw that the glory had departed from Israel: in their circumstances it was impossible to build such a house as the first temple was; and had this been even possible, still it would have been greatly inferior, because it wanted the ark of the covenant, the heavenly fire, the mercy-seat, the heavenly manna, Aaron's rod that budded, the divine shekinah, the spirit of prophecy, and most probably the Urim and Thummim.

Many shouted for joy] Finding they were now restored to their own land, and to the worship of their God in his own peculiar city: these, in general, had not seen the original temple; and, therefore, could not feel affected in that way which the elderly people did.

The sight must have been very affecting: a whole people, one part crying aloud with sorrow, the other shouting aloud for joy; and on the same occasion &c. in which both sides felt an equal interest! The prophet Haggai comforted them on this occasion, by assuring them that the glory of this latter house should exceed that of the former, because the Lord (Jesus Christ) was to come to this temple, and fill it with his glory. See Haggai, chap. ii. 1-9.

CHAPTER IV.

The Samaritans endeavour to prevent the rebuilding of the temple, 1-5. They send letters to Artaxerxes against the Jews, 6-9. A copy of the letter, 10-16. He commands the Jews to cease from building the temple, which they do; nor was any thing farther done in the work till the second year of Darius, 17-24.

A. M. 3474. B. C. 535. OF I. XI. 2. An. Urbis Condite 219. NOW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, We have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD God of Israel, as King Cyrus the king of Persia hath commanded us.

A. M. 3475. B. C. 535. OF I. XI. 3. Anno Urbis Condite 220. 4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

A. M. 3475. B. C. 529. OF I. XI. 4. Anno Urbis Condite 225. 6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

A. M. 3482. B. C. 522. OF I. XIV. 3. Anno Urbis Condite 232. 7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeal, and the rest of their companions, unto Artaxerxes king of Persia; and

the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

11 ¶ This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city

See Ver. 7, 9. f Heb. The sons of the transportation. -g 2 Kings 17. 21, 32. 23 & 19. 37. Ver. 10. Heb. 2. 29. -i Ch. 1. 1, 2, 3. -k Ch. 3. 3. -l Heb. 4. 1. 5. -m Or, in peace. -n Heb. societies. -o Or, secretary. -p Chald. societies.

q 2 Kings 17. 20, 31. -r Ver. 1. -s Ver. 11, 17. & Chap. 7. 12. -t Chald. Cheneh. -u Or, Asnapper. -v Chald. second treasurer. -w Chald. gate. -x Chap. 7. 24. y Or, strength. -z Chald. we are called with the salt of the palace.

NOTES ON CHAPTER IV.

Verse 1. Now when the adversaries] These were the Samaritans, and the different nations with which the kings of Assyria had peopled Israel, when they had carried the original inhabitants away into captivity. See ver. 9.

Verse 2. Let us build with you] We acknowledge the same God, are solicitous for his glory, and will gladly assist you in this work. But that they came with no friendly intention, the context proves.

Verse 3. Ye have nothing to do with us] We cannot acknowledge you as worshippers of the true God; and cannot participate with you in any thing that relates to his worship.

Verse 4. Weakened the hands] Discouraged and opposed them by every possible means.

Verse 5. Hired counsellors] They found means to corrupt some of the principal officers of the Persian court, so that the orders of Cyrus were not executed; or at least so slowly, as to make them nearly ineffectual.

Until the reign of Darius] This was probably Darius the son of Hystaspes.

Verse 6. In the reign of Ahasuerus] This is the person who is called Cambyses by the Greeks. He reigned seven years and five months; and during the whole of that time the building of the temple was interrupted.

Verse 7. In the days of Artaxerxes] After the death of Cambyses, one of the Magi named Oropæstus by Trogus Pompeius, Smerdis by Herodotus, Mardus by Æschylus, and Sphendates by Ctesias, usurped the empire, feigning himself to be Smerdis, the brother of Cambyses, who had been put to death. This is the person named Artaxerxes in the text: or, following the Hebrews, Artachshasta. It is generally believed, that from the time of Cyrus the Great, Xerxes and Artaxerxes were names assumed by the Persian sovereigns, whatever their names had been before.

Written in the Syrian tongue] That is, the Syriac or Chaldean character was used; not the Hebrew.

Interpreted in the Syrian tongue] That is, the language, as well as the character, was the Syriac or Chaldean.

Verse 8. Rehum the chancellor] With this verse the Chaldean part of this chapter begins; and the same language continues to the end of verse 18 of chapter vi. These men wrote to Darius in their own language; and the king in the same dialect returns an answer, chap. v. This circumstance adds authenticity to what is written: so scrupulous

was the inspired penman, that he not only gave the words which each spoke and wrote; but he gave them also in the very language in which they were conceived, and in the character peculiar to that language.

Verse 10. The great and noble Asnapper] Whether this was Shalmanaser, or Esarhaddon, or some other person, learned men and chronologists are not agreed. The Syriac terms him Aspid; but of this person we know no more than we do of Asnapper. He might have been the military officer who was appointed to escort this people to Judea.

Verse 11. And at such a time] The word כענעם u-cēneeth, has greatly perplexed all commentators and critics. The versions give us no light; and the Vulgate translates et dicunt salutem: "and they wish prosperity." Some translate it, and so forth; and our translators supposed that it referred to the date, which, however, is not specified; and might have been as easily entered as the words, and at such a time.

In our first translation of the Bible, that by Coverdale, in 1535, the passage stands thus: "And other on this syde the water, and in Canaan."

In that by Beck, 1549, it is thus: "And other on this syde the water, and in Ceneeth;" and in the margin he enters, "or peace," "or health."

In Cardmarden's Bible, printed at Rouen, 1566, it stands thus: "And other that are nowe on thys syde the water."

In that printed by Barker, 1615, we find the text thus: "And other that are beyond the river, and Cheeneth;" on which is the following marginal note:—"To wit, Euphrates: and he meaneth in respect of Babel, that they dwell beyond it." And the note on Cheeneth is, "Which were a certain people that envied the Jews." All this is merely guessing, in the midst of obscurity: most of these having considered the original word, כענעם Ceeneth, as the name of a people; and in this they follow the Syriac, which uses the word Acāneeth.

Calmet thinks we should read כענעם-baeth, "and at this time;" as if they had said, "We wish thee to enjoy the same health and prosperity at all future times, which thou dost at present." This is not remote from the meaning of the Chaldean original.

Verse 13. Toll, tribute, and custom] The first term is supposed to imply the capitation tax; the second an excise on commodities and merchandise; the third, a sort of land tax. Others suppose the first means a property tax; the second, a poll tax; and the third, what was paid on im-

CHAPTER V.

is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 ¶ Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of King Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Haggai and Zechariah the prophets encourage Zerubbabel and Jeshua to proceed with the building of the temple. 1, 2. Tatnai, the governor of the province on the side of the Euphrates, and his companions, inquire by what authority they do this, 3-5. They write to Darius; a copy of the letter, 6-16. They request to know how they are to proceed, 17.

THEN the prophets, = Haggai the prophet, and = Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 ¶ Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharashites, which were on this side the river, sent unto Darius the king.

7 They sent a letter unto him, wherein was written thus: Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and

Chap. V. A. M. 3482. B. C. 522. An. Olymp. LXIV. 3. -LXV. 1.

A. M. 3482. B. C. 522. An. Olymp. LXIV. 3. -LXV. 1.

a Chald. made. -b Chald. in the midst thereof. -c Chald. societies. -d Chald. by me a decree is set. -e Chald. lifted up itself. -f 1 Kings 4. 21. Isa. 72. 8. -g Gen. 13. 18. Josh. 1. 4. -h Chald. make a decree. -i Chald. by arm and power. -k Hag. 1. 1. Zech. 1. 1. & 2. 1. & 7. 1.

1 1 Esdras 6. 1, &c. -m Hag. 1. 1. -n Zech. 1. 1. -o Ch. 3. 2. -p Ver. 8. Ch. 6 & 9. Ver. 9. -q Ver. 10. -r Chald. that build this building. -s See Ch. 7. 6. 88. Pa. 33. 15. -u Ch. 6. 6. -v Ch. 4. 9. -w Chald. in the midst whereof. -x Chald. stones of rolling.

ports and exports. In a word, if you permit these people to rebuild and fortify their city, they will soon set you at nought, and pay you no kind of tribute.

Verse 14. Now because we have maintenance from the king's palace] More literally; Now, because at all times we are salted with the salt of the palace. Salt was used as the emblem of an inconvertible covenant; and those who ate bread and salt together were considered as having entered into a very solemn covenant. These hypocrites intimated that they felt their conscience bound by the league between them and the king; and therefore, could not, conscientiously, see anything going on that was likely to turn to the king's damage. They were probably also persons in the pay of the Persian king.

Verse 15. The books of the records of thy fathers] That is, the records of the Chaldeans, to whom the Persians succeeded.

Verse 17. Peace, and at such a time.] The word *u-coeth*, is like that which we have already considered on ver. 10, and probably has the same meaning.

Verse 19. Hath made insurrection against kings] How true is the proverb, "It is an easy thing to find a staff to beat a dog." The struggles of the Israelites to preserve or regain their independency, which they had from God, are termed insurrection, rebellion, and sedition; because at last they fell under the power of their oppressors. Had they been successful in these struggles, such offensive words had never been used. In 1688 the people of England struggled to throw off an oppressive government, that was changing the times and the seasons, and overthrowing the religion of the country, and setting up in its place the spurious offspring of the pope and the devil. They were successful; and it is called the revolution: had they failed, it would have been called rebellion; and the parties principally concerned would have been put to death.

Verse 20. Beyond the river] That is, the Euphrates. Both David and Solomon carried their conquests beyond this river. See 2 Sam. viii. 3, &c. and 1 Kings iv. 21. where it is said, Solomon reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines; and unto the borders of Egypt.

Verse 21. Until another commandment shall be given from me.] The rebuilding was only provisionally suspended.

The decree was, Let it cease for the present: nor let it proceed at any time without an order express from me.

Verse 23. Made them to cease by force and power] Commanded them, on pain of the king's displeasure, not to proceed, obliging all to remit their labours, and probably bringing an armed force to prevent them from going forward.

Verse 24. So it ceased unto the second year of Darius] They had begun in the first year of Cyrus, B. C. 536; to go up to Jerusalem, and they were obliged to desist from the building, B. C. 522; and thus they continued till the second year of Darius, B. C. 519. See the chronology in the margin, and the following chapter.

NOTES ON CHAPTER V.

Verse 1. Haggai and Zechariah] These are the same whose writings we have among the twelve minor prophets.

The son of Iddo] That is, the grandson of Iddo; for Zechariah was the son of Baruchiah, the son of Iddo. See his prophecy, ch. i. ver. 1.

Verse 2. Then rose up Zerubbabel] Here we find three classes of men joining in the sacred work: Zerubbabel the civil governor; Jeshua the high priest, or ecclesiastical governor; and Haggai and Zechariah the prophets. How glorious it is when we see the civil government joining with the sacerdotal and prophetic, for the establishment and extension of true religion!

Verse 3. Tatnai, governor] He was governor of the provinces which belonged to the Persian empire on their side the Euphrates, comprehending Syria, Arabia Deserta, Phœnicia, and Samaria. He seems to have been a mild and judicious man; and to have acted with great prudence and caution, and without any kind of prejudice. The manner in which he represented this to the king, is a full proof of this disposition.

Verse 4. What are the names] It is most evident that this is the answer of the Jews to the inquiry of Tatnai, ver. 3; and the verse should be read thus: Then said we unto them after this manner: THESE are the names of the men who make this building.

Verse 5. The eye of their God was upon the elders] The watchful care of God was upon the elders. They were assured of his favour; and they found his especial providence working in their behalf.

timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded * and set up.

12 But * after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon, the same King Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor;

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.

17 Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

Darius orders search to be made for the edict of Cyrus. It is found at Achmetha. A transcript of this edict. 3-5. Darius confirms it. 6-12. Tatnai encourages the Jews to proceed; and they finish the temple in the sixth year of Darius, 13-15. They dedicate the temple, 16-18. Keep the passover, 19-21. And the feast of unleavened bread, 22.

¶ THEN Darius the king made a decree, and search was made in the house laid up in Babylon.

¶ Ver. 3, 4.—1 Kings 6. 1.—2 Chron. 36. 16, 17.—2 Kings 24. 2 & 26. 8, 9, 11.—Chap. 1. 7, 8 & 5.—1 Hag. 1. 14 & 2. 21.—Or, deputy. Ch. 3, 8, 10.—Ch. 6. 15.—Ch. 6. 1, 2.—1 Ch. 5. 17. 1 Ezra 6. 22.—Chalk. 2.—m Chalk. made to descend.—Or, Ecbatana, or in a coffer.

Verse 8. With great stones] They are making a very strong, and a very costly building.

Verse 11. We are the servants of the God of heaven] How simple, plain, and ingenious, is this confession! They were the servants of the God of heaven; how came they then into bondage? Why, we provoked the God of heaven, repeatedly sinned against him, and then he gave us into the hands of our enemies.

Verse 16. Sheshbazzar] Probably the military officer that conducted the people from Babylon, and had the oversight of the work: but some think that Ezra is meant.

Verse 17. The-treasure house] گنجینه گنجینا. This is a Persian word گنج گنجی, a treasury.

There is a great deal of good sense and candour in this letter. Nothing of passion or prejudice appears in it. They laid before the king a fair statement, without any attempt to prejudice his mind; and gave him those directions which were most likely to lead him to the truth, and to form a correct judgment on a business which, however it issued, must be of considerable importance to the state. God was in all this business: he was now giving an additional proof of his continued regard for a disobedient people, whom, though he had punished in his justice, he had spared in his mercy.

NOTES ON CHAPTER VI.

Verse 1. In the house of the rolls] ספרים כתיב בתיב ספרים, the house of the books; the king's library. This is the first time that we hear of a library.

2 And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; and the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 With three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house:

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

6 Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions, the Apharsachites, which are beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover, I make a decree what ye shall do to the elders of these Jews for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall altar this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai, governor on this side the

o 1 Kings 6. 26.—p Ch. 1. 7, 8 & 5. 14.—q Chalk. go.—r Ch. 5. 3.—s Chalk. Mdr associates.—t Chalk. by me a decree is made.—u Chalk. made to cease.—v Ch. 7. 22. Ter. 22.—w Child of rest.—x 1 Tim. 2. 1, 2.—y Chalk. let him be destroyed. z Dan. 2. 5 & 3. 29.—1 Kings 9. 3.

Verse 2. At Achmetha] Ecbatana in India, whither it is probable all the records of Cyrus had been carried. This was a sort of summer residence for the king of Persia.

Verse 3. The height thereof threescore cubits] This was much larger than the temple of Solomon. This was sixty cubits high, and sixty cubits broad: whereas Solomon's was only twenty cubits broad, and thirty cubits high.

Verse 4. Three rows of great stones, and a row of new timber] We have noticed this kind of building before; three courses of stones, and then a course of strong balk; and this continued to the square of the building.

And let the expenses be given] Cyrus had ordered wood to be cut at Libanus, and conveyed to Joppa at his expense: but it does not appear that he furnished the other expenses of the building; for we have already seen that the Jews contributed for the defraying of all others. But it appears that he provided, at his own expense, the sacrifices and offerings for the temple. See ver. 9.

Verse 6. Be ye far from thence] Do not interrupt the Jews in their building; but, on the contrary, further them all in your power.

Verse 10. And pray for the life of the king, and of his sons] Even heathens believed that offerings made in their behalf to the God of the Jews would be available. And this principle has had considerable influence in certain states, where there was even a form of religion established by the law, to induce them to tolerate other forms, that the state might have the benefit of their prayers.

river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 ^b And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the ^c commandment of ^d Cyrus, and ^e Darius, and ^f Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ^g And the children of Israel, the priests, and the Levites, and the rest of ^h the children of the captivity, kept ⁱ the dedication of this house of God with joy,

17 And ^j offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their ^k divisions, and the Levites in their ^l courses, for the service of God, which is at Jerusalem: ^m as ⁿ it is written in the book of Moses.

19 And the children of the captivity kept the passover ^o upon the fourteenth day of the first month.

20 For the priests and the Levites were ^p purified together, all of them were pure, and ^q killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had

separated themselves unto them from the ^r filthiness of the heathen of the land, to seek the **LORD** God of Israel, did eat.

22 And kept the ^s feast of unleavened bread seven days with joy: for the **LORD** had made them joyful, and ^t turned the heart ^u of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

In the seventh year of Artaxerxes, king of Persia, Ezra came up to Jerusalem: and with him certain of the priests, Levites, and Nethinim, his character 1-18. The letter and decree of Artaxerxes, in behalf of the Jews, 11-25. Ezra's discourse giving to God for these mercies, 27, 28.

NOW ^v after these things, in the ^w reign of ^x Artaxerxes king of Persia, Ezra ^y the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zeremiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was ^z a ready scribe in the law of Moses, which the **LORD** God of Israel had given; and the king granted him all his request, ^{aa} according to the hand of the **LORD** his God upon him.

7 ^{ab} And there went up ^{ac} some of the children of Israel, and of the priests; and ^{ad} the Levites, and the singers, and the porters, and ^{ae} the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

^b Ch. 5. 1, 2.—^c Chahl. decree.—^d Ch. 1. 1. & 5. 13. Ver. 3.—^e Ch. 4. 21.—^f Ch. 7. 1.—^g Chahl. the sons of the transportation.—^h 1 Kings 8. 63. 2 Chron. 7. 5. 1 Chron. 8. 35.—ⁱ 1 Chron. 21. 1.—^j 1 Chron. 23. 6.—^k Chahl. according to the writing.—^l Numb. 3. 6 & 9. 9.—^m Exod. 12. 6.—ⁿ 2 Chron. 30. 15.—^o 2 Chr. 35. 11.

^r Chap. 9. 11.—^s Exod. 12. 15 & 16. 2 Chron. 30. 21 & 25. 17.—^t Prov. 21. 1. & 2 Kings 23. 29. 2 Chron. 33. 11. Chap. 1. 1. & Ver. 6, 8c.—^u 1 Esdras 7. 1. & Neh. 2. 1.—^v 1 Chron. 6. 14.—^w Ver. 11. 12. 21.—^x Ver. 9. Ch. 5. 2. 31.—^y Ch. 8. 1.—^z See Ch. 8. 15, &c.—^{aa} Ch. 2. 43. & 9. 30.

Verse 11. *Let timber be pulled down*] Whether this refers to the punishment of hanging and gibbeting, or of whipping at a post, or of empaling, is not quite clear. In China they tie culprits to posts; and the executioner cuts them open while alive, takes out their bowels, &c. Empaling, thrusting a sharp stake through the body till it comes out at the side of the neck, or hanging, seems to be what is intended here.

Let his house be made a dunghill] Let it be reduced to ruins; and never more used, except for the most sordid and unclean purposes.

Verse 14. *According to the commandment of the God of Israel*] He first gave the order, and stirred up the hearts of the following Persian kings to second that order.

Of Cyrus] This sovereign gave his orders for the rebuilding of the temple about A. M. 3469.

And Darius] Darius Hystaspes confirmed the above orders, A. M. 3485.

And Artaxerxes] Artaxerxes Longimanus sent Ezra to Judea, with new privileges, A. M. 3537. With the permission of the same king Nehemiah came to Judea in 3550. The writer recapitulates the different sovereigns who favoured the Jews after the Babylonish captivity. See *Calmet*.

Verse 15. *This house was finished*] The sixth year of Darius mentioned here, was about A. M. 3489, twenty years after the foundation had been laid by Zerubbabel, under the reign of Cyrus.

Verse 17. *Twelve he-goats*] This was a sin-offering for every tribe.

Verse 18. *And they set the priests*] With this verse the Chaldee or Aramitic part of this chapter ends.

Verse 20. *The Levites were purified together*] They were all ready at one time to observe the proper rites and ceremonies; and had no need of having a second passover, which was appointed by the law for those who had been accidentally defiled, or at a distance from the tabernacle. See 2 Chron. xxx. 3.

Verse 21. *And all such as had separated themselves*] These were the proselytes who had embraced the Jewish religion by having mingled with the Jews in their captivity. This proves, that there the poor captives had so acted according to the principles of their religion, that the heathens saw it, and walked in the light of the Lord with them. A good example is very persuasive; and particularly so, when founded on pure principles.

Verse 22. *Turned the heart of the king of Assyria*] I am of Calmet's mind, that king of Assyria here is put for king of Persia. Cyrus and his successors possessed all the rights and estates of the ancient kings of Assyria; and therefore, the same monarch may be styled king of Assyria, as well as king of Persia.

Darius had a very high character, as a wise, just, and merciful prince. To strengthen his title to the crown, he married two of the daughters of Cyrus; and, no doubt, to show his affection to this family, he the more cheerfully confirmed the edict which Cyrus had made in favour of the Jews.

NOTES ON CHAPTER VII.

Verse 1. *In the reign of Artaxerxes*] This was Artaxerxes Longimanus, the seventh of whose reign chronologers place A. M. 3547, sixty-eight years after Cyrus had sent back Zerubbabel.—*Calmet*. See the *Introduction*.

Son of Seraiah] Either this could not have been Seraiah the high priest, who had been put to death by Nebuchadnezzar, a hundred and twenty-one years before this time, or the term son here must signify only his descendants, or one of his descendants. Were it otherwise, Ezra must now be at least a hundred and twenty-two years of age, supposing him to have been born in the year of his father's death; if, indeed, Seraiah the high priest was his father: but this is evidently impossible. In this place there are only sixteen generations reckoned between Ezra and Aaron, but in 1 Chron. vi. 7, 8, &c. there are not less than twenty-two. We must therefore supply the deficient generations from the above place, between Amariah son of Meraioth, 1 Chron. vi. 7, and Azariah the son of Johanan, ver. 10. There are other discrepancies relative to genealogies in these historical books, which it would be useless to investigate. On these differences much has been already said in different parts of this comment.

Verse 6. *A ready scribe*] סופר מוכיר *sopher mochir*, does not merely signify a speedy writer, or an excellent penman, but one that was eminently skilful in expounding the law. In this sense the word *sopher*, scribe, is repeatedly used in the New Testament; and we find that both in the Old and New Testament it had the same signification. The Syriac gives the sense of the word by translating *סופר* *סופרו* *sophro choicimo*, a wise scribe, or expounder.

Verse 8. *He came to Jerusalem in the fifth month*] From the following verse we learn that Ezra and his company set off from Babylon on the first day of the first

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem;

16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem;

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.

21 And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are

beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing how much.

23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem:

28 And I hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

The genealogy of the chief persons who went with Ezra from Babylon, 1-14. He gathered them together at Ahava; and finding among them no Levites, he sends confidential persons to the river of Ahava, who return with many Levites and Nethinim, 15-20. He proclaims a fast at Ahava for divine protection on their journey, 21-23. He delivers to the care of the priests, &c. the silver, gold, and sacred vessels, that they might carry them to Jerusalem, and deliver them to the high priest, 24-30. They depart from Ahava, and come to Jerusalem, 31, 32. The vessels are weighed, and the weight registered, 33, 34. They offer burnt-offerings to God, 35. Deliver the king's commissions to his lieutenants; by whom they are furthered in their work, 36.

THESE are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

1 Heb. was the foundation of the going up.—k Ver. 6. Neh. 2, 8, 18.—l Psa. 119, 45.—m Ver. 6, 25. Dent. 33, 10. Neh. 8, 1-8. Mal. 2, 7.—n Ezek. 26, 7. Don. 2, 37.—o Or, To burn the priest, a perfect scribe of the law of the God of heaven, peace, &c.—p Ch. 4, 10.—q Chald. from before the king.—s Esther 1, 14.—t 2 Chr. 8, 2. Isa. 15, 21.

month; and thus we find they were upwards of four months on their journey. They could not travel fast, as they were a great company, composed in part of the aged and infirm, besides multitudes of women and children. They appear also to have taken a circuitous route; see on chap. viii.

Verse 10. Ezra had prepared his heart] Here is a fine character of a minister of God. He prepares הֵקִין hekin, he fixes, purposes, and determines, לבבו lebabo, "with his heart," with all his powers and affections, to seek the law of God, and to do it himself, that he may be properly qualified to teach its statutes and judgments to Israel.

Verse 12. Artaxerxes, king of kings] This letter, from the beginning of this verse to the end of verse 26, is in the Aramitic or Chaldee language.

This title of the king would, in Persian, run thus:—**ARDASHER SHAHINSHAH** Ardsher shahinshah, or **PADSHAH** padshah, "Ardsher, king of kings;" "great or supreme king, or emperor."

Verse 13. Their own free will] None shall be forced either to go or stay. He who loves his God will avail himself of this favourable opportunity.

Verse 14. His seven counsellors] It is very likely that the privy council of the king consisted of seven persons simply. The names of these seven counsellors, or chamberlains, may be found in Esther, chap. i. 10.

Verse 16. And all the silver and gold] The king and his counsellors had already made a present to the house of the God of Israel; and Ezra is now empowered to receive any contribution which any of the inhabitants of the province of Babylon may think proper to give.

Verse 18. After the will of your God] He gave them

the fullest liberty to order every thing according to their own institutions; binding them to no form or mode of worship.

Verse 22. A hundred talents of silver] The talent of silver was 450*l*.

A hundred measures of wheat] A hundred cors; each cor was a little more than seventy-five gallons, one quart, and a pint, wine measure.

A hundred baths of wine] Each bath was seven gallons and five pints.

Verse 23. Why should there be wrath] As he believed he was appointed by the Almighty to do this work, he therefore wished to do it heartily; knowing that if he did not, God would be displeased, and that the kingdom would be cut off from him or his posterity.

Verse 24. It shall not be lawful to impose toll] As these persons had no private revenues, it would have been unreasonable to have laid them under taxation.

Verse 26. Whether it be unto death] These include almost every species of punishment which should be inflicted on culprits in any civilized state. With this verse the Chaldee part of this chapter ends.

Verse 28. And I was strengthened] In what the king decreed he saw the hand of God; he therefore gave him the praise, and took courage. There is a most amiable spirit of piety in these reflections. Ezra simply states the case; shows what the king had determined; and tells what he said; and then points out the grand agent in the whole business: it was the Lord God of his fathers. Thus God had put it into the king's heart to beautify the house of Jehovah; and, as that house was built for the salvation of the souls of men, he gives God praise for putting it into the

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; ¹ Hattush.

3 Of the sons of Shechaniah, of the sons of ¹ Pharosh; Zechariah: and with him were reckoned, by genealogy of the males, a hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerariah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam: Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him a hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgah; Johanan ¹ the son of Hakkatan, and with him a hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ² Zabud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there ² abode we in tents three days: and I viewed the people and the priests, and found there none of the ³ sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and

for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and ² I told them what they should say unto Iddo, and to his brethren the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the good hand of our God upon us, they ³ brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 ⁴ Also of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.

21 ¶ Then I ⁵ proclaimed a fast there, at the river of Ahava, that we might ⁶ afflict ourselves before our God, to seek of him a ⁷ right way for us, and for our little ones, and for all our substance.

22 For ⁸ I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, ⁹ The hand of our God is upon all them for ¹⁰ good that seek him: but his power and his wrath is ¹¹ against all them that ¹² forsake him.

23 So we fasted, and besought our God for this; and he was ¹³ entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them.

25 And weighed unto them ¹⁴ the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:

26 I even weighed unto their hand six hun-

¹ 1 Chron. 3. 22.—Ch. 2. 3.—Or, the youngest son.—² Or, Zaccur, as some read.—³ Or, pitched.—See Ch. 7. 7.—⁴ Heb. I put the words in their mouth; see 2 Sam. 14. 3, 19.—⁵ Neh. 8. 7. & 9. 4, 5.—⁶ See Ch. 2. 43.—⁷ 2 Chron. 20. 3.—⁸ Lev.

15. 28. & 23. 29. Isai. 38. 3, 5.—⁹ Ps. 5. 8.—¹⁰ 1 Cor. 9. 15.—¹¹ Chap. 1. 6, 8, 24. x. 1. Ps. 33. 18, 19. & 34. 13, 22. Rom. 8. 24.—¹² y. Ps. 31. 16.—¹³ 2 Chron. 15. 2.—¹⁴ 1 Chron. 5. 20. 2 Chron. 33. 13. Isai. 19. 22.—¹⁵ Chap. 7. 15, 16.

king's heart to repair it: he who loves God and man will rejoice in the establishment of the divine worship, because this is the readiest way to promote the best interests of man.

NOTES ON CHAPTER VIII.

Verse 2. *Gershom*] One of the descendants of Phinehas, son of Eliezer.

Verse 3. *Of the sons of Shechaniah*] There were three of this name; the second is mentioned ver. 5. and the third chap. x. 2. They were all different persons, as may be seen from their fathers' house.

Verse 15. *The river that runneth to Ahava*] Ahava was a river itself, which is supposed to be the same that is called *Diava*, or *Adiava*, in the province of *Adiabene*; and perhaps the place whence the people of *Ara* came who were brought by the king of Assyria to Palestine, 2 Kings xvii. 24.

None of the sons of Levi] None that were simply Levites. He found priests, and they were sons of Levi; but no Levites that were not priests.

Verse 17. *At the place Casiphia*] The most judicious commentators are agreed that by *Casiphia*, the *Caspian mountains*, between Media and Hyrcania, are intended; where, probably, the *Nethinim* were employed in working silver mines; כּוּז כּוּז כּוּז *keseph*, from which the word comes, signifies silver.

Verse 22. *I was ashamed to require—a band*] He had represented God, the object of his worship, as supremely powerful, and as having the strongest affection for his true followers; he could not, therefore, consistently with his declarations, ask a band of soldiers from the king to protect them on the way, when they were going expressly to rebuild the temple of Jehovah, and restore his worship. He, therefore, found it necessary to seek the Lord by *fasting and prayer*, that they might have from him those succours without which they might become a prey to their enemies; and then the religion which they professed would be considered by the heathen as false and vain. Thus we see that this good man had more anxiety for the glory of God than for his own personal safety.

Verse 26. *Silver vessels a hundred talents*] That is the weight of all the silver vessels amounted to 100 talents; not that there were 100 vessels of silver, each a talent in weight.

Reckoning, in round sums, 650 talents of silver at 450*l.* the talent, amount to 292,500*l.* sterling. Silver vessels, 100 talents, amount to 45,000*l.*; gold, 100 talents, at 700*l.* per talent, amount to 700,000*l.* independently of the 29 basins of gold, amounting to 1000 drachms. Now the golden drachm, or daric, was worth about 1*l.* 2*s.* therefore these basins were worth 1100*l.*; the whole amounting to 1,038,600*l.* sterling. But these different weights and coins are variously computed; some making the silver talent only 353*l.* 1*s.* 10*d.*, and the talent of gold 567*l.* 15*s.* 1*d.*, calculations which I have elsewhere introduced.

Fine copper, precious as gold] What these were we cannot tell. The Syriac translates כּוּז כּוּז כּוּז *nechosho corinthio toba*, to be vessels of the best Corinthian brass; so called from the brass found after the burning of Corinth by *Lucretius Mummus*, which was brass, copper, gold, and silver, all melted together, as is generally supposed. But it was probably some factitious metal made there, that took the polish, and assumed the brightness of gold, and because of its hardness was more durable. There is still a certain factitious metal made among the Asiatics of this kind: I have seen this metal often made; it is as bright and fine as gold, takes a most exquisite polish, and will scarcely tarnish. I have kept this exposed to every variation of the air, even among old iron, brass, copper, &c. for twenty years together, without being scarcely at all oxidized. It requires much art in the making; but the constituent materials are of small value. Vessels of this metal, because of their lustre and durability, for domestic and ornamental uses, are, in many respects, more valuable than gold itself. The only difficulty is to get at first the true colour, which depends on the degree of heat, and the time employed in fusion: but there are, however, proper rules to ascertain them. This metal is widely different from the *or moulu* of France and England, is less expensive, and much more valuable.

dred and fifty talents of silver, and silver vessels a hundred talents, and of gold a hundred talents;

27 Also twenty basins of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a free-will-offering unto the Lord God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weight of every one: and all the weight was written at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all this was a burnt-offering unto the Lord.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the

governors on this side the river; and they furnished the people, and the house of God.

CHAPTER IX.

The princes inform Ezra that many of the people now settled in the land had married heathen wives; and several of the rulers were principal offenders in this thing, 1, 2. He is greatly afflicted, 3, 4. His prayer to God on this account, 5-15.

NOW when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers have been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

c Heb. yellow, or shining brass.—d Heb. desirable.—e Lev. 21. 6, 7, 8. Deut. 32. 8.—f Lev. 22. 2, 3. Num. 4. 4, 15, 19, 20.—g Chap. 7. 6, 9, 26.—h Neh. 2. 11. i Ver. 28, 30.—k So Chap. 6. 17.—l Ch. 7. 21.—m i. e. Ezra 8. 67, 68.—n Ch. 6. 21. Neh. 9. 2.—o Deut. 12. 30, 31.—p Exod. 34. 16. Deut. 7. 3. Neh. 13. 23.—q Exod.

19. 6. & 22. 31. Deut. 7. 6. & 14. 2.—r 2 Cor. 6. 14.—s Job 1. 20.—t Psa. 143. 4. u Chap. 10. 3. Lam. 66. 2.—v Exod. 29. 39.—w Or, affliction.—x Exod. 9. 29, 33. y Dan. 9. 7. 6.—z Psa. 33. 4.—a Or, guiltiness.—b 2 Chron. 29. 8. Rev. 18. 3. c Psa. 103. 8. Dan. 9. 5, 6, 8.—d Deut. 28. 36, 64. Neh. 9. 30.—e Dan. 9. 7, 8.

Verse 35. Twelve bullocks for all Israel.] Though of tribes there were only Judah and Benjamin, yet they offered a bullock for every tribe, as if present. There can be little doubt that there were individuals there from all the twelve tribes; possibly some families of each: but no complete tribe but those mentioned above.

Verse 36. The king's lieutenants.] *achash-darsaney*: this is generally understood to mean lieutenant or deputy; and is probably of Persian origin, though here greatly corrupted. The Vulgate renders it *regis satraps*, the *satraps* of the king; which is the Persian *ساتراپ* *satrāp*. A viceroy in Persian is *ساتراپ* *soubah-dar*; *viceroy*, *داری* *soubah-daran*. *داری* *dara-fren*, signifies a person in whom one has confidence: and *آچی* *achi*, is an epithet of a *vizir*. These two words conjoined will make nearly that of the text. But I do not give any of these etymologies with confidence. Other words might be proposed as candidates, but where there is so little certainty conjecture is useless: were it necessary, a dissertation might be written on the Persian words, and Persian forms of speech, in this and the two following books. But probably after my toil but few of my readers would thank me for my pains.

NOTES ON CHAPTER IX.

Verse 1. The people of Israel.] These were they who had returned at first with Zerubbabel, and were settled in the land of Judea; and whom Ezra found on his arrival to be little better than the Canaanitish nations, from whom God had commanded them ever to keep separate.

Verse 2. Hath been chief in this trespass.] They who are the first men, have been the most capital offenders: so Vireo, *Æn.* ix. 783.

Unus homo, caeteris, o ceteris, undique septus
Aggeribus, tentas strages impune per urbem
Miserat? Juvenium primos tot miserat orco?

Shall one, and be inclosed within your walls,
One each impression'd warrior compass all?
Calm you look on, and see the furious foe
Plunge clouds of heroes to the shades below!

Plu.

The first of the Trojan youth were the chief, the most illustrious: so we say the first men of the kingdom, for the nobles, &c.

Verse 3. I rent my garment and my mantle.] The outer and inner garment; in sign of great grief. This significant act is frequently mentioned in the Sacred Writings, and was common among all ancient nations.

Pluck off the hair.] Shaving the head and beard were signs of excessive grief; much more so the plucking off the hair, which must produce exquisite pain. All this testified his abhorrence, not merely of the act of having taken strange wives, but their having also joined them in their idolatrous abominations.

Verse 4. Those that had been carried away.] Those that had returned long before, with Zerubbabel: see ver. 1.

Until the evening sacrifice.] The morning sacrifice was the first of all the offerings of the day; the evening sacrifice the last. As the latter was offered between the two evenings, i. e. between sunset and the end of twilight; so the former was offered between break of day and sunrise. Ezra sat astonished; confounded in his mind, distressed in his soul, and scarcely knowing what to do. He probably had withdrawn himself into some sequestered place, or into some secret part of the temple; spending the time in meditation and reflection.

Verse 5. Fell upon my knees.] In token of the deepest humility. Spread out my hands; as if to lay hold on the mercy of God. We have already had occasion to explain these significant acts.

Verse 6. I am ashamed and blush.] God had been so often provoked, and had so often pardoned them, and they had continued to transgress, that he was ashamed to go back again to the throne of grace, to ask for mercy in their behalf. This is the genuine feeling of every reawakened backslider.

8 And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may enlighten our eyes, and give us a little reviving in our bondage.

9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

15 O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

CHAPTER X.

The people are greatly afflicted by Ezra's prayer, 1. Shechaniah proposes that all who had taken strange wives should put them away, and the children they had by them; and to make a covenant to serve God, 2-4. Ezra is encouraged; and makes a proclamation to collect the people, to find who had transgressed, 5-8. They come together on the 20th day of the ninth month, 9. Ezra exhorts them to put away their strange wives, 10. The people agree to it, and require time, 11-14. This being granted, the business is completed by the 1st of the 10th month, 15-17. Some of the priests had taken strange wives; their names, and the names of all who were in the same trespass, 18-24.

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for this matter belongeth unto thee: we also will be with thee: we be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swear.

6 Then Ezra rose up from before the house

[Heb. moment—Gr. a pin; that is, a constant and sure abode: Sol. Int. 22. 28. h. Psal. 13. 3. & 24. 5.—i. Neh. 9. 36.—k. Psal. 136. 23.—l. Chap. 7. 28.—m. Heb. to set up.—n. Levit. 5. 2.—o. Heb. by the hand of thy servants.—p. Chap. 6. 21. q. Heb. from mouth to mouth: as 2 Kings 21. 16.—r. Exod. 23. 32. & 34. 16. Deut. 7. 3.—s. Deut. 23. 6.—t. Prov. 15. 22. & 30. 7.—u. Psal. 103. 10.—v. Heb. hast withheld

seventh our iniquities.—w. John 5. 14. 9. Pat. 2. 20. 71.—x. Ver. 2. Neh. 13. 28. 7. Deut. 9. 8.—y. Neh. 9. 33. Dan. 9. 14.—z. Rut. 3. 19.—b. 1 Cor. 15. 17. c. Psal. 130. 3.—d. 1 Esdras 8. 91, &c. Dan. 9. 20.—e. 2 Chron. 26. 9.—f. Heb. with a great weeping.—g. Neh. 13. 27.—h. 2 Chron. 34. 31.—i. Heb. so bring forth k. Chap. 2. 4.—l. Deut. 7. 2.—m. 1 Chron. 28. 10.—n. Neh. 5. 12.—o. 1 Esdr. 5. 1, &c.

Verse 8. And now for a little space] This interval in which they were returning from servitude to their own land.

And now for a little space grace hath been showed] God has disposed the hearts of the Persian kings to publish edicts in our favour.

To leave us a remnant to escape] The ten tribes are gone irrecoverably into captivity; a great part even of Judah and Benjamin had continued beyond the Euphrates: so that Ezra might well say, there was but a remnant which had escaped.

A nail in his holy place] Even so much ground as to fix our tent-poles in.

May enlighten our eyes] To give us a thorough knowledge of ourselves, and of our highest interest, and to enable us to re-establish his worship, is the reason why God has brought us back to this place.

A little reviving] We were perishing, and our hopes were almost dead; and because of our sins, we were sentenced to death: but God, in his great mercy, has given us a new trial; and he begins with little, to see if we will make a wise and faithful use of it.

Verse 10. What shall we say after this?] Even in the midst of these beginnings of respite and mercy we have begun to provoke thee anew!

Verse 11. Have filled it from one end to another] The abominations have been like a sweeping mighty torrent, that has increased till it filled the whole land, and carried every thing before it.

Verse 13. Hast punished us less than our iniquities] Great, numerous, and oppressive, as our calamities have been; yet, merely as temporal punishments, they have been much less than our provocations have deserved.

Verse 15. Thou art righteous] Thou art merciful: this is one of the many meanings of the word פָּרַסְדֵּק; and to this meaning St. Paul refers, when he says, God declares his righteousness for the remission of sins that are past, Rom. iii. 25. See the note there.

We remain yet escaped] Because of this righteousness or mercy.

In our trespasses] We have no righteousness; we are clothed and covered with our trespasses.

We cannot stand before thee because of this.] The parallel place, as noted in the margin, is Psal. cxxx. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? Every man must stand before the judgment-seat of Christ: but who shall stand there with joy? No man against whom the Lord marks iniquities. There is a reference here to the temple service: the priests and Levites stood and ministered before the Lord, but they were not permitted to do so unless pure from all legal pollution; so no man shall stand before the judgment-seat of Christ who is not washed and made white in the blood of the Lamb. Reader, how dost thou expect to stand there?

NOTES ON CHAPTER X.

Verse 1. The people wept very sore] They were deeply affected at the thought of God's displeasure, which they justly feared was about to light upon them, because of their transgressions.

Verse 2. Shechaniah the son of Jehiel] He speaks here in the name of the people, not acknowledging himself culpable, for he is not in the following list. It is in the same form of speech with that in James, chap. ii. 9. with the tongue curse we men. He seems to have been a chief man among the people; and Ezra, at present, stood in need of his influence and support.

Yet now there is hope in Israel] מִקְוֵה mikveh, expectation of pardon; for the people were convinced of the evil, and were deeply penitent: hence it is said, ver. 1. that they wept sore.

Verse 3. Let us make a covenant] נִצְרַח נִצְרַח nizrach berith; let us cut or divide the covenant sacrifice. See the notes on Gen. xv. 10.

Verse 4. Arise, for this matter belongeth unto thee] By the decree of Artaxerxes, he was authorized to do every thing that the law of God required: see chap. vii. 23-28. And all officers were commanded to be aiding and assisting; hence Shechaniah says, We are with you.

Verse 5. And they swear] The thing was evidently contrary to the law of God; and now he bound them, by an oath, to rectify the abuse.

Verse 6. Johanan the son of Eliashib] Eliashib was high priest, and was succeeded in that office by his son

of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, and the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now, therefore, make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed about this matter: and Meshullam and Shabbertai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uz-ziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasaah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethabiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Parosh; Ramaiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Jaasau,
38 And Bani, and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, and Shemariah,

p Deut. 9. 18.— Heb. devoted.— See 1 Sam. 12. 18.— Heb. the showers.— Heb. Arose cause to dwell, or, have brought back.— Josh. 7. 19. Prov. 28. 13.— Ver. 2. w Or, we have greatly of need in this thing.

x 2 Chron. 30. 8.— Or, fill this matter be despatched.— Heb. stood.— 2 Kings 10. 15. 1 Chron. 29. 21. 2 Chron. 30. 8.— Lev. 6. 4, 6.— Or, Malmadim, according to some copies.

Joiada, Neh. xii. 10. Probably Johanan here is the same as Jonathan in Nehemiah, who was the son of Joiada, and grandson of Eliashib. Some suppose that Johanan and Joiada were two names for the same person.

Verse 8. All his substance should be forfeited] To the use of the temple. So the Septuagint understood the place: ἀναδραστηρίων τὰς αἰῶνας ἁγίων, "All his substance shall be devoted to a holy use."

Himself separated] Excommunicated from the church of God, and exiled from Israel.

Verse 9. Ninth month] Answering to a part of our December.

Trembling because of the great rain] Ἄνε νεφέρας, Septuagint, Because of the winter: it was now December, the coldest and most rainy part of the year in Palestine.

Verse 11. Make confession] Acknowledge your sins before God with deep compunction of heart, and the fullest resolution to forsake them.

Verse 12. As thou hast said, so must we do] They all resolved to do what Ezra then commanded; they did put away their wives, even those by whom they had children, ver. 44. This was a great hardship on the women and children: though by the Jewish laws all such marriages

were null and void; yet, as the women they had taken, did not know these laws, their case was deplorable. However, we may take it for granted that each of them received a portion according to the circumstances of their husbands; and that they and their children were not turned away desolate, but had such a provision as their necessities required. Humanity must have dictated this; and no law of God is contrary to humanity. After all, there is some room to doubt whether they did put them finally away; for, several years after, Nehemiah found Jews that had married wives of Ashdod, Ammon, and Moab, Neh. chap. xiii. 23. And if these were not the same women, we find that the same offence was continued.

Verse 17. The first day of the first month] So they were three whole months in examining into this affair, and making these separations which the law required.

Verse 19. They gave their hands] They bound themselves, in the most solemn manner, to do as the rest of the delinquents had done; and they made an acknowledgment of their iniquity to God by offering each a ram for a trespass-offering.

Verse 25. Moreover, of Israel] That is, as Calmet observes, simple Israelites, to distinguish them from the priests, Levites, and singers, mentioned in verses 18, 23, and 24.

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives, and some of them had wives by whom they had children.

Verse 44. Some of them had wives by whom they had children.] This observation was probably intended to show that only a few of them had children: but it shows also how rigorously the law was put in execution.

According to a passage in *Justin Martyr's* dialogue with *Trypho*, a Jew, Ezra offered a paschal lamb on this occasion, and addressed the people thus:—"And Ezra said to the people, This passover is our Saviour and our Refuge; and if ye will be persuaded of it, and let it enter into your hearts, that we are to humble to him in a sign, and afterward shall believe in him, this place shall not be destroyed for ever, saith the Lord of hosts: but, if ye will not believe in him, nor hearken to his

990

preaching, ye shall be a laughingstock to the Gentiles."—*Dial. cum Tryphone, sect. 72.*

This passage, *Justin* says, the Jews, through enmity to Christ, blotted out of the book of Ezra. He charges them with cancelling several other places, through the same spirit of enmity and opposition.

In the *Hebrew text*, this and the following book make but one, though sometimes *Nehemiah* is distinguished as the *Second Book of Esdras*. In the *Masoreuc* enumeration of sections, &c. both books are conjoined. This may be seen at the end of *Nehemiah*. I can add nothing of importance to the character of Ezra, which has already been given so much in detail in the *introduction* to this book.

END OF THE NOTES ON THE BOOK OF EZRA.

INTRODUCTION

TO THE

BOOK OF NEHEMIAH.

IN the Introduction to the Book of Ezra, we have already seen those wonderful interferences of Divine Providence, in which Nehemiah bore so large a share. Dr. Prideaux, with his usual perspicuity, has interwoven the whole of the transactions of the mission of Nehemiah, with that part of the Persian history with which they are connected; which I shall give, as in the preceding book, in his own words. He connects this book, as it ought, with the book of Ezra. See before.

“He who succeeded Ezra in the government of Judah and Jerusalem, was Nehemiah, a very religious and most excellent man; one that was nothing behind his predecessor, saving his learning and great knowledge in the law of God. He came to Jerusalem in the *twentieth* year of *Artaxerxes Longimanus*, about *four hundred and forty-two* years before *Christ*; and, by a commission from him, superseded that of Ezra, and succeeded him in the government of Judah and Jerusalem. He had in that commission, by an express clause therein inserted, full authority to repair the walls, and set up the gates of Jerusalem; and to fortify it again in that manner as it was before it was dismantled and destroyed by the Babylonians. He was a Jew, whose ancestors had formerly been citizens of Jerusalem; for there, he says, was the place of his fathers’ sepulchres: but as to the tribe or family which he was of, no more is said, but only that his father’s name was *Hachaliah*, who seems to have been of those Jews who, having gotten good settlements in the land of their captivity, chose rather to abide in them than return into their own country, when leave was granted for it. It is most likely that *Hachaliah* was an inhabitant of the city of *Shushan*, and that it was his dwelling there that gave his son an opportunity of gaining an advancement in the king’s palace; for he was one of the cup-bearers of King *Artaxerxes*, which was a place of great honour and advantage in the Persian court, because of the privilege it gave him of being daily in the king’s presence, and the opportunity which he had thereby of gaining his favour for the obtaining of any petition which he should make to him; and that, especially since the times of his attendance always were when the king was making his heart merry with the wine which he served up to him; for this is the best opportunity with all men for the obtaining any boon that shall be desired of them, because they are always then in the best humour of complying: it was at such a time that he asked the government of Judea, and obtained it. And, by the like advantages of his place, no doubt it was that he gained those immense riches, which enabled him for so many years, out of his own private purse only, to live in his government with that splendour and expense as will be hereafter related, without burdening the people at all for it; and no doubt it was by the favour of Queen *Esther*, as being of the same nation and people with her, that he obtained so honourable and advantageous a preferment in that court. However, neither the honour or advantage of this place, nor the long settlement of his family out of his country, could make him forget his love for it, or lay aside that zeal which he had for the religion of his forefathers, who had formerly dwelt in it. For though he had been born and bred in a strange land, yet he had a great love for *Sion*, and a heart thoroughly set for the advancing the prosperity of it, and was in all things a very religious observer of the law of his God; and, therefore, when some came from Jerusalem, and told him of the ill state of that city, how the walls of it were still in many places broken down, and the gates of it in the same demolished state as when burnt with fire by the Babylonians, and that, by reason hereof, the remnant of the captivity that dwell there lay open not only to the incursions and insults of their enemies, but also to the reproach and contempt of their neighbours, as a mean and despicable people, and that they were, in both these respects, in great grief and affliction of heart; the good man being suitably moved with this representation, applied himself, in fasting and prayer, unto the Lord his God, and earnestly supplicated him for his people *Israel*, and the place which he had chosen for his worship among them. And having thus implored the divine mercy against this evil, he resolved next to make his application to the king for the redressing of it, trusting in God for the inclining of his heart thereto; and, therefore, when his turn came next to wait in his office, the king, observing his countenance to be sad, which at other times used not to be so, and asking the cause thereof, he took this opportunity to lay before him the distressed state of his country; and owning this to be the cause of great grief to him, prayed the king to send him there to remedy it. And by the favour of Queen *Esther* he had his petition granted unto him: for it being particularly marked, in the Sacred Text, that the queen was sitting with the king when *Nehemiah* obtained this grant, sufficiently indicates that her favour was assisting to him herein;* and accordingly a royal decree was issued out for the rebuilding of the walls and gates of Jerusalem; and *Nehemiah* was sent thither with it, as governor of the province of Judea, to put it in execution: and, to do him the more honour, the king sent a guard of horse with him, under the command of some of the captains of his army, to conduct him safe to his government. And he wrote letters to all the governors on this side the river *Euphrates*, to further him in the work on which he was sent; and also gave his orders to *Asaph*, the keeper of the forests in those parts, to allow him as much timber out of them as should be needed for the finishing of it. However, the *Ammonites*, the *Moabites*, and the *Samaritans*, and other neighbouring nations round, did all they could to hinder him from proceeding therein; and to this they were excited not only by the ancient and bitter enmity which those people bore to the whole Jewish nation, because of the different manners and different religions they professed; but most especially at this time because of their lands; for, during the time that the Jews were in captivity, these nations having seized their lands, were forced to restore them on their return; for which reason they did all they could to oppose their settlement, hoping that if they could be kept low, they might find an opportunity, some time or other, of resuming the prey they had lost. But *Nehemiah* was not at all discouraged at this; for having, on his arrival, at Jerusalem made known to the people the commission with which he was sent, he took a view of the ruins of the old walls, and immediately set about the repairing of them, dividing the people into several companies, and assigning to each of them the quarter where they were to work, but reserving to himself the superintendance and direction of the whole, in which he laboured so effectually, that all was finished by the end of the month *Elul*, within the compass of *thirty-two* days, notwithstanding all manner of opposition that was made against him both from within and without; for, within, several false prophets, and other treacherous persons, endeavoured to create obstructions: and, from without, *Sanballat* the *Horonite*, *Tobias* the *Ammonite*, *Geshem* the *Arabian*, and several others, gave him all the disturbance they were able, not only by underhand dealings, and treacherous tricks and contrivances, but also by open force: so that while part of the people laboured in carrying on the building, the other part stood to their arms to defend themselves against those who had any designs upon them. And all had their arms at hand, even while they worked, to be ready, at a signal given, to draw together at any part where the enemy should be discovered to be coming upon them: and by this means they secured themselves against the attempts and designs of

* See the note on this passage.

INTRODUCTION TO THE BOOK OF NEHEMIAH.

their enemies till the work was brought to a conclusion. And when they had thus far finished the walls, and set up the gates, a public dedication of them was celebrated with great solemnity by the priests and Levites, and all the people. The burden which the people underwent in the carrying on of this work, and the incessant labour which they were forced to undergo to bring it to so speedy a conclusion being very great, and such as made them faint and groan under it; to revive their drooping spirits, and make them the more easy and ready to proceed in that which was farther to be done, care was taken to relieve them from a much greater burden, the oppression of usurers, which they, at that time, lay under, and had much greater reason to complain of; for the rich, taking advantage of the necessities of the poor, had exacted heavy usury of them, making them pay the *centesimal* for all moneys lent them; that is, one *per cent.* for every month, which amounted to twelve *per cent.* for the whole year, so that they were forced to mortgage their lands, and sell some of their children into servitude, to have wherewith to buy bread for the support of themselves and families; which, being a manifest breach of the law of God, given by Moses, for that forbids all the race of Israel to take usury of any of their brethren, Nehemiah, on hearing of this, resolved forthwith to remove so great an iniquity: in order whereof he called a general assembly of all the people, where, having set forth unto them the nature of the offence, how great a breach it was of the divine law, and how heavy an oppression upon their brethren, and how much it might provoke the wrath of God against them, he caused it to be enacted by the general suffrage of that whole assembly, that all should return to their brethren whatsoever had been exacted of them upon usury, and also release all the lands, vineyards, oliveyards, and houses, which had been taken of them upon mortgage on this account.

"And thus Nehemiah, having executed the main of the end for which he obtained the favour of the king to be sent to Jerusalem, he appointed Hanani and Hananiah to be governors of the city, and returned again unto him into Persia; for a time had been set him for his return again to court, when he first obtained to be sent from thence on this commission; which, as expressed in the text, plainly imports a short time, and not that of *twelve* years, after which he again went unto the king, as some interpret it. And his having appointed governors of the city as soon as the walls were built, evidently implies that he then went from thence, and was absent for some time; for, had he still continued at Jerusalem, he would not have needed any deputies to govern the place. And furthermore, the building of the walls of Jerusalem being all for which he prayed his first commission; when this was performed, he seems to have needed a new authority before he could go on to other proceedings, which were necessary for the well settling of the affairs of that country. But on his return to the king, and having given him an account how all things stood in that province, and what further was needful to be done for the well regulating of it, he soon obtained to be sent back again to take care thereof: and the shortness of his absence seems to have been the cause why there is no mention of it in the text, though the particulars I have mentioned seem sufficiently to imply it.

"Nehemiah being returned from the Persian court, with a new commission, in the *twenty-first* year of Artaxerxes, [B. C. 444.] forthwith set himself to carry on the reformation of the church, and the state of the Jews, which Ezra had begun; and took along with him the advice and direction of that learned and holy scribe in all that he attempted in this work.

The first thing that he did was to provide for the security of the city, which he had now fortified, by settling roles for the opening and shutting of the gates, and keeping watch and ward on the towers and walls: but finding Jerusalem to be but thinly inhabited, and that to make this burden more easy, there needed more inhabitants to bear their share with them in it, he projected the thorough re-peopling of the place: in order to which he prevailed first with the rulers and great men of the nation to agree to build them houses there, and dwell in them; and then others, following their example, consented themselves voluntarily to do the same; and of the rest of the people, every tenth man was taken by lot, and obliged to come to Jerusalem, and there build them houses, and settle themselves and their families in them. And when the city was fortified, and all that had their dwellings in it were there well secured by walls and gates against the incursions of their enemies, and the incursion of thieves and robbers, who before molested them, all willingly consented; by which means the houses, as well as the walls and gates, being again rebuilt, and fully replenished with inhabitants, it soon after this received its ancient lustre, and became again a city of great note in those parts.

Nehemiah finding it necessary to have the genealogies of the people well investigated and clearly stated, next proceeded into that matter; and this he did not only for the sake of their civil rights, that all knowing of what tribe and family they were, they might be directed where to take their possessions; but more especially for the sake of the sanctuary, that none might be admitted to officiate, even as Levites who were not of the tribe of Levi; or as priests, that were not of the family of Aaron. And, therefore, for the true settling of this matter, search was made for the old registers; and, having among them found a register of the genealogies of those who came up at first from Babylon with Zerubbabel and Jeshua, he settled this matter according to it; adding such also as came up, and expunging others whose families were extinct. And this caused the difference that is between the accounts we have of these genealogies in Ezra and Nehemiah: for in the *second* chapter of Ezra we have the old register, made by Zerubbabel; and in the *seventh* of Nehemiah, from the *sixth* verse to the end of the chapter, a copy of it as settled by Nehemiah, with the alterations I have mentioned. Ezra having completed his edition of the law of God, and written it out fairly and clearly, in the Chaldean character, this year, on the feast of trumpets, publicly read it to the people of Jerusalem. This feast was celebrated on the *first* of *Tisri*, the *seventh* month of the Jews' ecclesiastical year, and the *first* of their civil year. Their coming out of Egypt having been in the month *Nisan*, from that time the beginning of the year, in all ecclesiastical matters, was reckoned among them from the beginning of that month, which happened about the time of the vernal equinox; but in all civil matters, such as in contracts and bargains, they still continued to go by the old form, and began their year from the *first* of *Tisri*, which happened about the time of the autumnal equinox, as all other nations of the East then did; and all instruments and writings relating to contracts and bargains, or other civil matters, were dated according to this year; and all their jubilees and sabbatical years began with it; and, therefore, their reckoning it their New Year's Day, they celebrated it with a festival; and this festival being solemnized by the sounding of trumpets, from the morning of that day to the end of it, to proclaim and give notice to all of the beginning of the new year, it was from thence called the feast of trumpets. To celebrate this feast, the people assembled from all parts of Jerusalem; and understanding that Ezra had finished his revival of the law, and written out a fair copy of it, they called upon him to have it read to them; when a scaffold or large pulpit was erected in the largest street of the city, where most of the people might stand to hear it. Ezra ascended into it with thirteen other principal elders, and having placed six on his right hand, and seven on his left, he stood up in the midst of them; and having blessed the Lord, the great God, he began to read the law out of the Hebrew text; and while he read it in this language, *thirteen* other of the Levites, whom he had instructed for this purpose, rendered it period by period into Chaldee, which was then the vulgar language of the people, giving them the meaning of every particular part; thus making them understand it: thus the holy scribe, with these assistants, continued from morning till noon, reading and explaining the law of God unto the people in such a manner as suited their low capacities. But it being a festival day, and the dining hour approaching, Nehemiah, Ezra, and the rest that had been assisting, dismissed them to dinner, to eat and drink, and rejoice before the Lord the remainder of the day, because it was consecrated thus to be kept holy unto him; but the next morning they assembled again, in the same place; and Ezra and his assistants went on farther to read and explain the law of God, in the same manner as they had done the day before; and when they came to the *twenty-third* chapter of Leviticus, wherein is written the law of the feast of tabernacles; and had explained to them the obligation they were under to observe it, and that the *fifteenth* day of that month was the day appointed for the beginning of it; he excited an eager desire in all the people to fulfil the law of God in this particular; and proclamation was therefore made through all Judah, to give notice of the festival, and to warn them all to be present at Jerusalem on that day for the observing of it. Accordingly they went thither at the time prescribed; and, as they were instructed by the law of God, prepared booths, made of the branches of trees, and kept the festival in them, through the whole *seven* days of its continuance, in so solemn a manner as had not been observed before since the days of Joshua to this time. Ezra, taking the advantage of having the people assembled in so great a number, and so well disposed toward the law of God, went on with his assistants farther to read and explain in the same way as he had done on the two former days; and this he did from the first to the last day of the festival, till they had gone through the whole law; by which the people perceiving in how many things they had transgressed the law of God through-

ignorance, (for till now the law of God had never been read since their return from Babylon,) expressed much trouble of heart, being much grieved for their sins, and exceedingly terrified with the fear of God's wrath for the punishment of them. Nehemiah and Ezra, finding them so well disposed, applied themselves to make the best improvement they could of it for the honour of God, and the interests of religion; and therefore, proclaimed a fast to be held the day but one after the festival was ended, to which having called all the people while the sense of these things was fresh in their minds, excited them to make a solemn confession of their sins before God, and also to enter into a solemn vow and covenant with God to avoid them for the future. The observances which they chiefly obliged themselves to in this covenant were—*Firstly*, Not to make intermarriages with the Gentiles, either by giving their daughters to them, or by taking any of their daughters to themselves. *Secondly*, To observe the sabbaths, and sabbatical years. *Thirdly*, To pay their annual tribute to the temple for the repairing of it, and finding all the necessaries for the carrying on of the public service in it. And, *Fourthly*, To pay the tithes and first-fruits to the priests and Levites. And these particulars being thus named in this covenant, shows us that they were the laws of God which they had been neglectful of since their return from the captivity. It being their ignorance which had led them into these transgressions, and this ignorance having been occasioned by their not having heard the law of God read to them; to prevent this for the future, they had from this time the most learned of the Levites and scribes that were skilled in the law, to read it to them in every city; which, no doubt, was at first done by gathering the people together in the most wide street, where all might the better hear it; but the inconvenience of this being soon felt, especially in the winter and stormy seasons of the year, they erected houses or tabernacles to meet in, and these were the original synagogues among them. That they had no synagogues before the Babylonian captivity is plain, not only from the silence of the Scriptures of the Old Testament; but also from several passages in them, which evidently prove that there were none in those days: for it is a common saying among the Jews, that where there is no book kept of the law, there can be no synagogue; for the chief service of the synagogue being the reading of the law to the people; where there was no law, there certainly could be no synagogue. Many texts of Scripture tell us that the book of the law was very rare through all Judah before the Babylonian captivity. When Jahoshaphat sent teachers through all Judah, to instruct the people in the law of God, they carried the law with them; which they need not have done if there had been copies of the law in those cities where they went, which there would have been, had there been synagogues in them; it being the same absurdity to suppose a synagogue without a book of the law, as to suppose a parish church without a copy of the Bible in it: and, therefore, as this proves the want of the law through all Judah, so it does the want of synagogues in them also. And when Hilkiah found the law in the temple, neither he nor King Josiah would have been surprised at it, had books of the law been common in those times. Their behaviour on that occasion sufficiently proves that they had never seen it before, which could not have been the case had there been any copies of it to be found among the people; and if there were no copies of the law at that time among them, there could then be most certainly no synagogues for them to resort to for the hearing of it read. From hence it plainly follows, that there could be no synagogues among the Jews till after the Babylonian captivity; and it is most probable that Ezra's reading to them the law, and the necessity which they perceived there was of having it often read to them, was the occasion of their erecting them, after the captivity, in the manner I have related; and most learned men are of this opinion, and some of the Jews themselves say so.

"Nehemiah, after having held the government of Judah twelve years, returned to the Persian court, either invited thither by the king, or else going thither to solicit a new commission after the expiration of the former, [B. C. 433.] During all the time that he had been in the government, he managed it with great justice; and supported the dignity of his office, through these whole twelve years, with a very expensive and hospitable magnificence; for there was at his table every day a hundred and fifty of the Jews and rulers, besides strangers who came to Jerusalem from among the heathen nations round about them; for when occasion brought them thither, if they were of any quality, they were always invited to the governor's house, and there hospitably and splendidly entertained; so that there was provided for Nehemiah's table every day, one ox, six choice sheep, and fowls, and kine, with all other necessaries in proportion, which must have been a great expense: yet all this he bore, through the whole twelve years, out of his own private purse, without burdening the province at all for it, or taking any part of that allowance which was usually raised by other governors to support them in their station; which argues his great generosity, as well as his great love and tenderness to the people of his nation, in thus easing them of this burden; and also his vast wealth, in being able to do so. The office which he had been in at court, gave him the opportunity of amassing great riches; and he thought he could not better expend them than in the service of his country, and by doing all he could to promote its true interest in church and state; and God prospered him in the work, according to the great zeal with which he laboured in it.

"Nehemiah, on his return to the Persian court, in the thirty-seventh year of Artaxerxes, [B. C. 423.] having tarried there about five years in the execution, as it may be supposed, of his former office, at length obtained permission from the king to be sent back to Jerusalem with a new commission. The generality of chronologers, as well as commentators on this part of Scripture, make his going back there to have been much sooner: but considering the many and great corruptions, which, he tells us in the thirteenth chapter, the Jews had run into during his absence, it cannot be conceived how, in less than five years time, they could have grown to such a height among them. He had been twelve years in reforming what was amiss among them, and Ezra had been thirteen years doing the same before him; and they had brought their reformation to such a state of stability, that a little time would not have been sufficient to have unhinged it. It is, indeed, expressed in our English version, that Nehemiah came back from the Persian court to Jerusalem, after certain days; but the Hebrew word *בין ימים* *yamin*, which is there rendered days, signifies also years; and is in a great many places of the Hebrew Scriptures so used. About this time lived Malachi the prophet; the greatest of the corruptions he charged the Jews with are the same as those they had run into in the time of Nehemiah's absence; and therefore it is most probable that in this time his prophecies were delivered. It is certain the temple was all finished, and every thing restored in it, before this time: for there are passages in his prophecies which clearly suppose it; for he does not charge the Jews with not restoring the temple, but of their neglect of what pertained to the true worship of God in it. But at what time after the restoration of the temple it was that he wrote his prophecies, is nowhere stated; and, therefore, we have only conjecture about it, and I know of no conjecture that can place it with more probability than in the time I have mentioned.

"Many things having gone wrong among the Jews, during the absence of Nehemiah, as soon as he was again settled in the government, he applied himself, with his accustomed zeal, to correct them. That which he first took notice of was, a great profanation which had been introduced to the temple for the sake of Tobiah the Ammonite. This man, though he had made two alliances with the Jews, for Johanan his son had married the daughter of Meshullam the son of Berachiah, who was one of the chief managers in the rebuilding of the walls of Jerusalem, under the direction of the governor, who himself had married the daughter of Shecaniah the son of Arah, another great man among the Jews; yet, being an Ammonite, he bore a national hatred to all who were of the race of Israel; and, therefore, envying their prosperity, did the utmost that he could to obstruct Nehemiah in all that he did for the good of that people; and confederated with Sanballat, their greatest enemy, to carry on this purpose. However, by reason of the alliances I have mentioned, he had many correspondents among the Jews, who were favourers of him, and acted insidiously with Nehemiah on this account: but he, being aware of their devices, withstood and baffled them all, so long as he continued in Jerusalem. But when he went from thence to the Persian court, Eliashib the high priest was prevailed upon, being one in the confederacy and alliance with Tobiah, to allow and provide for him lodging within the temple itself; in order for which he removed the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which had been commanded to be given to the Levites, and the singers, and the porters, and the offering of the priests out of the chambers where they used to be laid; and out of them to make one large apartment for the reception of this heathen stranger. It is doubted by some whether this Eliashib were Eliashib the high priest, or only another priest of that name; for he is named in the text, where this is related of him, by the title only of priest, and is there said to have the oversight of the chambers in the house of God; from whence it is argued, that he was only chamberlain of the temple, and not the high priest, who was above such an office. But the oversight of the chambers of the house of God, may import the whole government of the temple, which belonged to the high priest

INTRODUCTION TO THE BOOK OF NEHEMIAH.

only: and it is not easily to be conceived how any one less than the absolute governor of the whole temple could make such an innovation in it. Besides, *Eliashib* the high priest, has no character in Scripture with which such a procedure can be said to be inconsistent. By what is said in the Book of Ezra, chap. x. 18. it appears the pontifical family was in his time grown very corrupt; and there is no act of his mentioned, either in Ezra or Nehemiah, except only his assisting in the repairing of the wall of Jerusalem. Had he done any thing else worthy of memory in the reforming of what was amiss, either in church or state, in the times of Ezra or Nehemiah, it may be presumed mention would have been made of it in the books written by them. The silence of him in both these books, as to any good act done by him, is a sufficient proof that there was none to be recorded; for the high priest being the head of the Jewish church, had he borne any part with these two good men, when they laboured so much to reform that church, it is utterly impossible that it should have been passed over in their writings, where they give an account of what was done in that reformation. What *Jeshua* his grandfather did in concurrence with Zerubbabel the governor, and Haggai and Zechariah the prophets, in the resettling of the church and state of the Jews after their return from the Babylonish captivity, is all recorded in Scripture; and had *Eliashib* done any such thing in concurrence with Ezra and Nehemiah, we may be certain it would have been recorded also.

"Putting all this together, it appears most likely that it was *Eliashib* the high priest who was the author of this great profanation of the house of God. What was done, however, the text tells us, Nehemiah immediately witnessed, as soon as he returned to Jerusalem; for, overruling what the high priest had ordered to be done by the authority which he had as governor, he commanded all the household stuff of *Tobiah* to be cast out, and the chambers to be cleansed and restored to their former use.

"The reading of the law to the people having been settled by Nehemiah, so as to be constantly carried on at certain stated times ever since it was begun under his government by Ezra, (probably on every sabbath day,) when in the course of their lessons they came to chap. xxiii. of Deuteronomy, where it is commanded that *a Moabite or an Ammonite should not come into the congregation of the Lord, even to the tenth generation for ever*; Nehemiah taking advantage of it, separated all the mixed multitude from the rest of the people, that thereby it might be known with whom a true Israelite might lawfully marry; for neither this law, nor any other of the like nature, is to be understood as excluding any of whatever nation from entering into the congregation as a proselyte, and becoming a member of their church. Neither did the Jews so interpret it, for they freely received into their religion all who would embrace it; and on their conversion admitted them to all its rites and privileges; and treated them in all respects as true Israelites, excepting only in the case of marriage; and therefore this phrase in the text, *of not entering into the congregation even to the tenth generation*, must be understood to imply no more than a prohibition not to be married with them till then; and thus all the Jewish doctors expound it.

"Among other corruptions that grew up during the absence of Nehemiah, one especially to be noticed was, the neglect of not carrying on the daily service of the house of God in the manner it ought: for the tithes which were to maintain the ministers of the temple in their office and stations, either being embezzled by the high priest, or other rulers under him, or else subtracted by the laity, and not paid at all; for want of them the Levites and singers were driven from the temple, every one to his own house, there to seek for a subsistence some other way. This abuse the governor, whose piety led him always to attend to the public worship, could not be long without taking notice of, and when he had thoroughly informed himself of the cause, he soon provided very effectually for its remedy; for he again made those dues to be brought into the temple treasuries, and forced every man faithfully and fully to pay them: thus, a maintenance being again provided for those who attended the service of the house of God, all was there again restored to its pristine order. And he also took care that the sabbath should be duly observed; and made many good orders for the preventing of the profanation of it; and caused them all to be put into effectual execution. But though all these things are mentioned in one chapter, they were not all done at one time; but this good man brought them about as opportunities best served for the success of effecting them. In this same year, [B. C. 425,] in which Nehemiah went again to his government of Judea, from the Persian court, i. e. in the fourth year of the eighty-seventh Olympiad, *Plato*, the famous Athenian philosopher, was born; who came the nearest to the truth in divine matters of any of the heathens; for having, in his travels to the East, (whether he went for his improvement in knowledge,) conversed with the Jews, and got some insight into the writings of *Moses*, and their other sacred books, he learned many things from them which the other philosophers could not attain unto: and therefore he is said by *Numerius* to be none other than *Moses* speaking Greek; and many of the ancient fathers speak of him to the same purpose."

With this Book the general historical books of the Old Testament end; and the succeeding accounts of the Jewish people must be sought partly in the Apocryphal books, and in *Josephus*; but nowhere with so much perspicuity as in the remaining volumes of the industrious and judicious author of the connected history of the Old and New Testaments, from which the reader has already had such copious extracts.

THE BOOK OF NEHEMIAH.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Ussher, whose system of chronology is the most generally received, 3558.—Year before the birth of Christ, 442.—Year before the vulgar era of Christ's nativity, 446.—Year of the Julian period, 4268.—Year since the Flood of Noah, according to the English Bible, 1902.—Year of the Cali Yuga, or Indian era of the Deluge, 2656.—Year from the vocation of Abram, 1476.—Year from the destruction of Troy, 739. This we collect from three passages in Dionysius of Halicarnassus, (who flourished in the Augustan age,) which state that an interval of *four hundred and thirty-two years* elapsed from the destruction of Troy to the building of Rome.—Year from the foundation of Solomon's temple, 565.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 529.—Year of the era of Iphitus, king of Elis, who re-established the Olympic games, *three hundred and thirty-eight years* after their institution by Hercules, or about *eight hundred and eighty-four years* before the commencement of the Christian era, 439. This epoch is famous in chronological history, as every thing previous to it seems involved in fabulous obscurity.—Year since Coræbus won the prize at Olympia, a town of Elis in Peloponnesus, (being the *twenty-eighth* Olympiad after their re-establishment by Iphitus,) 331.—Third year of the *eighty-third* Olympiad. The epoch of the Olympiads commenced, according to the accurate and learned computations of some of the moderns, exactly *seven hundred and seventy-six years* before the Christian era, in the year of the Julian period, 3938, and *twenty-three years* before the building of Rome. N. B. The Olympic games were celebrated at the time of the full moon, which immediately followed the day of the summer solstice; therefore the Olympiads were not of equal length, because the time of the full moon differs about *eleven days* every year; and for that reason the Olympiads sometimes began the next day after the solstice, and at other times four weeks after.—Year of the Varronian, or generally received era of the building of Rome, 308. This computation was used by the Romans in the celebration of their secular games.—Year from the building of Rome, according to Cato and the Fasti Consulares, 307. Dionysius, of Halicarnassus, follows this account in his Roman Antiquities.—Year from the building of Rome, according to Polybius the historian, (a native of Megalopolis in Peloponnesus, and son of Lycortas,) 306.—Year from the building of Rome, according to Fabius Pictor, (the first Roman who wrote a history of his own country, from the age of Romulus to the year of Rome 536,) 302.—Year of the era of Nabonassar, a king of Babylon, after the division of the Assyrian monarchy, 302.—Year since the destruction of the kingdom of Israel by Shalmaneser, the king of Assyria, 276.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 143.—Year since the publication of the famous edict of Cyrus, king of Persia, empowering the Jews to rebuild their temple, 90. The commencement of this epoch was synchronous with the termination of the *seventy years*, during which the Jews were under the dominion of the Babylonians.—Year since the expulsion of the Tarquins from Rome, which put an end to the regal government of the Romans, 63. The consular government immediately followed the expulsion of the Tarquins.—Year before the celebrated Peloponnesian war, 16. This war began on the 7th of May, *four hundred and thirty-one years* before the Christian era; and continued *twenty-seven years* between the Athenians and the inhabitants of Peloponnesus, with their allies.—Year before the commencement of the era of the Seleucida, 134. This era was named after Seleucus, one of the captains of Alexander the Great, surnamed Nicator, or the Conqueror. The year in which he conquered Babylon, (viz. 312, B. C.) is called the year of this era.—Year before the formation of the famous Achaean league, 165.—Year before the commencement of the first Punic war, 192. The Arundelian marbles are said to have been composed in the first year of this war.—Year before the fall of the Macedonian empire, 278.—Year before the extinction of the reign of the Seleucida in Syria, on the conquest of that country by Pompey, 381.—Year before the commencement of the era of the Roman emperors, 415. The year in which the famous battle of Actium was fought is the first year of this era.—Year of Archidamus, king of Lacedæmon, and of the family of the Proclida, or Eurypontida, 24.—Year of Plistoanax, king of Lacedæmon, and of the family of the Euristhenida, or Agida, 21. This king was general of the Lacedæmonian armies in the Peloponnesian war. N. B. The kings of the Lacedæmonians, of the families of the Proclida and the Euristhenida, sat on the throne together for several hundred years; viz. from 1102 B. C. to about 200 B. C.—Year of Pærdicæas II. the eleventh king of Macedon, 9.—Year of Artaxerxes, surnamed Machrochir, (Μακροχίρ,) or Longimanus, because his arms were so long that, when standing erect, his hands reached down to his knees, 20. Roman consuls, T. Quintius Capitolinus the fourth time, and Agrippa Furius. During this consulship the Æqui and Volsci came near to the gates of Rome, and were defeated.

Eminent men who were living in the lifetime of Nehemiah; upon the supposition that his birth happened about 500 B. C. and his death about 420 B. C.

Acræon, a physician of Agrigentum; flourished 439 B. C.—**Æschylus**, the tragic poet of Athens; born 525 B. C. died 456 B. C. at the age of 69.—**Aclidamas** the philosopher; flourished 424 B. C.—**Anaxagoras**, a Clazomenian philosopher; born B. C. 500. died 428 B. C. at the age of 72.—**Aristarchus**, the tragic poet of Tegea in Arcadia; flourished about 454 B. C.—**Aristides** the Athenian; flourished about 480 B. C.—**Aristophanes**, the comic poet; said to have flourished about 434 B. C.—**L. Furius Camillus**, a celebrated Roman; born 445 B. C. and died 365 B. C. aged 90, after he had been five times dictator, once censor, three times interrex, twice a military tribune, and obtained four triumphs.—**Charandes**, who gave laws to the people of Thurium; died 446 B. C.—**Charon**, a historian of Lampæcus; flourished about 479 B. C.—**L. Q. Cincinnatus**, a celebrated Roman; flourished about 460 B. C.—**Cossus**, a Roman who killed Volturnus, king of Veii, and obtained the Spolia Opima, A. U. C. 317, B. C. 437.—**Cratinus**, the comic writer; born 528 B. C. died 431 B. C. at the age of 97.—**Democritus**, the philosopher; born 470 B. C. died 361 B. C. at the advanced age of 109.—**Empedocles**, a philosopher, poet, and historian, of Agrigentum in Sicily; flourished about 444 B. C.—**Epicharmus**, a poet and Pythagorean philosopher of Sicily, who, according to Aristotle and Pliny, added the two letters χ and θ to the Greek alphabet; flourished about 440 B. C. and died in the 90th year of his age.—**Euclenon**, the astronomer; flourished about 431 B. C.—**Eupolis**, a comic poet of Athens; flourished about 435 B. C.—**Euripides**, the tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks; torn to pieces by dogs, 407 B. C. in the 73d year of his age.—**Georgias**, a celebrated sophist and orator; born 508 B. C. died 400 B. C. at the advanced age of 108.—**Hellanicus**, the Greek historian; born at Mitylene, 496 B. C. died 411 B. C. in the 85th year of his age.—**Herodicus**, a physician surnamed Gymnastic; flourished 443 B. C.—**Herodotus**, a celebrated historian of Halicarnassus; born 484 B. C. read his history to the council of Athens, and received public honours in the 39th year of his age, 445 B. C.—**Hippocrates**, a celebrated physician of Cos; born 460 B. C. died 361 B. C. nearly 100 years of age.—**Isocrates**, the orator; born 447 B. C. died about 338 B. C. aged 99.—**Isocrates**, an Athenian general; flourished about 460 B. C.—**Lysias**, the orator; born 459 B. C. died 378 B. C.—**Melissus**, the Samian philosopher; flourished about 440 B. C.—**Melton**, the astrologer and mathematician; flourished about 432 B. C.—**Pericles**, the celebrated minister of Athens; born 499 B. C. died of the plague about 429 B. C.—**Phidias**, a celebrated statuary of Athens; died 432 B. C.—**Pindar**, a celebrated lyric poet of Thebes; born 521 B. C. died 434 B. C. at the age of 86.—**Plato**, the Greek poet, called the prince of the middle comedy; flourished about 454 B. C.—**Protagoras**, a Greek philosopher; died at a very advanced age, about 400 B. C.—**Socrates**, one of the most celebrated philosophers of all antiquity; born 470 B. C. died 400 B. C. aged 70.—**Sophocles**, a celebrated tragic poet of Athens, educated in the school of Æschylus; born 497 B. C. died 406 B. C. at the age of 91.—**Thucydides**, a celebrated Greek historian; born at Athens 471 B. C. died 391 B. C. in his 80th year.—**Xenophon**, the celebrated general, historian, and philosopher; born 449 B. C. died 359 B. C. aged 90.—**Zæuxis**, a celebrated painter; flourished about 468 B. C.

CHAPTER I.

Account of Nehemiah, 1. His inquiry about the Jews that had returned from the captivity, and concerning the state of Jerusalem, of which he receives the most discouraging information, 2, 3. He is greatly affected; fasts and prays, 4. His prayer and confession to God, 5-11.

THE words of Nehemiah, the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

a Chap. 10. 1.—b Chap. 2 17.—c 2 Kings 25. 10.—d Dan. 9. 4.—e Ezod. 20. 6. f 1 Kings 9. 25. 28. 2 Chron. 6. 40. Dan. 3. 17, 18.—g Dan. 9. 20.—h Ps. 108. 6. Dan. 9. 5.—i Deut. 28. 15.

NOTES ON CHAPTER I.

Verse 1. *The words of Nehemiah*] That this book was compiled out of the journal or memoranda made by Nehemiah himself, there can be no doubt; but that he was not the compiler is evident from several passages in the work itself. As it is written consecutively as one book with Ezra, many have supposed that this latter was the author: but whoever compares the style of each, in the Hebrew, will soon be convinced that this is not correct. The style is so very different, that they could not possibly be the work of the same person.

It is doubtful, even whether the Nehemiah, who is mentioned Ezra chap. ii. 2. who came to Jerusalem with Zerubbabel, be the same with him who is the reputed author of this book. By the computation of the best chronologists, Zerubbabel came to Jerusalem in A. M. 3469; and Nehemiah, who is here mentioned, did not come before the twentieth year of the reign of Artaxerxes, which falls in with A. M. 3563, more than fourscore years after: and as his account here is carried down to A. M. 3580, thirty years later, he must at his death have been upwards of a hundred and thirty, allowing him to have been only twenty years old at the time that Zerubbabel went up to Jerusalem. This is by no means likely, as this would make him the king's cup-bearer when he was upwards of a hundred years of age! It seems, therefore, evident, that the Nehemiah of Ezra cannot be the same with the reputed author of this book, and the cup-bearer of the Persian king.

Son of Hachaliah] Of what tribe or lineage he was we cannot tell: this is all we know of his parentage. Some suppose he was a priest, and of the house of Aaron, on the authority of 2 Maccab. i. 18, 21; but this is but slender evidence. It is likely he was of a very eminent family, if not of the blood royal of Judah, as only persons of eminence could be placed in the office which he sustained in the Persian court.

The month Chisleu] Answering to a part of our November and December.

Twentieth year] That is, of Artaxerxes, A. M. 3558. B. C. 446.

Shushan the palace] The ancient city of Susa; called in Persian شوشتر Shuster: the winter residence of the Persian kings.

Verse 2. *I asked them concerning the Jews*] Josephus gives a probable account of this business: "Nehemiah, being somewhere out of Susa, seeing some strangers, and hearing them converse in the Hebrew tongue, he went near; and, finding they were Jews from Jerusalem, he

7^b We have dealt very corruptly against thee, and have not kept thy commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

9^b But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

CHAPTER II.

Artaxerxes, observing the sorrow of Nehemiah, inquires into the cause, 1, 2. Nehemiah shows him the cause, and requests permission to go and rebuild the walls of Jerusalem, 3-6. The king grants it, and gives him letters to the governors beyond the river, 7, 8. He sets out on his journey, 9. Sanballat and Tobiah are grieved to find he had got such a commission, 10. He comes to Jerusalem; and, without entering any person of his leisure, examines by night the state of the city, 11-16. He informs the priests, nobles, and rulers, of his design and commission, 17-23. This design is turned into contempt by Sanballat, Tobiah, and Geshem, 18. Nehemiah gives them a suitable answer, 20.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine,

k Lev. 26. 33. Deut. 4. 25, 26, 27. & 28. 64.—l Lev. 25. 30, 4c. Deut. 4. 29, 30. 31. & 32. 2.—m Deut. 30. 4.—n Deut. 9. 29. Dan. 9. 15.—o Ver. 6.—p 1st 28. k Heb. 13. 18.—r Ch. 2. 1.—s Ezra 7. 1.—t Ch. 1. 11.

asked them how matters went with their brethren in that city, and what was their state?" And the answer they gave him is, in substance, that recorded in the text; though with several aggravations in Josephus. *Joseph. Ant. lib. xi. c. 5.*

Verse 3. *The wall of Jerusalem also is broken down*] This must refer to the walls which had been rebuilt after the people returned from their captivity: for it could not refer to the walls which were broken down and levelled with the dust by Nebuchadnezzar; for, to hear of this could be no news to Nehemiah.

Verse 4. *And mourned certain days*] From the month Chisleu to the month Nisan; about four months from the time he received the above information till the time that Artaxerxes noticed his grief, chap. ii. 1. All this time he probably spent in supplication to God; waiting for a favourable opening in divine providence. Every good work is not to be undertaken hastily; prayer and watchfulness are necessary to its completion. Many good works have been ruined by making haste.

Verse 5. *LORD God of heaven*] What was, before the captivity, Jehovah, God of hosts, or armies.

Great] Able to do mighty things. *Terrible*; able to inflict the heaviest judgments.

Verse 6. *Let thine ear*] Hear what we say and confess. *Thine eyes open*; see what we suffer.

Verse 7. *Have not kept thy commandments*] The moral precepts by which our lives should be regulated.

Statutes] What refers to the rites and ceremonies of thy religion.

Judgments] The precepts of justice relative to our conduct to each other.

Verse 8. *Thy servant Moses*] See the parallel places in the margin, and the notes there. Though in an enemy's country, and far from the ordinances of God, Nehemiah did not forget the law: he read his Bible well, and quotes correctly.

Verse 11. *Mercy in the sight of this man*] Favour before the king Ahasuerus. He seems then to have been giving him the cup.

For I was the king's cup-bearer] The king's butler; (the Persians call him کوبه ساقی *saky*) which gave him the opportunity of being frequently with the king; and, to be in such a place of trust, he must be in the king's confidence. No Eastern potentate would have a cup-bearer to whom he could not trust his life, poison being frequently administered in this way. This verse seems to have been a mental prayer, which Nehemiah now put up as he was delivering the cup into the king's hand.

and gave it unto the king. Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire.

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me: and I set him a time.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house, that I shall enter

into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor

u Prov. 15. 13—v 1 Kings 1. 31. Dan. 2. 4. & 5. 10. & 6. 6, 21.—w Chap. 1. 2. x Heb. w/s—y Ch. 6. 14 & 13. 6.—z Ch. 3. 7.—a Ezra 3. 5. & 7. 9, 28. Ver. 18.

b Ezra 8. 32.—c 2 Chron. 26. 9. Chap. 3. 13.—d Chap. 1. 8. & Ver. 17.—e Chap. 3. 13.—f 2 Sam. 15. 23. Jer. 31. 40.

NOTES ON CHAPTER II.

Verse 1. *Month Nisan*] Answering to a part of our *March and April*.

I took up the wine] It is supposed that the kings of Persia had a different cup-bearer for each quarter of the year, and that it had just now come to Nehemiah's turn.

Verse 2. *Then I was very sore afraid*] Probably the king spoke as if he had some suspicion that Nehemiah harboured some bad design, and that his face indicated some conceived treachery, or remorse.

Verse 3. *Let the king live for ever*] Far from wishing ill to my master, I wish him, on the contrary, to live and prosper for ever. *ÆLIAN, Hist. Var. lib. i. c. 32.* uses the same form of speech in reference to Artaxerxes Mnemon, one of the Persian kings, βασιλεως Ἀρταξερξου, ὁ αἰωνος βασιλευσσι, "O King Artaxerxes, may you reign for ever," when speaking of the custom of presenting them annually with an offering of earth and water; as if they had said, *May you reign for ever over these!*

Verse 4. *So I prayed to the God of heaven*] Before he dared to prefer his request to the king, he made his prayer to God, that his suit might be acceptable: and this he does by mental prayer. To the spirit of prayer every place is a praying place.

Verse 5. *The city of my fathers' sepulchres*] The tombs of the dead were sacred among the ancients: and nothing could appear to them more detestable than disturbing the ashes or remains of the dead. Nehemiah knew that, in mentioning this circumstance, he should strongly interest the feelings of the Persian king.

Verse 6. *The queen also sitting by him*] Who probably forwarded his suit. This was not Esther, as some suppose; nor the same Artaxerxes who had taken her to be queen; nor does שָׂרָה *shegal* signify queen, but rather harlot or concubine, she who was chief favourite. The Septuagint translate it *παλλακή, harlot*; and properly too.

I set him a time] How long this time was we are not told: it is by no means likely that it was long, probably no more than six months or a year; after which he either returned, or had his leave of absence lengthened: for in the same year we find he was made governor of the Jews, in which office he continued twelve years, viz. from the twentieth to the thirty-second year of Artaxerxes, chap. v. 14. He then returned to Susa; and, after staying a short time, had leave to return to rectify some abuses that Tobiah the Ammonite had introduced into the temple, chap. xiii. 6, 7, and several others, of which the people themselves were guilty. After having performed this service, it is likely he returned to the Persian king, and died in his office of cup-bearer: but of this latter circumstance we have no mention in the text.

Verse 8. *Asaph the keeper of the king's forest*] הַפָּרִיס *ha-paradis*: of the paradise of the king. This I believe

is originally a Persian word: it frequently occurs in Arabic, *فردوس* *ferdoos*: and in Greek *παρὰδισος*, and in both signifies a pleasant garden, vineyard, pleasure garden, and what we call a *paradise*.

Above the hall of audience, in the imperial palace at Delhi, the following Persian couplet is inscribed:—

اگر ز لؤلؤی بر روی آست
 همین آست همین آست همین آست

"If there be a paradise on the face of the earth, this is it, this is it, this is it."

Thus we find that the word is applied to denote splendid apartments, as well as fine gardens; in a word, any place of pleasure and delight. The king's forest, mentioned in the text, might have been the same to Artaxerxes, as the *New Forest* was to William the Conqueror; or *Windsor Forest*, to the late amiable sovereign of the British people, GEORGE the THIRD.

And the king granted me] This noble spirited man attributes every thing to God. He might have said, I had been long a faithful servant to the king; and he was disposed, in reward of my fidelity, to grant me my request: but he would not say so. He granted my request, because the good hand of my God was upon me. God favoured me, and influenced the king's heart to do what I desired.

Verse 10. *Sanballat the Horonite*] Probably a native of Horonaim, a Moabite by birth, and at this time governor of the Samaritans under the king of Persia.

Tobiah the servant] He was an Ammonite; and here, under the Persian king, joint governor with Sanballat. Some suppose that the Sanballat here mentioned was the same who persuaded Alexander to build a temple on mount Gerizim in favour of the Samaritans. Pelagius thinks there were two governors of this name.

Verse 13. *The dragon-well*] Perhaps so called because of the representation of a dragon, out of whose mouth the stream issued that proceeded from the well.

Dung-port] This was the gate on the eastern side of the city, through which the filth of the city was carried into the valley of Hinnom.

Verse 14. *The gate of the fountain*] Of Siloam. *The king's pool*] Probably the aqueduct made by Hezekiah, to bring the waters of Gihon to the city of David. See 2 Chron. xxxiii. 30.

Verse 15. *By the brook*] Cedron. *By the gate of the valley*] The valley through which the brook Cedron flowed. It was by this gate he went out: so he went round all the city, and entered by the same gate from which he had gone out.

Verse 16. *The rulers knew not whither I went*] He made no person privy to his design, that he might hide

to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?

20 Then answered I them, and said unto them, the God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

CHAPTER III.

The names of those who rebuilt the walls of Jerusalem; and the part assigned to each person, 1-32.

A. U. C. 309.
Cos. Rom.
M. C. C. C. C. C.
C. Curtia.

THEN Elishahib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

3 But the fish-gate did the sons of Hasenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And the next unto them repaired Meremoth the son of Urijah, the son of Koz. And the next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok, the son of Baana.

5 And next unto them the Tekoites repaired;

Ch. 1. 3. Psa. 44. 18. & 79. 4. Jer. 31. 9. Ezek. 5. 14, 15. & 22. 4. — Ver. 8. 1 Sam. 2. 7. — Psa. 44. 13 & 79. 4. & 80. 6. — Ch. 6. 6. — Ezra 1. 3. — Ch. 12. 10. — John 5. 2. — P. Ch. 12. 29. — Jer. 31. 38. — Zech. 14. 10. — Heb. at his hand. — Ezra 2. 34.

every thing as much as possible for their enemies, till he had all things in readiness; lest they should take measures to defeat the work.

Verse 18. *Then I told them*] He opened to them his design, and his commission.

Verse 19. *Geshem the Arabian*] Some chief of the Arabs contiguous to Samaria, who had joined with Sanballat and Tobiah to distress the Jews, and hinder their work.

Will ye rebel against the king?] This they said in order to raise jealousies in the king's mind, and induce him to recall his ordinance.

Verse 20. *Ye have no portion, nor right*] To be a citizen of Jerusalem was a high honour: and they would not permit those who did not belong to the tribes of Israel, to dwell there. Zerubbabel gave the same answer to the Samaritans. — Ezra iv. 3.

NOTES ON CHAPTER III.

Verse 1. *Elishahib the high priest*] It was right that the priests should be first in this holy work: and, perhaps, the sheep-gate which is mentioned here, is that by which the offerings or sacrifices were brought into the temple.

They sanctified it] As they began with the sacred offering as soon as they got an altar builded, it was proper that the gate by which these sacrifices entered should be consecrated for this purpose; i. e. set apart, so that it should be for this use only.

Verse 3. *The fish-gate*] We really know scarcely any thing about these gates—what they were, why called by these names, nor in what part of the wall situated. All plans of Jerusalem, its temple, walls and gates, are mere works of conjecture. And yet how learnedly have some men written on all these subjects!

Verse 7. *The throne of the governor*] His house, and the place where he dispensed justice and judgment. Previously to the days of Nehemiah, Jerusalem was governed by a deputy from the Persian king—see ch. v. 15. But

but their nobles put not their necks to the work of their LORD.

6 Moreover the old gate repaired Jehoiaida the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchiah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Haloehsh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah: they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-hacerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of

1. 2 Chron. 33. 14. — Chap. 12. 13. — Zeph. 1. 10. — See Chap. 6. 1. & 7. 1. — Judg. 5. 20. — w. Chap. 12. 29. — Chap. 2. 8. — Or, left Jerusalem unto the sea & c. — Chap. 12. 35. — a. Heb. second measure. — b. Chap. 12. 28. — c. Chap. 2. 13. — d. Chap. 2. 14. — e. John 9. 7.

after this time they were governed by governors and judges, chosen from among themselves.

Verse 8. *Goldsmiths*] From the remotest period of the history of the Jews, they had artists, in all elegant and ornamental trades; and it is also evident that goldsmiths, apothecaries, and merchants, were formed into companies in the time of Nehemiah.

Apothecaries] Rather such as dealt in drugs, aromatics, spices, &c. for embalming, or for furnishing the temple with the incense consumed there.

Verse 9. *Ruler of the half part of Jerusalem*] Probably the city was divided into two parts; one for Judah, and the other for Benjamin, each having its proper governor. Rephaiah mentioned here was one of these governors; and Shallum mentioned ver. 12. was the other. There were other rulers or governors of particular country or village districts.

Verse 11. *Repaired the other piece*] That which was left by Jedaiah after he had repaired the wall opposite to his own house. Probably some of the principal people were obliged to repair those parts of the wall opposite to their own dwellings. Perhaps this was the case generally.

Verse 12. *The ruler of the half part*] See on ver. 9.

The son of Haloehsh] Or the son of the Enchanter; conjectured to be thus named, from having the art to charm serpents.

Verse 13. *The inhabitants of Zanoah*] This was a town in the tribe of Judah. — Josh. xv. 34.

Verse 14. *Beth-hacerem*] A village or town in the tribe of Benjamin. — See Jer. vi. 1.

Verse 15. *The pool of Siloah*] This is probably the same as those mentioned in the evangelists, John ix. 7.

The stairs that go down from the city of David] Jerusalem being built on very uneven ground, some hills being taken within the walls; there was a necessity that there should be, in different places, steps, by which they could ascend and descend: probably similar to what we see in the city of Bristol.

Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Buni. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the army at the turning of the wall.

20 After him Baruch the son of Zabai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him, Pedaiiah the son of Parosh.

26 Moreover, the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece over against the great tower that lieth out even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Sheamiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

CHAPTER IV.

Sanballat and Tobiah mock the Jews, and endeavour to prevent the completing of the wall. 1-3. Nehemiah prays against them, and the people complete one half of the wall, 4-6. The Arabians, Ammonites, and Ashubites, conspire together, and come to fight against the Jews, 7, 8. The Jews counsel themselves to God, and determine to fight for their lives and liberties; on hearing of which their enemies are disheartened, 9-16. The Jews divide themselves into two bands; one half working, and the other standing ready armed to meet their enemies. Even the workmen are obliged to arm themselves, while employed in building, for fear of their enemies, 17, 18. Nehemiah uses all precautions to prevent a surprise; and all labour with great fervour in the work, 19-22.

BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

A. M. 3550. B. C. 445. A. B. C. 308. Cons. Rom. M. Genccio et C. Curcio.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

1 Jer. 32. 2. & 33. 1. & 37. 21. -m Ezra 2. 43. Chap. 11. 21. -n Or, which dwelt in Ophel, repaired unto -o 2 Chron. 27. 3. -p Or, the tower -q Ch. 3. 1, 3. & 12. 37.

r 2 Kings 11. 16. 2 Chron. 23. 13. Jer. 31. 40. -s Or, corner chamber. -t Chap. 2. 10, 19. -u Heb. later to themselves. -v Ch. 2. 10, 19. -w Isa. 122. 4. -x Heb. despite -y Isa. 29. 12. Prov. 3. 31. -z Ps. 69. 27, 28. & 109. 14, 15. Jer. 18. 28.

Verse 16. The pool that was made] Calmet supposes that this was the reservoir made by Hezekiah, when besieged by Sennacherib, 2 Chron. xxxii. 4.

The house of the mighty] Probably a place where a band of soldiers was kept; or the city guard.

Verse 19. The going up to the army.] This was either a tower that defended the angle where the two walls met; or the city arsenal, where shields, spears, &c. were kept to arm the people in time of danger.

Verse 20. Earnestly repaired] He distinguished himself by his zeal and activity.

Verse 22. The priests, the men of the plain] Some of the officers of the temple, particularly the singers, dwelt in the plain country round about Jerusalem, chap. xii. 28. and it is likely that several of the priests dwelt in the same place.

Verse 23. The horse-gate] The place through which the horses passed in order to be watered. It was near the temple. Some rabbins suppose that in order to go to the temple, a person might go on horseback to the place here referred to; but then was obliged to alight, as a horse could pass no further.

Verse 32. The goldsmiths and the merchants] The word *ha-tseraphim*, may signify smiths, or persons who work in metals of any kind; but it is generally understood to mean those who worked in gold. I have already observed, that the mention of merchants and goldsmiths shows that these persons were formed into bodies corporate in those ancient times. But these terms are differently rendered in the versions. The Vulgate is the same as ours, which probably our translators copied; *aurifices et negociatores*. The Syriac is *goldsmiths and druggists*. The Arabic, *smelters of metal and porters*. The Septuagint, in some copies, particularly in the Roman edition, and in the Complutensian, Antwerp, and Paris Polyglots, has *οι χαλκευς και οι μεταβολαι, smiths and merchants*: but in other copies, particularly the London Polyglott, for *μεταβολαι*, we find *ροσπολαι, sellers of shields*. And here the learned reader will find a double mistake, in

the London Polyglott; *ροσπολαι* for *ροσπολαι*, and in the Latin version *scruta* for *scuta*, neither of which conveys any sense.

NOTES ON CHAPTER IV.

Verse 2. The army of Samaria] As he was governor, he had the command of the army; and he wished to excite the soldiers to second his views against Nehemiah and his men.

What do these feeble Jews? We may remark here in general, that the enemies of God's work endeavour by all means to discredit, and destroy it, and those who are employed in it. 1. They despise the workmen. What do these feeble Jews? 2. They endeavour to turn all into ridicule. Will they fortify themselves? 3. They have recourse to lying. A fox, if he go up, will break down, &c. 4. They sometimes use fair but deceitful speeches, see ch. vi. 2, &c.

Verse 4. Turn their reproach upon their own head] A prayer of this kind, understood literally, is not lawful for any Christian. Jesus, our great master, has said, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you." Such sayings as the above are excusable in the mouth of a Jew under severe irritation. See the next verse.

Verse 5. Let not their sin be blotted out] These are the most terrible imprecations; but probably we should understand them as declaratory; for the same form of the verb, in the Hebrew, is used as precativ and imperativ. Turn their reproach, Their reproach shall be turned. Give them for a prey, They shall be given for a prey. Cover not their iniquity, Their iniquity shall not be covered. Let not their sin be blotted out, Their sin shall not be blotted out. All who know the genius of the Hebrew language, know that the future tense is used to express all these senses. Besides, we may rest assured that Nehemiah's curses or declaration of God's judgments, had respect only to their bodies, and to their life: not to their souls, and the world to come. And then they amount to no more than this, What a man soweth that he shall reap.

6 So built we the wall: and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, ^athat when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem ^bwere made up, and that the breaches began to be stopped, then they were very wroth,

8 And ^cconspired all of them together to come and to fight against Jerusalem, and ^dto hinder it.

9 Nevertheless ^ewe made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ^fFrom all places whence ye shall return unto us they will be upon you.

13 ¶ Therefore set I ^gin the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of

the people, ^hBe not ye afraid of them: remember the Lord, which is great and terrible, and ⁱfight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, ^jand God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18 For the builders, every one had his sword girded ^kby his side, and so builded. And he that sounded the trumpet was by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: ^lour God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the

a Ver. 1.—b Heb. ascended.—c Psa. 83 3, 4, 5.—d Heb. to make an error to th. e Psa. 30. 15.—f Or, that from all places ye must return to us.—g Heb. from the lower parts of the place, &c.

h Numb. 14. 9. Deut. 1. 28.—i Deut. 10. 17.—j 2 Sam. 16. 12.—k Job 3. 12 m Heb. on his loins.—l Exod. 14. 14, 25. Deut. 1. 30. & 2. 22. & 20. 4. Josh. 23. 10.

Verse 6. For the people had a mind to work] The original is very emphatic, וַיִּשְׁמְעוּ לֵב לְבַנּוֹתָם vayehi leb, lehm la'booth. "For the people had a heart to work." Their hearts were engaged in it; and where the heart is engaged, the work of God goes on well. The whole of this 6th verse is omitted by the Septuagint.

Verse 7. The walls of Jerusalem were made up] That is, they were made up to the half height of the wall; for the preceding verse seems to intimate that the whole wall was thus far builded: not half of the wall completed; but the whole wall built to half height.

Verse 9. We made our prayer unto our God, and set a watch] The strongest confidence in the protection and favour of God does not preclude the use of all or of any of the means of self-preservation and defence which his providence has put in our power. While God works in us to will and to do; we should proceed to willing, through the power he has given us to will: and we should proceed to action, through the power he has given us to act. We cannot will, but through God's power; we cannot act, but through God's strength. The power, and the use of it, are two distinct things. We may have the power to will, and not will: and we may have the power to do, and not act: therefore, says the apostle, seeing God has wrought in you these powers, see that you work out your own salvation with fear and trembling.

Verse 10. The strength of the bearers of burdens is decayed] They worked both day and night, scarcely ever putting off their clothes, except for the purpose of being washed, ver. 21, 23.

Much rubbish] The ruins they were obliged to clear away, before they could dig the foundation for a new wall: and in this labour they were nearly exhausted: see chap. v. 15.

Verse 12. From all places whence ye shall return unto us] This verse is extremely difficult. Our translators have supplied the words they will be upon you, which have nothing correspondent in the Hebrew. The Septuagint have given a good sense, ἀναβαίνοντες ἐκ παντοῦ ὅπου ἔσονται ὑμεῖς, They come up from all places against us. The sense appears to be this: the Jews which dwelt among the Samaritans, &c. came often to Nehemiah from all quarters, where they sojourned, and told him the designs of his enemies against him; therefore, he set people with their swords, spears, and bows, to defend the walls. It is probable that instead of תָּשׁוּבָה tashub, "ye shall return," we should read חָשַׁב chashbu, "they designed or meditated." This word is very similar to the other, and makes the sense very clear. "The Jews who dwelt among them told us frequently, from all places, what they designed against us." For this reading Houbigant, Mi-

chaelis, and Dathé, contend. But this various reading is not found in any MS. and is not countenanced by any of the versions.—See ver. 15.

Verse 14. Be not ye afraid of them] Are they more terrible, or more strong, than God?

Fight for your brethren] Your own countrymen, who worship the same God, and are come from the same stock. Your sons, whom they wish to slay, or lead into captivity, your daughters and wives, whom they wish to defour and defile; and your houses, which they wish to seize and occupy as their own. They had every thing at stake; and therefore they must fight pro aris et focis, for their religion, their lives, and for their property. A people thus interested, who once take up the sword, can never be conquered.

Verse 15. Their counsel to nought] The word counsel used here, countenances the emendation in the 12th verse.

Verse 16. Half-wrought in the work] This is so unusual thing, even in the present day, in Palestine; people sowing their seed are often attended by an armed man, to prevent the Arabs from robbing them of their seed; which they will not fail to do if not protected.

Habergeons] In the Franco-Gallic houbertgen signifies a coat of mail; but as in Teutonic hals signifies the neck, and berget, to cover or defend; it may be considered rather as signifying a breast-plate, or armour for the breast.

Verse 17. With one of his hands wrought in the work, and with the other hand held a weapon] That is, he had his arms at hand; and was as fully prepared to fight as to work. See Ovro, Epist. xi. Canace Macaria, ver. 1.

Si sua tamen caecis errantibus acripsit Iberia, Oditus a domino, cede liliis erit: Dextra tenet oclanum; striatum tenet altera ferrum: Et jacet in gremio charta soluta suo.

If screaming blood my fatal letter stain, Envious, ere you read, the writer slain, One hand the sword, and one the pen employs, And in my lap the ready paper lies.

By this mode of speech Canace does not intimate to her brother Macarius, that she actually held the sword in one hand while she held the pen in the other; but that she had it ready to slay herself as soon as she had written the epistle.

Verse 20. Ye hear the sound of the trumpet] As the walls were very extensive, and the workmen consequently much scattered, their enemies might easily attack and destroy them successively: he therefore ordered them all to work as near to each other as they could; and himself, who was every where surveying the work, kept a trumpeter always with him, who was to sound when the enemy approached; and all were instantly to run to the place where they heard the sound.

people, Let every one with his servant lodge within Jerusalem, that in the night there may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *⁹ saving that every one put them off for washing.*

CHAPTER V.

The people complain that they are oppressed, and I entailed by their richer brethren, 1-3. Nehemiah calls them to account; upbraids them for their cruelty; and obliges them to swear that they will forgive the debts, restore the mortgaged estates, and free their servants, 4-13. Nehemiah's generosity and liberality, 14-17. The duty provision for his table, 18, 19.

A. U. C. 300. Com. Rom. M. Genicio at C. Curtio. **A**ND there was a great cry of the people, and of their wives, against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters

are brought unto bondage *already*: neither is it in our power to *redeem* them; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore them, and will require nothing of them; so will we do as

o Or, every one went with his weapon for water. See Judges 5. 11.—p Imi. 5. 7. Lev. 25. 35, 37. Deut. 15. 7.—r Imi. 53. 7.—s Exod. 21. 7. Lev. 25. 39.

1 Heb. my heart consulted in me.—u Exod. 21. 25. Lev. 25. 38. Ezek. 32. 12.—v Lev. 25. 43.—w Lev. 25. 36.—x 2 Sam. 12. 14. Rom. 2. 24. 1 Pet. 2. 14.

Verse 22. Let every one with his servant lodge within Jerusalem.] The country people were accustomed, after the day's labour, to return to their families: now, being so fearfully threatened, he obliged them all to sleep in Jerusalem, that they might be ready, in case of attack, to help their brethren. All this man's arrangements were wise and judicious.

Verse 23. None of us put off our clothes, saving that every one put them off for washing.] The Hebrew for all this is only *ein anachnu pishtim begadeynu ish shelacho hammayim*; which Montanus translates, *Non nos cruentis vestes nostras vir missile suum aquas*: "We, not putting off our garments, a man his dart to the waters." Of this latter clause what sense can be made? Let us hear what the ancient versions say.

The Vulgate, *Unusquisque tantum nudabatur ad baptismum*. "Every one stripped himself for the bath."

The Septuagint omit the latter part of this clause, *And there was none of us who put off his garments*.

The Syriac, "None of us put off his clothes for a month each in his turn."

The Arabic, "Nor did we put off our clothes, but with our arms, at the end of a month."

There is a remarkable reading in one of De Rossi's MSS. *אין אנחנו משיש בגדינו בשלוחה על המים* *We did not lay aside our garments, but in order to send them to the washing.* This is most likely the sense of the place.

It is curious to see how our old versions translate the place.

Coverdale.—*We put neuer of our clothes, so so much as to wash ourselues.*—1535.

Beck.—*We put neuer of our clothes, so muche as to washe ourselues.*—1549.

Cardarden.—*We put neuer of oure clothes no more than the other dyd theyre harnessse, save onely because of the water.*—1566.

This shows how all interpreters have been puzzled with this vexatious clause.

The reading from De Rossi's MS. given above, is the most likely to be the true one, because it gives a good sense which cannot be found in the Hebrew text as it now stands. The general meaning is sufficiently evident: they worked nearly day and night, only had their hours by turns for repose; this did not permit them time sufficient to undress themselves in order to take regular sleep, therefore they only put off their clothes when they were obliged to get them washed.

NOTES ON CHAPTER V.

Verse 2. We, our sons, and our daughters, are many] Our families are larger than we can provide for: we are obliged to go in debt; and our richer brethren take advantage of our necessitous situation, and oppress us. The details which are given in the next verse are sufficiently plain.

Verse 3. Because of the dearth.] About the time of Vol. I.—126

Zerubbabel, God had sent a judicial death upon the land, as we learn from Haggai, chap. i. 9, &c. for the people, it seems, were more intent on building houses for themselves, than in rebuilding the house of the Lord. "Ye looked for much; and, lo, it is come to little; because of mine house that is waste; and ye run, every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground brought forth; and upon men, and upon cattle, and upon all the labour of the hands." This dearth might have been continued, or its effects still felt: but it is more likely that there was a new dearth, owing to the great number of people, for whose support the land that had been brought into cultivation was not sufficient.

Verse 4. We have borrowed money] This should be read, we have borrowed money for the king's tribute, on our lands and vineyards. They had a tax to pay to the Persian king in token of their subjection to him; and though it is not likely it was heavy, yet they were not able to pay it.

Verse 5. We bring into bondage our sons] The law permitted parents to sell their children in times of extreme necessity, Exod. xxi. 7.

Verse 7. Ye exact usury] This was expressly contrary to the law of God; and was doubly cruel at this time, when they were just returning out of the land of their captivity, and were suffering from the effects of a dearth. Some think that it was about the time of a sabbatical year, when their land must have lain at rest without cultivation, and during which they were expressly commanded not to exact any debt, Deut. xv. 2.

I set a great assembly against them.] Brought all those delinquents before the rulers of the people.

Verse 9. Ought ye not to walk in the fear of our God] If ye wish to accredit that religion ye profess, which comes from the God of justice and mercy, ye should you not, in the sight of the heathen, abstain from injustice and cruelty? Can they accredit your profession, when they see such practices?

Verse 11. Also the hundredth part of the money] Houbigant contends that the word *מאה*, which we and the Vulgate translate one hundredth part, never means so any where. And, 2. That it would have answered no end to have remitted to people so distressed merely the one hundredth part of the money which had been taken from them by usury. He understands *מאה* meath, as signifying the same as *מאה* *מן* *מאה* *מאה*, contracted into *מאה* *מאה*, a preposition and demonstrative particle joined together, also a part FROM THE money. Neither the Syriac, Septuagint, nor Arabic, acknowledge this hundredth part. Some think that the hundredth part is that which they obliged the poor debtors to pay each month, which would amount to what we would call twelve per cent. interest for the money lent, or the debt contracted. See the introduction.

thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

14 Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land; and all my servants were gathered thither unto the work.

17 Moreover, there were at my table a hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily was one ox, and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 Think upon me, my God, for good, according to all that I have done for this people.

CHAPTER VI.

Sanballat, Tobiah, and Geshem, maliciously desire a conference with Nehemiah, which he refuses, 1-4. They then charge him with the design of rebelling, and leaving himself to be made king, 5-7. Who by the dream, and prayers to the Lord, 8-13. A false prophet who by Tobiah and Sanballat, put them in fear: he then over the imposture, and defeats their design, 10-13. He prays to God against them, 14. The wall is finished in 60 days, 15. He discovers a secret and treacherous correspondence between Tobiah and some of the Jewish rulers, 16-19.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates.)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand;

6 Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to

y Ezra 10. 5. Jer. 31. 3. 9. 2. Matt. 10. 14. Acta 13. 51. & 18. 6. a Heb. empty, or void. b 2 Kings 23. 3. c Ch. 13. 6. d 1 Cor. 9. 4. 15. e 2 Cor. 11. 9. & 12. 13. f Ver. 9. g 2 Sam. 9. 7. 1 Kings 18. 19. h 1 Kings 4. 22. i Ver. 14. 15.

k Ch. 13. 22. l Ch. 2. 10, 19. & 4. 1, 7. m Dr. Gashmu, Ver. 6. n Ch. 2. 1. 2. o Prov. 26. 31. p 1 Chron. 8. 12. Ch. 11. 35. q Psa. 57. 12, 32. r Or, Gashmu, Ver. 1. s Ch. 2. 18.

Verse 13. Also I shook my lap] This was a significant action frequent among the Hebrews; and something of the same nature was practised among other nations. When the Roman ambassadors entered the senate of Carthage, they had their toga gathered up in their bosom. They said, We carry here peace and war; you may have which you will. The senate answered, You may give which you please. They then shook their toga, and said, We bring you war. To which all the senate answered, We cheerfully accept it." See Livy, lib. xxi. cap. 19, and see Calmet.

Verse 14. I and my brethren have not eaten the bread of the governor] From what is related here, and in the following verse, we find that the table of the governor was always supplied by the people with bread and wine; and besides, they had forty shekels per diem for their other expenses. The people were also greatly oppressed by the servants and officers of the governor: but, during the twelve years that Nehemiah had been with them, he took not this salary, and ate none of their bread. Nor were his servants permitted to take or exact any thing from them. Having such an example, it was scandalous for their chiefs, priests, and nobles, thus to oppress an afflicted and distressed people.

Verse 16. Neither bought we any land] Neither he, nor his officers, took any advantage of the necessities of the people to buy their lands, &c. He even made his own servants to work at the wall.

Verse 17. A hundred and fifty of the Jews] He kept open house, entertained all comers; besides having one hundred and fifty Jews who had their food constantly at his table, and at his expense.

Verse 18. One ox and six choice sheep] This was food sufficient for more than two hundred men.

Once in ten days store of all sorts of wine] It is supposed that every tenth day they drank wine; at all other times they drank water: unless we suppose the meaning of the phrase to be, that his servants laid in a stock of wine every ten days. Though the Asiatics drank sparingly of wine; yet it is not very likely that in a case such as that above, wine was tasted only thrice in each month.

Bishop Pococke mentions the manner in which the Bey of Tunis lived. He had daily twelve sheep, with fish, and fowls, soups, oranges, eggs, onions, boiled rice, &c. &c. His nobles dined with him. After they had done, the servants sat down; and when they had finished, the poor took what was left. Here is no mention of a fat ox; but there were six sheep at the Bey's table more than were at the table of Nehemiah:—so the twelve sheep were equal to six

sheep and one ox. Probably the mode of living between these two was nearly alike.

Verse 19. Think upon me, my God, for good] Nehemiah wishes for no reward from man: and he only asks mercy at the hand of his God for what his providence enabled him to do; and which, according to the good hand of his God upon him, he had done faithfully. He does not offer his good deeds to God, in extenuation of his sins, or as a compensation for the heaven he expected. Nothing of this kind: he says simply, what any good man might say, My God, as I have done good to them, so do good to me; or, as the poet sung,

"Teach me to feel another's woe,
To hide the fault I see;
The mercy I to others show,
That mercy show to me!"

Psalm.

This is according to Christ Jesus: forgive, and ye shall be forgiven; Give, and it shall be given unto you.

NOTES ON CHAPTER VI.

Verse 2. Come, let us meet together in—the plain of Ono] They wished to get him out of Jerusalem from among his friends, that they might either carry him off, or murder him. Ono is supposed to have been in the tribe of Benjamin, near Jordan.

Verse 3. I am doing a great work] Though he knew their design, he does not think it prudent to mention it. Had he done so, they would probably have gone to extremities, finding that they were discovered; and perhaps in a formidable body attacked Jerusalem, when ill provided to sustain such a shock. They wished to effect their purpose rather by treachery than by open violence. I know not any language which a man, who is employed on important labours can use more suitably as an answer to the thousand invitations and provocations he may have to remit his work, enter into useless or trivial conferences, or notice weak, wicked, and malicious attacks on his work and his motives. "I am doing a great work; so I cannot stoop to your nonsense, or notice your malevolence. Why should the work cease, while I leave it, and come down to such as you?"

Verse 5. With an open letter in his hand] This was an insult to a person of Nehemiah's quality, as letters sent to chiefs and governors, in the East, are always carefully folded up, and put in costly silken bags, and these carefully sealed. The circumstance is thus marked to show the contempt he (Sanballat) had for him.

Verse 6. And Gashmu saith it] You are accused of crimes against the state; and Geshem, the Arabian, is your accuser.

preach of thee at Jerusalem, saying, *There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.*

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

CHAPTER VII.

Nehemiah makes me of proper precautions in guarding the city gates, 1-4. He purposes to reckon the people according to their genealogies; and finds a register of those who came out of Babylon with Zerubbabel, 5-7. A transcript of the register, 8-20. Account of those who came from other provinces; and of priests who, because they could not show their register, were put away from the priesthood as polluted, 21-23. The sum total of the congregation: of their men and maid-servants; singing men and women; horses, mules, camels, and asses, 24-26. The sum given by different persons for the work, 70-72. All take themselves to their several cities, 73.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed,

A. U. C. 380.
Cæs. Rom.
M. Græciv. et
C. Curtio.

2 That I gave my brother Hanani, and Hananiah, the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

4 Exod. 13. 22.— Chap. 13. 22.— Exod. 13. 17.— Chap. 2. 10. & 4. 1, 7. & 6. 1. x Pm. 126. 2.

y Heb. multiplied their letters pertaining to Tobiah.— Or, matters.—a Chap. 6. 1. b Chap. 2. 8.—c Exod. 13. 22.

Verse 7. *Thou hast also appointed prophets*] Persons who pretend to be commissioned to preach to the people, and say, *Nehemiah reigneth!*

Come now therefore, and let us take counsel] Come and justify yourself before me. This was a trick to get Nehemiah into his power.

Verse 8. *There are no such things done*] You well know that what you say is false; I shall not, therefore, trouble myself about a false charge.

Verse 10. *Who was shut up*] Lived in a sequestered, solitary state, pretending to sanctity, and to close intercourse with God.

Let us meet together in the house of God] The meaning is, "Shut yourself up in the temple; appear to have taken sanctuary there, for in it alone can you find safety." This he said to discourage and disgrace him, and to ruin the people; for, had Nehemiah taken his advice, the people would have been without a leader, their enemies would have come upon them at once, and they would have been an easy prey. Besides, had Nehemiah done this, he would have been shut up in the temple, his government would have been declared at an end, and Sanballat would have assumed the reins.

Verse 11. *Should such a man as I flee?*] Shall I, who am governor of the people, appointed both by God and the king, shall I betray my trust, and leave the flock without a shepherd? Shall I be a traitor, and abandon the office to which I am appointed? No! Who, in my situation, with such responsibility, and such prospects, would go into the temple to save his life? I will not: I will stand at my post, and be ready to receive my enemies whenever they come; so let Sanballat, Tobiah, and Geshem, look to themselves.

Verse 14. *And on the prophetess Noadiah*] Whether this was a prophet or prophetess, we cannot tell: the Hebrew text, only, makes her a prophetess; all the versions have *Noadiah the prophet*, except the Arabic, which has *Ḥōḥā, Yonnādīā the prophet*. I think the *ḥ* he, at the end of *ḥōḥā*; *Nebiah*, is a mistake, and that we should read *Noadiah the prophet*.

Verse 15. *The twenty and fifth—of—Elul*] This Jewish month answers to a part of our August and September.

Fifty and two days] I see no difficulty in supposing that several thousand workmen, each of whom was working as for God, should be able to complete this wall in fifty-two days. There is little doubt that several parts of the old wall were entire; in many places the foundations still remained: there were all the materials of the old wall still at hand; and though they had to clear and carry away much rubbish, yet they do not appear to have had any stones to quarry. The work mentioned here was little when compared to what Cæsar did in Gaul and other places;

and to what Titus did at Jerusalem, who built a wall round Jerusalem of five thousand paces in three days, besides thirteen towers of ten stadia in circuit. And Quintus Curtius and Arrian inform us that Alexander the Great built the walls of Alexandria, on the Tanais, which were nearly eight miles in compass, in the space of between twenty and thirty days. Nehemiah, therefore, had time sufficient in fifty-two days, to repair and restore the walls of Jerusalem. See Calmet on this place.

Verse 16. *This work was wrought of our God.*] This is an additional reason why we should not wonder at the shortness of the time in which so great a work was done; for God helped them by an especial providence: and this was so very observable, that their carnal enemies could discover it.

Verse 17. *The nobles of Judah sent many letters*] The circumstance marked in this and the following verses, shows still more clearly the difficulties which Nehemiah had to encounter: he had enemies without, and false friends within. A treacherous correspondence was carried on between the nobles of Judah and the Ammonites; and, had almost any other man been at the head of the Jewish affairs, Jerusalem had never been re-established.

Verse 18. *He was the son-in-law of Shechaniah*] Previously to the coming of Nehemiah, the Jews seemed to be fast intermixing with the heathen, by intermarriages with *Ashdodites, Ammonites, and Moabites*: see chap. xiii. 23. Ezra had many evils of this kind to redress, Ezra ix. 3, &c. chiefly among the common people, though there were both chiefs and priests in that trespass. But here we find the heathen and Jewish nobles interlinked; and the latter were so far imbued with the spirit of idolatry, that they forgot God, his service, their brethren, and their own souls.

NOTES ON CHAPTER VII.

Verse 2. *My brother Hanani*] This was the person who gave Nehemiah the account of the desolate state of the Jews, ch. i. 2. He is now made ruler of Jerusalem, probably because Nehemiah was about to return to the Persian court. And he found this man to be one in whom he could trust:—"1. Because he was a faithful man; one who had a proper belief in God, his government, and his protection; and, being devoted to the interests of his people, would be faithful in the discharge of his office. 2. Because he feared God above many; was the most religious person in the congregation; would govern according to the laws; would take care of the interests of pure religion; would not oppress, take bribes, nor abuse his authority; but act in all things as one who had the fear of God continually before his eyes." These are the qualifications of a proper governor.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was ^d large and great; but the people were few therein, and the houses were not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

6 ¶ These are the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel was this:

8 The children of Parosh, two thousand and hundred seventy and two.

9 The children of Shephathiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moah, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of ^b Hariph, a hundred and twelve.

25 The children of ⁱ Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, a hundred fourscore and eight.

27 The men of Anathoth, a hundred twenty and eight.

28 The men of ^b Beth-azmaveth, forty and two.

29 The men of ⁱ Kirjath-yearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of Beth-el and Ai, a hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other ^m Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of ^a Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of ^o Immer, a thousand fifty and two.

41 The children of ^p Pashur, a thousand two hundred forty and seven.

42 The children of ^r Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the children of ^b Hodevah, seventy and four.

44 The singers: the children of Asaph, a hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabboth.

47 The children of Keros, the children of ^s Sia, the children of Padon.

48 The children of Lebana, the children of Hagaba, the children of ^t Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

^d Heb. broad in spaces.—Ezra 3. 1, &c.—of Or, Serriniah: See Ezra 2. 2.—g Or, Bani.—h Or, Jora.—i Or, Gibbar.—k Or, Azmaveth.—l Or, Kirjath-arim.—m See Ver. 12.

n 1 Chron. 24. 7.—o 1 Chron. 24. 14.—p See 1 Chr. 9. 12. & 24. 9.—r 1 Chr. 24. 5 Or, Hodaviah. Ezra 2. 40. or, Judah, Ezra 2. 9.—t Or, Shaha.—u Or, Shammai.

Verse 3. *Until the sun be hot*] The meaning of this is, the gates were not to be opened before sunrise, and always shut at sunset. This is the custom to the present day in many of the cities of the East. If a traveller arrives after sunset, he finds the gates shut: and on no consideration will they open them till the next morning, so that those who come late are obliged to lodge in the plain, or under the walls.

Every one—over against his house] Each was obliged to guard that part of the wall that was opposite to his own dwelling.

Verse 4. *The houses were not builded.*] The city was not yet rebuilt; only a row of houses in the inside of the wall all round.

Verse 5. *God put into mine heart*] With this good man every good thing was of God. If he purposed any good, it was because God put it into his heart; if he did any good, it was because the good hand of his God was upon him; if he expected any good, it was because he earnestly prayed God to remember him for good. Thus, in all his ways, he acknowledged God; and God directed all his steps.

Verse 7. *Who came with Zerubbabel*] The register which he found was that of the persons only, who came

long before with Zerubbabel, Ezra, and Joshua the son of Josedek; which register could not answer in every respect to the state of the people then. Several persons and families were no doubt dead, and others had arrived since. Nehemiah probably altered it only in such parts, leaving the body of it as it was before; and this will account for the difference between it and the register that is found in Ezra, chap. ii.

Verse 3. *The children of Parosh*] As this chapter is almost entirely the same with the second chapter of the Book of Ezra, it is not necessary to add any thing to what is said there: and to that chapter, and the accompanying notes, the reader is requested to refer.

Verse 19. *The children of Bigvai, two thousand threescore and seven.*] Some MSS. read two thousand and sixty-six, as in Ezra ii. 14.

Verse 33. *The men of the other Nebo*] The word *other* is not in the parallel place, Ezra ii. 29. and is wanting in many of Kennicott's and De Rossi's MSS. This *Nebo* is supposed to be the same as *Nob*, or *Nobah*, in the tribe of Benjamin.

Verse 34. *The other Elam*] To distinguish him from the Elam mentioned ver. 12.

52 The children of Besai, the children of Meunim, the children of Nephishesim,
 53 The children of Bakhuk, the children of Hakupha, the children of Harhur,
 54 The children of Bazlith, the children of Mehida, the children of Harsha,
 55 The children of Barkos, the children of Sisera, the children of Tamah,
 56 The children of Neziah, the children of Hatipha.
 57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,
 58 The children of Jaala, the children of Darkon, the children of Giddel,
 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.
 60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

61 * And these were they which went up also from Tel-melah, Tel-haresha, Cherub, * Addon, and Immer: but they could not show their father's house, nor their ^b seed, whether they were of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiuh, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And ^c the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

66 ¶ The whole congregation together was forty and two thousand three hundred and threescore.

67 Besides their man-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And ^d some of the chief of the fathers gave unto the work. * The Tirshatha gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work ^e twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; ^f and when the seventh month came, the children of Israel were in their cities.

CHAPTER VIII.

Esra, Nehemiah, and the Levites, read and interpret the law to the people. 1-7. The manner in which they did this important work, 8. The effect produced on the people's minds by hearing it, 9. The people are exhorted to be glad, and are told that the joy of the Lord is their strength, 10-12. (In the second day they assemble, and first that they should keep the feast of tabernacles which they accordingly religiously solemnize for seven days; and Esra reads to them from the book of the law, 13-15.

AND all ^h the people gathered themselves together as one man into the street that was ⁱ before the water-gate: and they spake unto Ezra the ^k scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought ^l the law before the congregation, both of men and women, and all ^m that could hear with understanding, ⁿ upon the first day of the seventh month.

3 And he read therein before the street that was before the water-gate ^o from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a ^p pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maa-seiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Ha-

^v Or, Nephthim.—w Or, Bazluth.—x Or, Peruda.—y Or, Ami.—z Ezra 2. 69.
^a Or, Addon.—b Or, pedigree.—c Or, the governor, Ch. 8. 3.—d Heb. part.—e Ch. 8. 3.—f So Ezra 2. 69.—g Ezra 3. 1.

^h Ezra 3. 1. ⁱ Esra 9. 38. & c.—^j Chap. 3. 26.—^k Ezra 7. 6.—^l Dent. 31. 11, 12.
^m Heb. that understood in hearing.—ⁿ Lev. 23. 24.—^o Heb. from the light p. Heb. tower of wood.

Verse 54. The children of Mehida] Many of Kennicott's and De Rossi's MSS. have Mehira.

Verse 68. Their horses, &c.] The whole of this verse is wanting in fifty of Kennicott's MSS. and in twenty-nine of those of De Rossi in the edition of Rab. Chayim, 1525, in the Roman edit. of the Septuagint; also in the Syriac and in the Arabic. It should however be observed, that the Arabic omits the whole list, having nothing of the chapter but the first five verses. The whole is found in the parallel place, Ezra ii. 66. Calmet's note on this passage is incorrect.

Verse 69. Their camels, four hundred thirty and five] After this verse St. Jerom has inserted the following words in the Vulgate:

Hucusque refertur quid in commentario scriptum fuerit; ezin Nehemiae historia legitur.

"Thus far do the words extend which were written in the register; what follows belongs to the history of Nehemiah."

But this addition is not found either in the Hebrew or any of the ancient versions. It is wanting also in the Complutum and Paris Polyglottis; but is in the Editio Prima of the Vulgate.

Verse 70. The Tirshatha gave] The Septuagint, particularly the copy in the Codex Alexandrinus, intimates that this sum was given to the Tirshatha, or Nehemiah; Kai ro Aθepoσq δωκεν εις θναυπον, And to the Athesatha they gave for the treasure, &c.

For the meaning of the word Tirshatha, see on Ezra ii. 63.

Verse 71. Two thousand and two hundred pounds] The Septuagint has two thousand THREE hundred mina of silver.

Verse 73. All Israel, dwell in their cities] It was in

reference to this particularly that the public registers were examined; for by them they found the different families, and consequently the cities, villages, &c. which belonged to them, according to the ancient division of the lands. It seems that the examination of the registers occupied about a month; for as soon as the walls were finished, which was in the sixth month, (Ezra, chap. vi. 15.) Nehemiah instituted the examination mentioned in this chapter, ver. 5; and by the concluding verse we find that the different families had got into their paternal cities in the seventh month, Tiers, answering to a part of our September and October. Thus the register determined every thing; there was no room for complaint, and none to accuse the governor of partiality.

NOTES ON CHAPTER VIII.

Verse 1. The street that was before the water gate] The gate which led from the temple to the brook Cedron.

Verse 2. All that could hear with understanding] Infants, idiots, and children not likely to receive instruction, were not permitted to attend this meeting. Nor should any such, in any place, be ever brought to the house of God, if it can be avoided: yet, rather than a poor mother should be deprived of the ordinances of God, let her come with her child in her arms; and although it be inconvenient to the congregation, and to some ministers, to hear a child cry; yet it is cruel to exclude the mother on this account, who, having no person to take care of her child while absent, must bring it with her, or be totally deprived of the ordinances of the Christian church.

Upon the first day of the seventh month.] This was the first day of what was called the civil year; and on it was the feast of trumpets, the year being ushered in by the sound of these instruments.

shum, and Hashbadana, Zechariah and Meshulam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maasiah, Kelita, Azariah, Jozabad, Hanan, Peliah, and the Levites, caused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our LORD; neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace for the day is holy; neither be ye grieved.

12 And all the people went their way to eat,

q Heb. eyes.—r Julg. 3. 20.—s 1 Cor. 14. 16.—t Lam. 3. 41. 1 Tim. 2. 8.—u Erod. 4. 31. & 12. 27. 2 Chron. 20. 18.—v Lev. 10. 11. Deut. 33. 10. 2 Chron. 17. 7. 8. 9. Mal. 2. 7.—w Ezra 2. 63. Ch. 7. 65 & 10. 1.—x Or, the governor.—y 2 Chron. 35. 2. For. 8.—z Lev. 23. 24. Numb. 29. 1.—a Deut. 16. 14, 15. Eccles. 3. 4.—b Euth. 9. 19, 22. Rev. 11. 10.

Verse 4. *Stood upon a pulpit of wood*] *מגדל* *migdal*, a tower, a platform, raised up for the purpose, to elevate him sufficiently for the people both to see and hear him; for it is said ver. 5. that he was above all the people. This is the first intimation we have of a pulpit, or structure of this kind. But we must not suppose that it was any thing similar to those tubs or barrels ridiculously set up in churches and chapels, in which a preacher is nearly as much confined during the time of his preaching, as if he was in the stocks.

Verse 5. *All the people stood up*] This was out of respect to the sacred word: in imitation of this, when the Gospel for the day is read in our churches, all the people stand up.

Verse 6. *Ezra blessed the LORD*] In imitation of this, we say, when the Gospel for the day is commenced, *glory be to God for his holy Gospel!* and conclude this thanksgiving with *Amen!*

Verse 8. *So they read in the book*] For an explanation of this verse, see the observations at the end of the chapter.

Verse 9. *Nehemiah, which is the Tirshatha*] This puts it out of doubt that, when the *Tirshatha* is mentioned, *Nehemiah* himself is intended, *Tirshatha* being the name of his office.

Mourn not, nor weep.] This is a holy day to God; a day appointed for general rejoicing in him who has turned our captivity, restored to us his law, and again established among us his ordinances.

Verse 10. *Eat the fat, and drink the sweet*] Eat and drink the best that you have; and, while ye are feeding yourselves in the fear of the Lord, remember those who cannot feast; and send portions to them, that the joy and the thanksgiving may be general. Let the poor have reason to rejoice as well as you.

For the joy of the LORD is your strength.] This is no gluttonous and drunken festival that enervates the body, and enfeebles the mind: from your religious feast your bodies will acquire strength, and your minds power and fervour, so that you shall be able to do His will, and to do it cheerfully. Religious joy, properly tempered with continual dependence on the help of God, meekness of mind, and self-dependence, is a powerful means of strengthening the soul. In such a state every duty is practicable, and every duty delightful. In such a frame of mind no man ever fell.

Verse 14. *In the feast of the seventh month*] That is, the feast of tabernacles, which was held in commemora-

tion to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

c Ver. 10.—d Ver. 7. 8.—e Or, that they might instruct in the words of the law. f Heb. by the hand of.—g Lev. 23. 34. 41. Deut. 16. 13.—h Lev. 23. 4.—i Deut. 16. 16.—k Lev. 23. 40.—l Deut. 32. 8.—m Chap. 12. 37.—n 2 Kings 14. 12. Chap. 12. 38. o 2 Chron. 30. 21.—p Deut. 31. 10, &c.—q Heb. a restraint.—r Lev. 23. 36. Numb. 29. 35.

tion of the sojourning of their fathers in the wilderness after they had been delivered from the Egyptian bondage. Now, having been delivered from the Babylonish captivity, and the proper time of the year occurring, it was their especial duty to keep the same feast.

Verse 15. *Fetch olive branches*] For every thing concerning this feast of tabernacles, see the notes on Lev. xxiii. and the other places there referred to.

Verse 16. *Upon the roof of his house*] It need scarcely be repeated, that the houses in the East are generally built with flat roofs. On these they reposed; on these they took the air in the heats of summer; and on these they oftentimes slept.

Verse 17. *Since the days of Jeshua*] No feast of tabernacles since his time had been so heartily and so proudly celebrated. The story of the sacred fire now discovered, which had been hidden by the order of Jeremiah in a dry well, and now some of the mud from the bottom being brought upon the altar, was kindled afresh by the rays of the sun, which suddenly broke out, though before covered with clouds, &c. is worthy of no credit. Those who wish to see the detail may consult 2 Maccab. chap. i. 18—36.

On the subject in verse 8. I beg leave to make a few observations:—*So they read in the book, in the law of God, distinctly; and gave the sense, and caused them to understand the reading.* The Israelites having been lately brought out of the Babylonish captivity, in which they had continued seventy years, according to the prediction of Jeremiah, chap. xxv. 11. were not only extremely corrupt; but it appears that they had, in general, lost the knowledge of the ancient Hebrew to such a degree, that when the book of the law was read, they did not understand it: but certain Levites stood by, and gave the sense, i. e. translated it into the Chaldee dialect. This was not only the origin of the Chaldee Targums, or translation of the laws and prophets into that tongue: but was also, in all probability, the origin of preaching from a text; for it appears that the people were not only ignorant of their ancient language, but also of the rites and ceremonies of their religion, having been so long in Babylon, where they were not permitted to observe them. This being the case, not only the language must be interpreted, but the meaning of the rites and ceremonies must also be explained; for we find from ver. 13, &c. of this chapter, that they had even forgotten the feast of tabernacles, and every thing relative to that ceremony.

As we nowhere find that what is called preaching on, or expounding a text, was ever in use before that period,

CHAPTER IX.

On the twenty-fourth day of the seventh month, the people hold a solemn fast unto the Lord, and confess their sins, 1-3. The Levites give a general account of God's kindness, and testimony to them and to their fathers; and acknowledge God's mercies and judgments, 4-37. They make a covenant with the Lord, 38.

NOW in the twenty and fourth day of this month, the children of Israel were assembled, with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.

4 ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebu-

niah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;

10 And showedst signs and wonders upon

h Ch. 8. 2.—Josh. 7. 6. 1 Sam. 4. 18. 2 Sam. 1. 2. Job 2. 12.—Ezra 10. 11. Ch. 13. 3, 30.—Heb. strange children.—Ch. 8. 7, 8.—Or, acceptable.—1 Chr. 23. 13.—2 Kings 19. 15, 19. Ps. 96. 10. Isa. 37. 16, 20.—Gen. 11. Exod. 30. 11. Rev. 14. 7.

h Deut. 10. 14. 1 Kings 8. 27.—Gen. 2. 1.—d. Ps. 36. 6.—e. Gen. 11. 31. & 12. 1. f. Gen. 17. 5.—g. Gen. 15. 6.—h. Gen. 12. 7. & 15. 18. & 17. 7. 8.—i. Josh. 24. 14. k. Exod. 2. 25. & 3. 7.—l. Exod. 14. 18.—m. Exod. 7. 9, 10, 12, & 14, chapters.

we are probably beholden to the Babylonish captivity for producing, in the hand of divine providence, a custom the most excellent and beneficial ever introduced among men.

What the nature of preaching or expounding the word of God was, at this early period of its institution, we learn from the above-cited text.

First, They read in the book of the law of God—The words of God, the doctrines of divine revelation, are the proper matter of preaching; for they contain the wisdom of the Most High, and teach man the things which belong to his peace and happiness.

Secondly, They read distinctly—ספרו מ'phorash, from פ' parash, to expand; they analyzed, dilated, and expounded it at large, showing the import and genuine meaning of every word.

Thirdly, They gave the sense—שמו עלו וסו סקל, they put weight to it; showed its value and utility, and how intimately concerned they were in all that was revealed; thus applying verbal criticism, and general exposition, in their true and most important purpose.

Fourthly, They caused them to understand the reading—עיינו בסיפרי עייביןu bammikra; and they understood, had a mental taste and perception of the things which were in the reading; i. e. in the letter and spirit of the text. Thus they knew the divine will, and approved the things that were more excellent, being (thus) instructed out of the law. Rom. ii. 18.

This was the ancient method of expounding the word of God among the Jews: and this mode is still more necessary for us:

First, Because the Sacred Writings, as they came from God, are shut up in languages no longer vernacular: and no translation ever did, or ever can, reach the force of the original words, though perhaps our own, in general, comes nearest to this of all versions, whether ancient or modern.

Secondly, Ninety-nine out of a hundred know nothing of these languages; and consequently cannot, of themselves, reap all the requisite benefit from reading the Scriptures.

Thirdly, Sacred things are illustrated in the Bible by a reference to arts and sciences, of which the mass of the people are as ignorant as they are of the original tongues.

Fourthly, Provincial customs and fashions are mentioned in these writings, which must be understood, or the force and meaning of many texts cannot be comprehended.

Fifthly, There is a depth in the Word of God which cannot be fathomed except either by divine inspiration, or by deep study and research, for which the majority of the people have no time.

Sixthly, The people, in general, trust to the piety, learning, and abilities of their ministers, and maintain them as persons capable of instructing them in all the deep things of God; and believing them to be holy men, they are confident they will not take their tithes, their food, and their raiment, under a pretence of doing a work for which they have not the ordinary qualifications. Where there is not such preaching as this, the people "sit in darkness, and in the valley of the shadow of death;" sinners are not converted unto God, neither are believers "built up on their most holy faith."

Reader—Art thou a Christian minister? Dost thou feed the flock of God? Let thy conduct, thy conscience, and the fruits of thy ministry, answer for thee.

NOTES ON CHAPTER IX.

Verse 1. Now in the twenty and fourth day] The feast of trumpets was on the first day of this month. On the fourteenth began the feast of tabernacles, which, lasting seven days, finished on the twenty-second. On the twenty-third they separated themselves from their illegitimate wives and children. And, on the twenty-fourth, they held a solemn day of fasting and confession of sin, and reading the law; which they closed by renewing their covenants.

Verse 2. The seed of Israel separated themselves] A reformation of this kind was begun by Ezra, chap. x. 3, but it appears that either more were found out who had taken strange wives, or else those who had separated from them had taken them again.

And stood and confessed their sins, and the iniquities of their fathers.] They acknowledged that they had been sinners against God, throughout all their generations; that their fathers had sinned, and were punished; and that they, with this example before their eyes, had copied their fathers' offences.

Verse 3. One fourth part of the day] As they did no manner of work on this day of fasting and humiliation, so they spent the whole of it in religious duties. They began, says Calmet, on the first hour, and continued these exercises to the third hour. From the third they recommenced, and continued till the sixth hour; from the sixth to the ninth; and from the ninth to the twelfth, or last hour.

1. They heard the law read, standing. 2. They prostrated themselves, and confessed their sins. 3. They arose to praise God for having spared, and dealt thus mercifully with them.

Verse 5. Stand up and bless the Lord your God] It is the shameless custom of many congregations of people to sit still while they profess to bless and praise God, by singing the Psalms of David, or hymns made on the plan of the Gospel! I ask such persons, Did they ever feel the spirit of devotion, while thus employed? If they do, it must be owed that, by the prevalence of habit, they have counteracted the influence of an attitude most unfriendly to such acts of devotion.

Verse 6. Thou preservest them all] אתה שמרתם את כלם veattah mechaiyeh et culam, and thou givest life to them all: and the host of the heavens, מלאכי שמים leca mish-tacharim, prostrate themselves unto thee. How near is this to the opinion of Kepler, that all the heavenly host are instinct with life, and navigate the great expanse on pinions adjusted to their situation in their respective orbits! But to preserve in life, or in being, is a very good meaning of the original, which does not necessarily imply vitality. We say a tree is alive when it flourishes, a plant is dead when it withers, &c.

Verse 7. Who didst choose Abram] See the notes on the passages referred to in the margin.

The name of Abraham] For the explanation of this name see the notes on Gen. xvi. 5.

Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against thee. So didst thou ^o get thee a name, as it is this day.

11 ^p And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, ^q as a stone into the mighty waters.

12 Moreover thou ^r leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 ^s Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them ^t right judgments, and ^u true laws, good statutes and commandments:

14 And madest known unto them thy ^v holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And ^w gavest them bread from heaven for their hunger, and ^x broughtest forth water for them out of the rock for their thirst, and promisedst them that they should ^y go in to possess the land ^z which thou hadst sworn to give them.

16 ^a But they and our fathers dealt proudly, and ^b hardened their necks, and hearkened not to thy commandments.

17 And refused to obey, ^c neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed ^d a captain to return to their bondage; but thou ^e art ^f a God ready to pardon, ^g gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, ^h when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy ⁱ manifold mercies forsookest them not in the wilderness: the ^j pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

n Exod. 18. 11.—Exod. 9. 16. Jer. 32. 20. Dan. 9. 15.—Exod. 14. 21, 22, 27, 28. Psa. 78. 13.—Exod. 15. 5, 10.—Exod. 13. 21.—Exod. 19. 20. & 20. 1.—Psa. 19. 8. Rom. 7. 12.—Heb. laws of truth.—Gen. 2. 3. Exod. 20. 9, 11.—Exod. 16. 14, 15. John 6. 31.—Exod. 17. 6. Numb. 20. 9, &c. 7. Deut. 1. 8.—Heb. which thou hast lifted up thine hand to give them. Numb. 14. 20.—Exer. 38. Psa. 106. 6.—Deut. 31. 27. 2 Kings 17. 14. 2 Chron. 30. 8. Jer. 18. 15.—Psa. 78. 11, 42, 43.—Numb. 14. 4.—Heb. a God of pardons. f Exod. 34. 6. Numb. 14. 18. Psa. 98. 5, 15. Joel 2. 13.—Exer. 32. 4.—Heb. Ver. 27. Psa. 108. 45.

20 Thou gavest also thy ^b good spirit to instruct them, and withheldest not thy ⁱ manna from their mouth, and gavest them ^m water for their thirst.

21 Yea, ^o forty years didst thou sustain them in the wilderness, ^o that they lacked nothing: their ^o clothes waxed not old, and their feet swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of ^p Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 ^s Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.

24 So ^t the children went in and possessed the land, and ^u thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them ^v as they would.

25 And they took strong cities, and a ^w fat land, and possessed ^x houses full of all goods, ^y wells digged, vineyards, and oliveyards, and ^z fruit trees in abundance; so they did eat, and were filled, and ^a became fat, and delighted themselves in thy ^b goodness.

26 Nevertheless, they ^c were disobedient, and rebelled against thee, and ^d cast thy law behind their backs, and slew thy ^e prophets which testified against them to turn them to thee, and they wrought great provocations.

27 ^f Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou ^g heardest them from heaven; and according to thy manifold mercies ^h thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, ⁱ they ^j did evil again before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned

1 Exod. 13. 21, 22. Numb. 14. 14. 1 Cor. 10. 1.—Numb. 11. 17. Israh. 66. 11. 1 Exod. 16. 15. Josh. 5. 12.—m Exod. 17. 6.—n Deut. 2. 7.—o Deut. 3. 4 & 28. 5. p Numb. 21. 21, &c.—q Gen. 22. 17.—r Josh. 1. 2. &c.—Psa. 44. 2, 3.—Heb. according to their will.—s Ver. 38. Numb. 13. 27. Deut. 32. 7. Exod. 30. 8.—t Jer. 6. 11.—u Heb. citizens.—v Heb. free of food.—x Deut. 32. 18.—y Heb. 3. 2.—z Jer. 2. 11, 12. Exer. 10. 21.—h 1 Kings 14. 3. Psa. 50. 17.—i 1 Kings 14. 4 & 15. 10. 2 Chron. 24. 20, 21. Matt. 23. 37. Act. 7. 32.—j Judg. 2. 14. & 3. 8, &c. Psa. 105. 41, 42. e Psa. 106. 44.—f Judg. 2. 18 & 3. 9.—g Heb. they returned to do evil.—h So Judg. 3. 11, 12, 20. & 4. 1 & 5. 31. & 6. 1.

Verse 12. *By a cloudy pillar*] See the notes on the parallel passages, both here and in the rest of these verses.

Verse 14. *Madest known unto them thy holy sabbath*] They appear to have forgotten this first of all the commandments of God, during their sojourning in Egypt.

Verse 17. *And in their rebellion appointed a captain*] This clause, read according to its order in the Hebrew text, is thus: *And appointed a captain to return to their bondage in their rebellion.* But it is probable that *בכרים* *be-mirayim*, in their rebellion, is a mistake for *במצרים* *be-misrayim*, in Egypt. This is the reading of *seven of Kennicott's* and *De Rossi's* MSS. the *Neapolitan* edition of the *Hagiographa*, and in the *Septuagint*. It is also the reading in Numb. xiv. 4. The clause should undoubtedly be read, *They appointed a captain to return to their bondage in Egypt.*

Verse 19. *The pillar of the cloud departed not from them*] מאלעיהם *mealeyhem*, "from over them." I have already had occasion to observe, that this miraculous cloud, the symbol of the divine presence, assumed three different positions while accompanying the Israelitish camp. 1. As a cloud, in the form of a pillar, it went before them, when they journeyed, to point out their way in the wilderness. 2. As a pillar of fire, it continued with them during the night, to give them light, and be a rallying point for the whole camp in the night season. 3. As an extended cloud, it hovered over them in their encampments, to refresh them with its dews, and to keep them from the ardours of the sun.

Verse 21. *Their clothes waxed not old*] See the note on Deut. viii. 4.

Verse 22. *The land of Og king of Bashan*] It is most evident that *Sihon* was king of *Heshbon*. How then can

it be said that they possessed the land of *Sihon*, and the land of the king of *Heshbon*? The words *The land of the king of Heshbon* are wanting in two of *De Rossi's* MSS. In another MS. the words and the land of are wanting; so that the clause is read, *they possessed the land of Sihon king of Heshbon.* The *Septuagint* has the same reading; the *Arabic* nearly the same, viz. *the land of Sihon, the land of the king of Heshbon.* The *Syriac* has, *they possessed the land of Sihon, the land of the kings of Heshbon.* The reading of the text is undoubtedly wrong; that supported by the MSS. and by the *Septuagint*, is most likely to be the true one. Those of the *Arabic* and *Syriac* contain, at least, no contradictory sense. The *and*, in the *Hebrew* and *our version*, distinguishes two lands, and two kings; the land of *Sihon*, and the land of the king of *Heshbon*; when it is most certain that only one land and one king can be meant.

Verse 25. *Became fat, and delighted themselves*] They became effeminate, fell under the power of luxury; got totally corrupted in their manners, sinned against all the mercies of God, and then were destroyed by his judgments. We have an old nervous saying, "War begets poverty; poverty begets peace; peace begets affluence; affluence begets luxury and corruption of manners; and hence civil broils, foreign wars, and desolations." A sensible Roman historian has said the same:—"Imperium facile in artibus relinquitur, quibus initio parum est: verum ubi pro Labore, Desidia; pro continentia et equitate, Luxu atque Superbia intasere; fortuna simul cum moribus IMMUTATUR.

Verse 27. *Thou gavest them saviours*] The whole book of judges is a history of God's mercies, and their rebellions.

and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them, according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear:

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we are servants this day, and for

1 Sam. 10. 6. 43-k Ver. 16-1 Lev. 18. 5. Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12. Heb. they gave a withdrawing shoulder. Zech. 7. 11. Heb. protract over them. 2 Kings 17. 13. 3 Jer. 25. 35 & 25. 4-p Heb. in the hand of thy prophets. See Acts 7. 31. 1 Pet. 1. 11. 2 Pet. 1. 21-a Isa. 5. 5. & 29. 24. Jer. 4. 27. & 5. 10. 14-1 Ver. 11-a Ezek. 34. 6, 7. Ch. 1. 5-a Heb. weariness. Heb. that hath found us. x 2 Kings 17. 3.

Verse 30. Many years didst thou forbear.] It is supposed that Nehemiah refers here principally to the ten tribes. And many years did God bear with them; not less than two hundred and fifty-four years from their separation from the house of David, till their captivity and utter dispersion under Salmanser; during the whole of which time God invariably warned them by his prophets; or, as it is here said, by thy spirit in thy prophets, which gives us the true notion of divine inspiration. God's Spirit was given to the prophets; and they testified to the people, according as they were taught and influenced by this Spirit.

Verse 32. On our kings, on our princes.] I believe Nehemiah in this place mentions the whole of civil society in its officers, as they stand related to each other in dignity: 1. KINGS, as supreme. 2. PRINCES. 3. PRIESTS. 4. PROPHETS. 5. THE FATHERS, heads or chiefs of tribes and families. 6. The common people. Those who disturb this natural order, for it subsists even in Britain, are enemies to the peace of the whole, whatever they may pretend to the contrary.

Verse 34. Neither have our kings.] In this verse he acknowledges that the kings, princes, priests, and fathers, had broken the law: but the prophets are left out; for they continued faithful to God, testifying by his spirit against the crimes of all; and this even at the risk of their lives.

Verse 35. For they have not served thee in their kingdom.] Instead of כנעוּתם be malecultham, "in their kingdom," כנעוּתם be malecultheca, "in thy kingdom," is the reading of two of Kennicott's MSS. as also of the Septuagint, Syriac, and Arabic. This is most likely to be the true reading.

Verse 36. Behold, we are servants.] They had no king of their own; and were under the government of the kings of Persia, to whom they paid a regular tribute.

Verse 37. It yieldeth much increase unto the kings.] Good and fruitful as the land is, yet it profits us little; as the chief profits on all things go to the kings of Persia.

Over our bodies.] Exacting personal and feudal services from us, and from our cattle; and this not by any fixed rate, or rule, of so much rent, so much labour, or doons; but at their pleasure; so that we can neither call our persons,

the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof; behold, we are servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

CHAPTER X.

The names of those who sealed the covenant, 1-27. All solemnly promise not to have affinity with the people of the land, 28-30. To observe the sabbath, 31. To provide for the sanctuary according to the law, 32, 36. And to pay the regular tithes for the support of the priests, Levites, and other officers of the temple, 37-39.

NOW those that sealed were Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,

- 2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

- 10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Parosh, Pahathmoab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,

y Dan. 9. 14. Psa. 119. 137-x Psa. 106. 6. Dan. 9. 5, 6, 8-a Deut. 28. 47-b Ver. 28-c Ver. 25-d Deut. 28. 48. Ezra 9. 9. Bar. 3. 6-e Deut. 28. 33, 51-f Deut. 28. 48-g 2 Kings 23. 3. 2 Chron. 29. 10 & 34. 31. Ch. 10. 29. Ezra 10. 3-1 Heb. are at the sealing, or sealed. Ch. 10. 1-k Heb. at the sealing, Ch. 9. 28-1 Ch. 8. 9-m Or, the governor.-n Ch. 1. 1-o See Ch. 12. 1-21-p See Ezra 2. 3, & Ch. 7. 3, &c.

our time, our land, nor our cattle, our own: therefore, we are in great distress. Miserable are the people that live under such a government. Think of this, ye Britons! think of your liberties and rights. Compare them with any other nation under heaven, and see what a balance is in your favour. Almost all the nations of the earth acknowledge Britons the most happy of all men. May I not say, O fortunatos nimium sua est bona norunt!

Verse 39. Our princes, Levites, and priests, seal unto it.] Persuaded that we have brought all the miseries upon ourselves by our transgressions; feeling much, and fearing more, we make a covenant with thee to devote ourselves to thy service: do with us as thou pleasest. From this sealing we learn that at this time the government of the Jews was a mixed aristocracy; composed of the nobles for the civil department, and the priests and Levites for the ecclesiastical.

This was not mixing the church with the state, or the state with the church: both were separate, yet both mutually supported each other. The state never attempted to model the church according to its own mind; because the church had been founded and regulated by God, and neither its creed nor its ordinances could be changed. The church did not meddle with the state, to give it new laws, new ordinances, or new officers; therefore, the one could not be jealous of the other. Where this state of things prevails, every public blessing may be expected. In every state, God says to the governors and the governed, Render to Caesar the things which are Caesar's, and to God the things which are God's.

NOTES ON CHAPTER X.

Verse 1. Now those that sealed.] Four classes here seal, Nehemiah first, as their governor. And after him, secondly, The priests, ver. 2-8. Thirdly, The Levites, ver. 9-13. Fourthly, The chiefs of the people, ver. 14-27.

It is strange that, among all these, we hear nothing of Ezra, nor of the high priest Eliashib. Nor are any of the prophets mentioned, though there must have been some of them at Jerusalem at this time.

The whole of this chapter, the two first verses excepted, is wanting in the Arabic: the word Pashur of the third verse is retained; and the rest of the chapter is summed up in these words, and the rest of their assembly.

19 Hariph, Anathoth, Nebai,
 20 Magpiash, Meshullam, Hezir,
 21 Meshezabeel, Zadok, Jaddua,
 22 Pelatiah, Hanan, Ananiah,
 23 Hoshea, Hananiah, Hashub,
 24 Hallohesh, Pileah, Shobek,
 25 Rehun, Hashabnah, Maaseiah,
 26 And Ahijah, Hanan, Anan,
 27 Malluch, Harim, Baanah.
 28 ¶ And the rest of the people, the priests,
 the Levites, the porters, the singers, the Nethinims,
 and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
 29 They clave to their brethren, their nobles,
 and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes;
 30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons;
 31 And if the people of the land bring ware, or any victuals, on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.
 32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
 33 For the show-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for

the set feasts, and for the holy things, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as it is written in the law:

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord:

36 Also the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithes of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God.

g Exod. 26-31. — Exod. 9. 1. & 10. 11, 12, 19. Ch. 13. 3. — Deut. 29. 12, 14. Ch. 5. 12, 13. Psal. 119. 105. — 2 Kings 23. 2. Chron. 31. 31. — Heb. by the hand of v. Exod. 34. 16. Deut. 7. 3. Exod. 9. 12, 14. — w. Exod. 29. 10. Lev. 23. 3. Deut. 5. 12. Ch. 13. 15, &c. — e. Exod. 24. 10, 11. Lev. 23. 1. — Deut. 15. 1, 2. Ch. 5. 12. — 2 Heb. every bond. — Lev. 24. 5, &c. 2 Chron. 2. 4. — See Num. 28. & 29.

e Ch. 13. 31. Isai. 40. 16. — Lev. 6. 12. — Exod. 28. 19. & 34. 26. Lev. 19. 23. Num. 18. 12. Deut. 26. 2. — Exod. 13. 2, 12, 13. Lev. 27. 26, 27. Num. 18. 15, 16. — Lev. 23. 17. Num. 15. 19. & 18. 12, &c. Deut. 18. 4. & 26. 2. — Lev. 27. 30. Num. 18. 21. &c. — Num. 18. 25. — 1 Chron. 9. 28. 2 Chron. 31. 11. — Deut. 12. 6, 11. 2 Chron. 31. 12. Ch. 13. 12. — in Ch. 13. 10, 11.

Verse 28. *And the rest of the people*] All had, in one or other of the classes which sealed, their representatives; and by their sealing they considered themselves bound.

Verse 29. *They clave to their brethren*] Though they did not sign this instrument, yet they bound themselves under a solemn oath that they would fulfil the conditions of the covenant, and walk according to the law of Moses.

Verse 30. *Not give our daughters*] Make no affinity with the people of the land.

Verse 31. *Bring ware*] We will most solemnly keep the sabbath. *Leave the seventh year*. We will let the land have its sabbath, and rest every seventh year. See on Exod. xxiii. 10, 11.

Verse 32. *Charge ourselves yearly with the third part of a shekel*] According to the law, every one above twenty years of age was to give half a shekel to the sanctuary, which was called a ransom for their souls. See Exod. xxx. 11—16. But why is one third of a shekel now promised instead of the half shekel, which the law required? To this question no better answer can be given than this: the general poverty of the people occasioned by their wars, overthrows, heavy tributes, &c. in the land of their captivity; and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the poor and the rich were obliged to give alike, because it was a ransom for their souls; and the souls of the poor and rich were of like value, and stood equally in need of redemption; for all were equally fallen, and all had come equally short of the glory of God.

Though only a third part of a shekel was given at this time, and probably for the reason above assigned; yet, when the people got into a state of greater prosperity, the half shekel was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the temple, but to the Roman government. Hence when those who collected this as a tribute, came to our Lord, it was for the διδραχμα, didrachma, which was half a shekel; and the coin with which our Lord paid for himself and Peter, was a stater, which contained exactly two half shekels. See Matt. xviii. 24—27.

Verse 34. *Cast the lots—for the wood-offering*] There does not appear to have been any wood-offering under the law. It was the business of the Nethinim to procure this: and hence they were called hewers of wood, and drawers of water, to the congregation. But it is very likely that,

after the captivity, few Nethinim were found; for as such (who were the descendants of the Gibeonites) were considered only as slaves among the Israelites, they would doubtless find it as much, if not more, their interest to abide in the land of their captivity, than to return with their former masters. As there was not enough of such persons to provide wood for the fires of the temple, the people now cast lots, not who should furnish the wood, but what class or district should furnish it at a particular time of the year so that there might be a constant supply. One district furnished it for one whole year, or for the first month or year; another for the second month or year; and so on. Now, the lot was to determine which district should bring the supply on the first month or year; which on the second; and so on. When the wood was brought, it was delivered to the Levites: they cut, prepared, and stacked it; and, when wanted, delivered it to the priests, whose business it was to lay it upon the altar. Perhaps this providing of the wood was done only once a year by one district, the next year by another district, and so on: and this bringing the wood to the temple at last became a great day; and was constituted into a feast, called by Josephus *Ἐνδοφωρία*, the carrying of the wood. See *De Bell. Jud.* lib. ii. cap. xvii. sect. 6. p. 194. This feast is not mentioned in the Sacred Writings; then, there was no need for such an institution, as the Nethinim were sufficiently numerous.

Verse 36. *Also the first-born*] See this law, and reasons of it, Exod. xiii. 1—13. As by this law the Lord had a right to all the first-born, instead of these he was pleased to take the tribe of Levi for the whole; and thus the Levites served at the tabernacle and temple, instead of the first-born of all the tribes.

Verse 38. *Tithe of the tithes*] The tithes of all the produce of the fields were brought to the Levites; out of these a tenth part was given to the priests. This is what is called the tithe of the tithes. The law for this is found Num. xviii. 26.

Verse 39. *We will not forsake the house of our God*] Here was a glorious resolution; and had they been faithful to it, they had been a great and good people to the present day. But what is implied in *We will not forsake the house of our God*? I answer:—

I.—The church of God is the house of God; there he has his constant dwelling-place.

II.—True believers are his family in this house; and this family consists of 1. Fathers and mothers. 2. Young persons. 3. Little children. And, 4. Servants.

CHAPTER XI.

Lots are cast that a tenth of the people may constantly dwell at Jerusalem, and the other nine parts in the other cities and villages. 1. Some willingly offer themselves to dwell in Jerusalem; and the people blow from 2. An enumeration of the families that dwell in Jerusalem, of Judah and Benjamin, 3-9. Of those of the priests 10-12. Of the chiefs of the fathers, 13. Of the mighty men, 14. Of the Levites, 15-18. Of the porters, 19. Of the residents of Israel, and the officers, 20-21. The villages at which they dwell, 22-25. Certain divisions of the Levites were in Judah and Benjamin, 26.

A. U. C. 309. Cos. Rom. M. Genesio et C. Curtus. **AND** the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these are the chief of the province that dwell in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziyah, the son of Zechariah, the son of Amariah, the son of Shephathiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesuiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer; and Judah the son of Senuah was second over the city.

10 Of the priests; Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth,

the son of Ahitub, was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer.

14 And their brethren mighty men of valour, a hundred twenty and eight: and their overseer was Zabdai, the son of one of the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni:

16 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city were two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren, that kept the gates, were a hundred seventy and two.

20 ¶ And the residue of Israel, of the priests and the Levites, were in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Gispah were over the Nethinims.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God.

23 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerach, the son of Judah,

n Ver. 14. Matt. 4. 5. & 27. 53.—u Jer. 5. 9.—p 1 Chron. 9. 2, 3.—q Ezra 2. 43. & Ezra 2. 56.—r 1 Chron. 9. 3. & c.—t Gen. 29. 29. Pharez.—u 1 Chron. 9. 10. & c.—v Or, the ring of Haggadolam.

w Heb. were over.—x 1 Chron. 26. 29.—y Ver. 1.—z Heb. at the gates.—a See Ch. 3. 26.—b Or, the tower.—c See Ezra 6. 9, 9. & 7. 20. & c.—d Or, to a sure ordinance.—e Gen. 29. 30. Zarah.

III.—The ministers of the word of God are the officers and overseers of this house and family.

IV.—The worship of God is the grand employment of this family.

V.—The ordinances of God are the food of the members of this family; or the means of their spiritual support.

VI.—Those who do not forsake the house of their God are those,—1. Who continue in the faith. 2. Who grow in grace. 3. Who labour in the vineyard. 4. Who bring forth fruit. 5. Who conscientiously attend all the ordinances. And, 6. Who take care that the offerings to the house of God shall be duly made; providing for those who labour in the word and doctrine.

VII.—Reader, 1. Art thou of this house? 2. Art thou in this house? 3. To what part of the family dost thou belong? 4. Art thou still an infant in this house? 5. Dost thou attend the ordinances of this house? 6. Hast thou forsaken this house? These questions are of great importance: answer them as in the sight of God.

NOTES ON CHAPTER XI.

Verse 1. To bring one of ten] Jerusalem certainly had many inhabitants at this time; but not sufficient to preserve the city, which was now encompassed with a wall; and the rebuilding of which was going on fast. Nehemiah, therefore, obliged one tenth of the country people to come and dwell in it, that the population might be sufficient for the preservation and defence of the city. Ten were set apart, and the lot cast among them to see which one of the ten should take up his residence in the city.

Verse 2. All the men that willingly offered] Some volunteered their services; which was considered a sacrifice to patriotism at that time; as Jerusalem afforded very few advantages, and was a place of considerable danger: hence the people spoke well of them, and no doubt prayed for God's blessing upon them.

Verse 3. Now these are the chief] A good deal of difference will be found between the enumeration here and that

in 1 Chron. ix. 2, &c. There, those only who came with Zerubbabel, appear to be numbered: here those, and the persons who came with Ezra and Nehemiah, enter into the count.

Verse 9. And Joel—was their overseer] Joel was chief, or magistrate over those; and Judah was his second or deputy. Perhaps each had a different office, but that of Joel was chief.

Verse 11. Ruler of the house of God] He had the command over all secular matters, as the high priest had over those which were spiritual.

Verse 14. Mighty men of valour] Noted for strength of body, and military courage.

Verse 16. And Shabbethai] This verse with the 20, 21—23, 29—32, 33, 44, and 35, are all wanting in the Septuagint; and the whole chapter is wanting in the Arabic.

The outward business] Calmet supposes that he provided the victuals for the priests, victims for the sacrifices, the sacerdotal vestments, the sacred vessels, and other necessaries for the service of the temple.

Verse 17. The principal to begin the thanksgiving] The precentor, pitcher of the tune, or master singer.

Verse 22. The overseer also of the Levites] נָפֶקֶד pēkid, the visitant, the inspector; translated ἐπισκοπος, bishop, both by the Septuagint and Vulgate.

Verse 23. It was the king's commandment] By the king some understand Darius, and others Artaxerxes. It is most probable that it was the latter; who wished that a provision should be made for these, a part of whose office was to offer up prayers also, as well as praises. For we know that Darius made an ample provision for the priests, that they might offer sacrifices of sweet savour unto the God of heaven; and pray for the life of the king and of his sons, Ezra vi. 10. Some have thought that they had been Jewish singers employed in the service of the Persian king, to whom he had given a salary, and to whom he wished still to continue the same.

was ' at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Judah dwelt at ' Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-pheret,

27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin ^b from Geba dwelt ' at Michmash, and Aija, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, ' the valley of craftsmen.

36 And of the Levites were divisions in Judah, and in Benjamin.

CHAPTER XII.

Account of the priests and Levites that came up with Zerubbabel, 1-7. Of the Levites, 8-21. The Levites in the days of Eliashib, 22-26. Of the dedication of the wall, and its ceremonies, 27-43. Diligent officers appointed, 44-47.

A. M. 3468. B. C. 566. OL LXI. L. Anno Urbis Conditæ 218. **N**OW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: ' Seraiah, Jeremiah, Ezra,

2 Amariah, ' Malluch, Hattush,

3 ' Shechaniah, ' Rehum, ' Meremoth,

4 Iddo, ' Ginnetho, ' Abijah,

5 ' Miamin, ' Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 ' Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests, and of their brethren in the days of ' Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kad-

miel, Sherebiah, Judah, and Mattaniah, ' which was over ' the thanksgiving, he and his brethren.

9 Also Bakkukiah and Unni, and his brethren, were over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moaddiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers; also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, were written in the book of the ' Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, ' according to the commandment of David the man of God, ^b ward over against ward.

25 Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the ' thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of

[1 Chron. 18. 17. & 23. 9. — Josh. 14. 15. — h Or, of Geba — i Or, to Michmash. k 1 Chron. 4. 14. — Ezra 2. 1. 2. — See Ch. 10. 2-8. — n Or, Melicu. Ver. 14. — o Or, Shebaniah. Ver. 14. — p Or, Harim. Ver. 15. — q Or, Meraioth. Ver. 15. — r Or, Ginnethon. Ver. 16.

a Luke 1. 5. — b Or, Miniamin. Ver. 17. — c Or, Sallai. Ver. 20. — d Ezra 3. 2. Hag. 1. 1. Zech. 3. 1. — x Ch. 11. 17. — y That a 3d portion of thanksgiving. — z 1 Chron. 2. 14. &c. — a 1 Chron. 23. & 25. & 26. — b Ezra 3. 11. — c Or, treasuries, or, assemblies.

Verse 24. *Pethahiah*—was at the king's hand] He was the governor appointed by the Persian king over the Jewish nation in those matters in which the civil government interfered with Jewish concerns. He no doubt fixed, levied, and received, the tribute.

Verse 25. *And at Jeshua*] This city is no where else mentioned.

Verse 28. *Mekonah*] This city is also unknown.

Verse 31. *Geba*] Probably the same as *Gibeah of Saul*.

Verse 32. *Ananiah*] No city of this name is known.

Verse 34. *Hadid*] This place is also unknown.

Neballat.] Also unknown.

Verse 35. *Lod, and Ono*] These towns were built by the sons of Elpaal, 1 Chron. viii. 12.

The valley of craftsmen.] See 1 Chron. iv. 14. Probably this latter town was built in this valley.

Verse 36. *And of the Levites were divisions*] The Levites had their dwellings in the divisions of Judah and Benjamin. This is probably the meaning: the *Syriac* says, they had the half of Judah and Benjamin; which is not likely.

That the people, whose hearts were now turned toward the Lord, would make the best provision for the support of God's work, and all those engaged in it, we may naturally suppose; but this could not be very great, as the complete service was not yet established, and the Levites themselves were few in number.

NOTES ON CHAPTER XII.

Verse 1. *Now these are the priests*] Not the whole, but the chief of them, as we are informed, verses 7, 22, 23, and 24.

The *Septuagint* omit ver. 3. except the word *Shechaniah*; as also verses 4, 5, 6—9, 37, 38, 39, 40, and 41. The *Arabic* omits the twenty-six first verses, and ver. 29. Mention is made of *Ezra* in this verse; and he is generally allowed to be that *Ezra* whose book the reader has already passed over, and who came to Jerusalem in the time of Cyrus with Zerubbabel. If this were the same,

he must have been at this time upwards of a hundred years of age: and this case is not improbable, as an especial providence might preserve such a very useful man beyond the ordinary age of men. See what has been said on the case of Nehemiah, ch. i. 1.

Verse 7. *The chief of the priests*] They were twenty-four orders or courses in number, all subordinate to each other, as established by David, 1 Chron. xxiv. 18. And these orders, or courses, were continued till the destruction of Jerusalem by the Romans. See *Calmet*.

Verse 8. *Over the thanksgiving*] The principal singers; see on chap. xi. 17.

Verse 11. *Jaddua*] This was the high priest who went in his pontifical robes, accompanied by his brethren to meet Alexander the Great, when he was advancing toward Jerusalem, with the purpose to destroy it, after having conquered Tyre and Gaza. Alexander was so struck with the appearance of the priest, that he forbore all hostilities against Jerusalem, prostrated himself before Jaddua, worshipped the Lord at the temple, and granted many privileges to the Jews. See *Josephus*, *Ant.* lib. xi. c. 8.

To the reign of Darius the Persian] *Calmet* maintains that this must have been *Darius Codomanus*, who was defeated by Alexander the Great; but Archbishop *Ussher* understands it of *Darius Nothus*, in whose reign he thinks Jaddua was born who was high priest under *Darius Codomanus*.

Verse 23. *The book of the Chronicles*] This is not the book of *Chronicles* which we have now, no such list being found in it; but some other book or register which is now lost.

Verse 25. *The thresholds of the gates*] Some understand this of a sort of porticoes, at the gates; and are puzzled about it, because they find no mention of porticoes elsewhere: But why may we not suppose these to resemble our watch-boxes, or some temporary moveable shelters for those who took care of the gates? That there must have been some such conveniences, common sense dictates.

Nehemiah ^d the governor, and of Ezra the priest, ^e the scribe.

27 ¶ And at ^f the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, ^g both with thanksgivings, and with singing, *with cymbals, psalteries, and with harps.*

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, *whereof* ^h one went on the right hand upon the wall ⁱ toward the dung-gate;

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam, 34 Judah, and Benjamin, and Shemaiah, and Jeremiah.

35 And certain of the priests' sons ^k with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with ^l the musical instruments of David the man of God, and Ezra the scribe before them.

37 ^m And at the fountain-gate, which was over against them, they went up ⁿ by the stairs of the city of David, at the going up of the wall, above

the house of David, even unto ^o the water-gate eastward.

38 ^p And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond ^q the tower of the furnaces even unto ^r the broad wall.

39 ^s And from above the gate of Ephraim, and above ^t the old gate, and above ^u the fish-gate, ^v and the tower of Hananeel, and the tower of Meah, even unto ^w the sheep-gate: and they stood still in ^x the prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers ^y sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions ^a of the law for the priests and Levites: ^b for Judah rejoiced for the priests and for the Levites ^c that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, ^d according to the commandment of David, *and* of Solomon his son.

46 For in the days of David ^e and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

^d Ch. 3. 8.—Ezra 7. 6. 11.—Deut. 20. 5. Ps. 30. title.—1 Chron. 26. 6. 2 Chron. 13. 2. & 7. 6.—See Ver. 31.—1 Chap. 2. 13. & 3. 13.—Numb. 10. 2. 8.—1 Chron. 23. 5.—Ch. 2. 14. & 3. 15.—Ch. 3. 15.—Ch. 3. 26. & 4. 1, 3, 16.—See Ver. 31. q Ch. 3. 11.—Ch. 3. 8.—2 Kings 14. 13. Ch. 3. 16.

¹ Chap. 3. 6.—Ch. 3. 3.—Ch. 3. 1.—Ch. 3. 32.—1 Jer. 32. 2.—y Heb. *made their voice to be heard*—2 Chron. 13. 11, 12. 1 Chron. 13. 5, 12, 13.—z That is, appointed by the law—y Heb. *for the joy of Judah*.—c Heb. *that stood*.—d 1 Chron. 23. & 26.—e 1 Chron. 25. 1, &c. 2 Chron. 29. 60.

Verse 27. *At the dedication of the wall*] They sent for the Levites from all quarters, that this dedication might be as solemn and majestic as possible; and it is likely that this was done as soon as convenient after the walls were finished. The dedication seems to have consisted in processions of the most eminent persons around the walls; and thanksgivings to God, who had enabled them to bring the work to so happy a conclusion: and no doubt to all this were added a particular consecration of the city to God, and the most earnest invocation that he would take it under his guardian care, and defend it and its inhabitants against all their enemies.

The ancients consecrated their cities to the gods; and the very walls were considered as sacred. Ovid gives us an account of the ceremonies used in laying the foundations of the walls of the city of Rome, by Romulus. After having consulted together who should give name to the city, and have the direction of the wall by which it was necessary to surround it, they agreed to let the cause be decided by the flight of birds. One brother went to the top of the Mons Palatinus, the other to that of mount Aventine. Romulus saw twelve birds, Remus saw but six: the former, therefore, according to agreement, took the command. The poet thus describes the ceremonies used on the occasion:—

*Apia dies legitur, qua membra signet aratro;
Sarcæ Palus suberant; inde moventur opus.
Piscus At solitum: Fruges jacentur in ima,
Et de cirino terra petita solo.
Piscus replatur humo, pluviusq; impositur ara
Et novus accensus fungitur igne focus.
Inde premens solum, divinat membra voluc;
Alba jugum, niveo cum hinc vacca tulit.
Vox fuit hæc regis; Constat Jupiter orbem,
Et genitor Mavors, Vestaque mater ales;
Quisque suam est adhuc dona, advertite cunctis
Auspicius vobis hoc mihi surgat opus.
Longa sit huic ætas, domusque potentia terras
Stipus sub hæc oratio occiduaque dies.
Ite precabatur.—Ovid. Fastor. lib. iv. ver. 818.*

“A proper day is chosen in which he may mark out the walls with the plough: the festival of Pales was at hand when the work was begun. A ditch is dug down to the solid clay, into which they cast the fruits of the season; and bring earth from the neighbouring ground, with which they fill up the trench; and on it build an altar, by whose flames the newly made earth is cleft asunder.

Then Romulus, seizing the plough, which a white heifer, yoked with a snowy bull, drew along, marked out the walls with a furrow. And thus spoke the king—‘O Jupiter, and Father Mars, with Matron Vesta, prosper me in founding this city! And all ye gods approach, whomsoever it is right to invoke! Under your auspices may the work arise; may it endure for countless ages, and be the mistress of the world; and may the East and the West be under its control.’ Thus he prayed.”

The above is a literal version; and the account is not a little curious.

Verse 29. *From the house of Gilgal, and out of the fields of Geba and Azmaveth*] Or, from Beth-Gilgal; a village erected in the place where the Israelites encamped after they had, under the direction of Joshua, passed over Jordan.

Verse 30. *The priests and the Levites purified themselves*] This consisted in washings, abstinence from wine, and other matters, which, on all other occasions, were lawful. And as to the purifying of the gates and the walls, nothing was requisite but to remove all filth from the former, and all rubbish that might have been laid against the latter.

Verse 31. *Then I brought up the princes*] Perhaps this verse should be read thus: “Then I caused the princes of Judah to go up on the wall; and appointed two great choirs, [to sing praises;] and two processions, one on the right hand, &c.

The following seems to have been the order of the procession:—He divided the priests, the Levites, the magistrates, and the people, into two companies; each company to go round one half of the wall. They began at the dung-gate, one party going to the right and the other to the left, till they met at the great space opposite to the temple, where they all offered great sacrifices to God, and rejoiced with exceeding great joy; shouting so that the noise was heard a great way off.

Verse 33. *The broad wall*] What part this was we know not: it might have been a place designed for a public promenade; or a parade for assembling the troops, or guard of the temple.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified them unto the children of Aaron.

CHAPTER XIII.

The law is read, which commands that the Ammonite and Moabite should be separated from the congregation; on which they separate all the mixed multitude, 1-3. Eliashib, the high priest, having not only joined affinity with Sanballat, but was also allied to Tobiah the Ammonite, and had given him some of the chambers in the court of the house of God, 4, 5. Nehemiah casts out the goods of Tobiah, and purifies the chambers, 6-9. He recovers several evils; and the people bring the tithes of all things to the treasury, 10-12. He appoints treasurers, 13, 14. Finds that the sabbaths had been greatly profaned by buying and selling; and recites this abuse, 15-22. Finds Jews that had married strange wives; against whom he contends, and expels one of the priests who had married the daughter of Sanballat the Horonite, 23-28. He cleanses them from all strangers, makes a final regulation, and prays for God's mercy to himself, 30, 31.

ON that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; 2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 And before this, Eliashib the priest having the oversight of the chamber of the house of our God, was allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did to Tobiah, in preparing him a chamber in the courts of the house of God.

[Numb. 18. 21, 24.—That is, set apart.—Numb. 18. 26.—] Deut. 31. 11, 12. 2 Kings 23. 2. Chap. 8. 3, 8. 9. 3. Isai. 31. 16.—k Heb. there was read.—] Heb. ears.—] Deut. 23. 3, 4.—] Numb. 22. 5. Josh. 24. 9, 10.—] Numb. 25. 11. & 24. 18. Deut. 23. 5.—] Chap. 9. 2 & 10. 28.—] Heb. being set over, Chap. 12. 41.—] Ch. 13. 24.—] Heb. the commandment of the Levites.—] Numb. 18. 21, 24.—] a Ch. 5. 14. v Heb. at the end of days.

Verse 47. All Israel—gave the portions of the singers] The singers and the porters were supported by the people at large; and each of these had their portions served out to them daily.

And they sanctified—unto the Levites] The things which were provided for sacred uses, were delivered by the people to the Levites; and the Levites presented them to the priests.

The children of Aaron] This may refer principally to the tithes which the people brought to the Levites; the tithes, or tenth of which the Levites gave to the priests. The presenting these tithes is termed sanctifying them; that is, dedicating them to those sacred or ecclesiastical uses for which they were designed: this is a very general meaning of the word sanctify in Scripture.

NOTES ON CHAPTER XIII.

Verse 1. On that day] I am quite of Calmet's mind, that the transactions detailed in this chapter did not immediately succeed the dedication of the walls of Jerusalem. It is most likely that, when this dedication was ended, Nehemiah returned to Babylon, as himself particularly remarks, ver. 6. for he did return in the thirty-second year of Artaxerxes; and then, after certain days, supposed to be about the term of one year, he got leave to return to Jerusalem, to see how matters were conducted: and there he found the evils which he mentions in this chapter, and which he redressed in the manner himself describes. See the introduction to this book.

Should not come into the congregation] That is, ye shall not form any kind of matrimonial alliance with them. This, and this alone, is the meaning of the law.

Verse 3. They separated from Israel all the mixed multitude.] They excluded all strange women, and all persons, young and old, who had been born of these illegal connexions.

Verse 4. Eliashib the priest] Perhaps this was a different person from Eliashib the high priest; but there is no indubitable evidence that he was not the same. If he was high priest, he was very unfaithful to the high charge which he had received; and a reproach to the priesthood.

8 And it grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fed every one to his field.

11 Then I contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Matthanah: for they were counted faithful, and their office was to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

15 In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

Or, I earnestly requested.—x Ver. 1. 5.—y 2 Chron. 29. 5, 15, 16, 18.—z Mal. 3. 8.—] Numb. 35. 2.—] Jer. 17. 25. Prov. 23. 4.—] Ch. 10. 39.—] Heb. according. e Chap. 10. 38, 39 & 12. 41.—] Or, store-houses.—g Chap. 12. 44. 2 Chron. 31. 15. h Heb. at their hand.—] Ch. 7. 2. 1 Cor. 4. 2.—] Heb. it was upon them.—] Ver. 22. 31. Chap. 5. 19.—] Heb. hindrances.—] Or, observations.—] Ksal. 30. 10. p Jer. 17. 21, 22. Chap. 10. 31.—] Jer. 17. 21, 22, 23.

He had married his grandson to Sanballat's daughter; this produced a connexion with Tobiah, the fast friend of Sanballat; in whose favour he polluted the house of God, giving him one of the chambers for his ordinary residence, which were appointed for the reception of the tithes, oblations, &c. that came to the house of God.

Verse 6. Was not I at Jerusalem] Nehemiah came to Jerusalem in the twentieth year of Artaxerxes; and remained there till the thirty-second year, twelve years: then returned to Babylon, and staid one year; got leave to revisit his brethren, and found matters as stated in this chapter.

Verse 8. I cast forth all the household stuff of Tobiah] He acted as Jesus Christ did, when he found the courts of the Lord's house profaned: He overthrew the tables of the money-changers, and the seats of those who sold doves.

Verse 10. The portions of the Levites had not been given] Hence we find they were obliged to abandon the sacred service, and betake themselves to cultivate the land for their support. This was the fault of the rulers, who permitted all these abuses.

Verse 11. Why is the house of God forsaken] They had all solemnly promised, chap. x. 39. that they would never forsake the house of their God; but, alas, how soon is this forgotten! And Nehemiah uses their own words here by way of reproof.

Verse 13. They were counted faithful] They were reported to me as persons in whom I could confide: they had been steady in God's ways and work, while others had been careless and relaxed.

Verse 14. Wipe not out my good deeds] If thou wert strict to mark what is done amiss, even my good deeds must be wiped out: but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee!

Verse 15. Treading wine-presses] The sabbath appears to have been totally disregarded.

Verse 17. I contended with the nobles] These evils took place through their negligence; and this I proved before them.

19 And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I contended with them, and cursed

¶ Lev. 23. 21.—1 Jer. 17. 21. 22.—Heb. before the wall?—Chapter 12. 30.
 ¶ Ver. 14. 31.—Or, multitude—Heb. had made to dwell with them.—Ezra 6. 2.—Heb. they discerned not to speak.—Heb. of people and people.—c Ver. 11. Prov. 28. 1.—d Or, reviled them.

Verse 19. *When the gates—began to be dark*] After sunset on Friday evening, he caused the gates to be shut, and kept them shut all the sabbath; and as he could not trust the ordinary officers, he set some of his own servants to watch the gates, that no person might enter for the purpose of traffic.

Verse 20. *So the merchants—lodged without Jerusalem*] They exposed their wares for sale on the outside of the walls.

Verse 21. *I will lay hands on you*] I will imprison every man of you. This had the desired effect: they came no more.

Verse 22. *Spare me according to the greatness of thy mercy*] By some Nehemiah has been thought to deal too much with God on the principle of merit. That he wished God to remember him for good is sufficiently evident—and who does not wish the same? But that he expected heaven because of his good deeds, does not appear. Indeed the concluding clause of this verse proves the contrary; and shows that he expected nothing from God but through the greatness of his mercy. Shame on those who, with this evidence before them, brand this good man with the epithet of *workmonger*; a man, who, in inward holiness, outward usefulness, and genuine love to God and man, was worth ten score of such self-called believers.

Verse 24. *Half in the speech of Ashdod*] There were children in the same family by Jewish and Philistine mothers. As the Jewish mother would always speak to her children in Hebrew; so they learnt to speak Hebrew; and as the Ashdod mother would always speak to her children in the Ashdod language, so they learnt that tongue. Thus there were, in the same family, children who could not understand each other; half, or one part, speaking one language, and the other part another. (Children of different wives did not ordinarily mingle together; and the wives had separate apartments. This is a better explanation than that which intimates that the same child spoke a jargon, half Ashdod and half Hebrew.)

Verse 25. *I contended with them*] Proved the fact against these iniquitous fathers in a legal assembly.

And cursed them] Denounced the judgments of God, and the sentence of the law, upon them.

Smote certain of them] Had them punished by whipping.

And plucked off their hair] Had them shaven, as a mark of the greatest ignominy.

And made them swear by God, saying, Ye shall not give] Caused them to bind themselves by an oath, that they would make no intermarriages with those who were not of the seed of Israel.

Verse 26. *Did not Solomon*] Have you not had an awful example before you? What a heavy curse did Solomon's conduct bring upon himself, and upon the people, for a conduct such as that of yours?

Verse 27. *Shall we then hearken unto you*] If God spared not him, who was so much beloved of God, shall we spare you, who by your conduct are bringing down God's judgments upon Israel?

Verse 28. *One of the sons of Joiada*] This was Manasseh brother of Jaddua, son of Joiada, and grandson of Eliashib the high priest.

them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives.

28 And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and Levites, every one in his business;

31 And for the wood-offering, at times appointed, for the first-fruits. Remember me, O my God, for good.

¶ Ezra 10. 5. Chap. 10. 29. 30.—1 Kings 11. 1. &c.—q 1 Kings 3. 13. 2 Chron. 1. 12.—2 Sam. 12. 21.—1 Kings 11. 4. &c.—4 Ezra 10. 3.—1 Chr. 12. 10. 22.—Ch. 6. 14.—Heb. for the defiling.—Mal. 2. 4, 11, 12.—p Ch. 10. 30.—q Ch. 12. 1. &c. r Ch. 10. 34.—Ver. 14. 21.

I chased him from me] Struck him off the list of the priests, and deemed him utterly unworthy of all connexion and intercourse with truly religious people.

Verse 29. *Because they have defiled the priesthood*] God therefore, will remember their iniquities against them, and punish them for their transgressions. These words of Nehemiah are to be understood declaratively.

Verse 31. *For the wood-offering*] This was a most necessary regulation: without it the temple service could not have gone forward; and, therefore, Nehemiah mentions this as one of the most important services he had rendered to his nation. See on chap. x. 34.

Remember me, O my God, for good] This has precisely the same meaning with, O my God, have mercy upon me! And thus alone it should be understood.

Of Nehemiah the Jews speak as one of the greatest men of their nation. His concern for his country, manifested by such unequivocal marks, entitles him to the character of the first patriot that ever lived. In the course of the divine providence he was a captive in Babylon; but there his excellencies were so apparent that he was chosen by the Persian king to fill an office the most respectable, and the most confidential, in the whole court. Here he lived in ease and affluence; he lacked no manner of thing that was good; and here he might have continued to live, in the same affluence, and in the same confidence; but he could enjoy neither so long as he knew his people distressed, the sepulchres of his fathers trodden under foot, the altars of his God overturned, and his worship either totally neglected or corrupted. He sought the peace of Jerusalem; he prayed to God for it; and was willing to sacrifice wealth, ease, safety, and even life itself, if he might be the instrument of restoring the desolations of Israel. And God, who saw the desire of his heart, and knew the excellencies with which he had endowed him, granted his request, and gave him the high honour of restoring the desolated city of his ancestors, and the pure worship of their God. On this account he has been considered by several as an expressive type of Jesus Christ, and many parallels have been shown in their lives and conduct.

I have already, in several notes, vindicated him from all merenary and interested views, as well as from false notions of religion, grounded on human merit. For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation; and an exemplar worthy to be copied by the first patriots in every nation under heaven.

It has already been observed that, in the Jewish canon, Ezra and Nehemiah make but one book; and that both have been attributed, but without reason, to the same author: hence the Syriac version ends with this colophon—The end of the Book of Ezra the scribe, in which are contained two thousand three hundred and sixty-one verses.

MASORETIC NOTES.—Ezra and Nehemiah contain six hundred and eighty-eight verses. Middle verse is Neh. iii. 32. Sections ten.

INTRODUCTION

TO THE

BOOK OF ESTHER.

THE son and successor of the famous Persian king Xerxes, was *Artaxerxes*, surnamed *Longimanus*, or in Persian اردشیر دیراز *Ardshier Diraz* dest, *the long-handed Artshur*. This prince, on coming to the throne, had powerful opponents and competitors in the children of *Artabanus*, uncle to Xerxes, and in his own brother *Hystaspes*. The former, and their adherents, he overthrew in a bloody battle; and in the following year obtained a complete victory over his brother, and totally subdued the *Bactrians*, who had espoused his cause; and thus rendered himself the undisputed possessor of the Persian empire. About his *third year*, which was 462 before Christ, the history of *Esther* begins, which, in its connexion with the Persian history, is thus ably introduced by Dr. *Prideaux*.

"After Artaxerxes had obtained these successes, and thereby firmly settled himself in the peaceable possession of the whole Persian empire, (*Esther* i.) he appointed a solemn rejoicing on this account; and caused it to be celebrated in the city of Shushan, or Susa, in feastings and shows, for the term of a *hundred and eighty days*; on the conclusion of which he gave a great feast for all the princes and people that were then in Shushan, for *seven days*; and Vashti, the queen, at the same time, made a like feast in her apartment for the women. On the *seventh day*, the king's heart being merry with wine, he commanded the *seven* chamberlains to bring Queen Vashti before him, with the crown royal on her head, that he might show to the princes and people her beauty. But for her thus to show herself in such an assembly being contrary to the usage of the Persians, and appearing to her, as indeed it was, very indecent, and much unbecoming the modesty of a lady, as well as the dignity of her station, she refused to comply, and would not come; whereon the king, being very much incensed, called his *seven* counsellors to take advice with them about it, who, fearing this might be a bad example through the whole empire, in encouraging women to contemn and disobey their husbands, advised that the king should put Vashti away for ever from him, and give her royal state to another, that should be better than her; and, by his royal edict, give command throughout the whole empire, that all wives should pay honour and obedience to their husbands, and that every man should rule absolutely in his own house. Which advice pleasing the king, he commanded it accordingly to be put in execution; and Vashti never more after that came again into the king's presence: for the decree whereby she was removed from him was registered among the laws of the Medes and Persians, and, therefore, it could never again be altered. After this, orders were given out through the whole empire, for the gathering together at the palace at Shushan all the fair virgins in every province, that out of them one might be chosen whom the king should best like to be made queen in her place. At the time when this collection of virgins was made, (*Esther* ii.) there lived in Shushan a certain Jew named *Mordecai*, who was of the descendants of those who had been carried captive to Babylon with *Jeconiah* king of Judah; and, by his attendance at the king's gate, seems to have been one of the porters of the royal palace. He having no children did bring up *Hadassah*, his uncle's daughter, and adopted her for his own. This young woman, being very beautiful and fair, was made choice of among other virgins on this occasion; and was carried to the king's palace, and there committed to the care of *Hege*, the king's chamberlain, who was appointed to have the custody of these virgins; whom she pleased so well by her good carriage, that he showed her favour before all the other virgins under his care; and therefore he assigned her the best apartment of the house, and provided her first with those things that were requisite for her purification: for the custom was, that every virgin thus taken into the palace for the king's use was to go through a course of purification, by sweet oils and perfumes, for a whole year; and therefore *Hadassah* having been, by the favour of the chamberlain, of the earliest provided with these things, was one of the first that was prepared and made ready for the king's bed, and therefore was one of the soonest that was called to it. The term, therefore, of her purification being accomplished, her turn came to go in unto the king, who was so much pleased with her that he often called her by name, which he used not to do but to those only of his women whom he was much delighted with. *Esther*, growing still farther in the king's favour, and gaining his affections beyond all the rest of the women, (*Esther* ii.) he advanced her to higher honour; and on the *tenth day* of the *tenth* month, which falls about the end of our year, did put the royal diadem upon her head, and declared her queen in the place of Vashti; and, in consequence thereof, made a solemn feast for his princes and servants, which was called *Esther's* feast; and, in honour of her, at the same time made a release of taxes to the provinces, and gave donatives and presents to all that attended him, according to the grandeur and dignity of his royal estate. *Haman*, an *Amalekite*, of the posterity of *Agag*, who was king of *Amalek*, in the time of *Saul*, growing to be the chief favourite of king *Artaxerxes*, all the king's servants were commanded to pay reverence unto him, and bow before him; and all of them obeyed the king's order but *Mordecai* the Jew, who, sitting in the king's gate, according to his office, paid not any reverence to *Haman* at such times as he passed by into the palace, neither bowed he at all to him; at which, being told, he was exceedingly displeased: but scorning to lay hands on one man only, and being informed that he was a Jew, he resolved, in revenge of this affront, to destroy not only him, but also his whole nation with him: and to this act he was not a little excited by the ancient enmity which was between them and the people of whom he was descended; and therefore, for the accomplishing of this design, on the *first day* of the *first* month, that is, in the month *Nisan*, he called together his diviners, to find out what day would be the most fortunate for the putting his plan into execution: and they having, according to the manner of divination then in use among those Eastern people, cast lots first upon each month, did thereby determine for the *thirteenth* day of the *twelfth* month following, called *Adar*, as the day which they judged would be the most lucky for the accomplishing of what he purposed: whereon he forthwith went in unto the king; and, having insinuated to him that there was a certain people dispersed all over his empire who did not keep the king's laws, but followed laws of their own, diverse from the laws of all other people, to the disturbance of the good order of his kingdom, and the breach of that uniformity whereby it ought to be governed; and that, therefore, it was not for the king's profit that they should any longer be suffered; he proposed, and gave counsel that they should be all destroyed and extirpated out of the whole empire of *Persia*; and urged it as that which was necessary for the establishing of the peace and good order of his government: to which, having gained the king's consent, and an order that on the *thirteenth* day of *Adar* following, according as was determined by the divination of the lots, it should be put in execution; he called the king's scribes together to write the decree; and, it being drawn as he proposed, on the *thirteenth* day of the same month of *Nisan*, copies thereof were written out, and sent into all the provinces of the empire, commanding the king's lieutenants, governors, and all other his officers in every one of them, to destroy, kill, and cause to perish, all Jews, both young and old, little children and women, in one day, even on the *thirteenth* day of *Adar* following: and to take the spoil of them for a prey: which day was full *eleven* months after the date of the decree. The lot which seems to have pointed out that day, appears to have been directed by the special providence of God, that, so long a space inter-

INTRODUCTION TO THE BOOK OF ESTHER.

vening, there might be time enough to take such measures as should be proper to prevent the mischief intended. It is hard to find a reason for *Mordecai's* refusing to pay his respect to *Haman*, which may be sufficient to excuse him for thus exposing himself, and all his nation, to that destruction which it had like to have drawn upon them. That which is commonly said is, that it was the same adoration which was made to the king of *Persia*; and that consisting in the bowing of the knee, and the prostration of the whole body to the ground, it was avoided by *Mordecai*, upon a notion which he had of its being idolatrous: but this being the common compliment paid to the kings of *Persia*, by all that were admitted into their presence, it was no doubt paid to this very king by *Ezra* and *Nehemiah*, when they had access to him, and after also by *Mordecai* himself; for otherwise he could not have obtained that admission into his presence, and that advancement in his palace which was afterward there granted unto him; and if it were not idolatrous to pay this adoration to the king, neither was it idolatrous to pay it to *Haman*. The Greeks would not pay this respect to the kings of *Persia* out of pride; and, excepting *Themistocles*, and two or three others, none of them could ever be brought to it. I will not say that this was the case with *Mordecai* in respect to *Haman*: it seems most probable that it was from a cause that was personal in *Haman* only. Perhaps it was because *Haman* being of the race of the *Amalekites*, he looked upon him as under the curse which God had denounced against that nation; and, therefore, thought himself obliged not to give that honour to him. And if all the rest of the Jews thought the same, this might seem reason enough to him to extend his wrath against the whole nation, and to meditate the destruction of them all in revenge. But whatever was the cause that induced *Mordecai* to refuse the payment of this respect to the king's favourite, this provoked that favourite to procure the decree above-mentioned, for the utter extirpation of the whole Jewish nation in revenge for it. When *Mordecai* heard of this decree, he made great lamentation, as did also all the Jews of *Shushan*, with him; and therefore, putting on sackcloth, he sat in this mournful garb, without the king's gate, (for he would not be allowed to enter within it in that dress,) which being told *Esther*, she sent to him to know what the matter was? Whereon *Mordecai* acquainted her with the whole state of the case; and sent her a copy of the decree, that she might fully see the mischief that was intended her people; to absolutely destroy them, and root them out from the face of the earth: and, therefore, commanded her forthwith to go in unto the king, and make supplication for them. At first she excused herself because of the law whereby it was ordained, that whosoever, whether man or woman, who should come in unto the king in the inner court who was not called for, should be put to death, excepting such only to whom the king should hold out the golden sceptre in his hand that he might live; and she was afraid of hazarding her life in this cause. Whereon *Mordecai* sending to her, again told her, that the decree extended universally to all of her nation, without any exception; and that, if it came to execution, she must not expect to escape more than any other of her people; that providence seemed to have advanced her on purpose for this work; but if she refused to act her part in it, then deliverance should come some other way, and she and her father's house should perish; for he was fully persuaded that God would not suffer his people to be thus totally destroyed.

"Whereon *Esther* resolving to put her life on the hazard for the safety of her people, desired *Mordecai* that he and all the Jews then in *Shushan* should fast three days for her, and offer up prayer and humble supplication to God for him to prosper her in the undertaking: which being accordingly done, on the third day *Esther* put on her royal apparel, and went in unto the king, where he was sitting upon his throne in the inner part of his palace. And as soon as he saw her standing in the court, he showed favour unto her, and held out his golden sceptre; and *Esther* going near, and touching the top of it, had thereby her life secured unto her: and when the king asked her what her petition was, at first she only desired that he and *Haman* would come to a banquet which she had prepared for him.

"And when *Haman* was called, and the king and he were at the banquet, he asked her again of her petition, promising it should be granted her to the half of his kingdom: but then she desired only that the king and *Haman* should come again to the like banquet on the next day, intimating that she would then make known her request unto him. Her intention in claiming thus to entertain the king twice at her banquet before she made known her petition unto him was, that thereby she might the more endear herself unto him, and dispose him the better to grant the request which she had to make unto him.

"*Haman* being proud of the honour of being thus admitted alone with the king to the queen's banquet, went home to his house much puffed up; but on his return thither, seeing *Mordecai*, sitting at the gate of the palace, and still refusing to bow unto him, this moved his indignation to such a degree, that on his coming to his house, and calling his friends about him to relate to them the great honour that was done to him by the king and queen, and the high advancement which he had obtained in the kingdom, he could not forbear complaining of the disrespect and affront that was offered him by *Mordecai*. Whereon they advised him to cause a gallows to be built of fifty cubits in height, and next morning to ask the king to have *Mordecai* hanged thereon; and accordingly he ordered the gallows immediately to be made; and went early the next morning to the palace, for the obtaining of the grant from the king to have *Mordecai* hanged on it. But that morning the king awakening sooner than ordinary, and not being able to compose himself again to sleep, he called for the book of the records and chronicles of the kingdom, and caused them to be read unto him; wherein finding an account of the conspiracy of *Bigthan* and *Teresah*, and that it was discovered by *Mordecai* the Jew, the king inquired what honour had been done to him for the same. And being told that nothing had been done for him, he inquired who was in the court; and being told that *Haman* was standing there, he ordered him to be called in, and asked of him what should be done to the man whom the king delighted to honour: whereon *Haman*, thinking this honour was intended for himself, gave advice that the royal apparel should be brought which the king used to wear, and the horse which he kept for his own riding, and the crown which useth to be set upon his head; and that this apparel and horse should be delivered into the hands of one of the king's most noble princes, that he might array therewith the man whom the king delighted to honour, and bring him on horseback through the whole city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honour.' Whereon the king commanded him forthwith to take the apparel and horse, and do this to *Mordecai* the Jew, who sat in the king's gate, in reward for his discovery of the treason of the two eunuchs: all which *Haman* having been forced to do in obedience to the king's command, he returned with great sorrow to his house, lamenting the disappointment and great mortification he had met with in being thus forced to pay such a signal honour to his enemy, whom he had intended to have hanged on the gallows which he had provided for him. And on his relating this to his friends, they all told him, that if this *Mordecai* were of the seed of the Jews, this bad omen foreboded that he should not prevail against them, but should surely fall before him. While they were thus talking, one of the queen's chamberlains came to *Haman's* house to hasten him to the banquet; and, seeing the gallows which had been set up the night before, fully informed himself of the intent for which it was prepared. On the king's and *Haman's* sitting down to the banquet, the king asked again of *Esther* what was her petition, with like promise that it should be granted to her to the half of his kingdom: whereon she humbly prayed the king that her life might be given her on her petition, and her people at her request; for that a design was laid for the destruction of her and all her kindred and nation. At which the king asking, with much anger, who it was that durst do this thing, she told him that *Haman*, then present, was the author of the wicked plot; and laid the whole of it open to the king. Whereon the king rose up with much wrath from the banquet, and walked out into the garden adjoining; which *Haman* perceiving, fell down before the queen upon the bed on which she was sitting, to supplicate for his life; in which posture the king having found him upon his return, spoke out in great passion, What, will he force the queen before me in the house? At which words the servants present immediately covered his face, as was then the usage to condemned persons; and the chamberlain, who had that day called *Haman* to the banquet, acquainting the king with the gallows he saw in his house there prepared for *Mordecai*, who had saved the king's life in detecting the treason of the two eunuchs, the king ordered that he should be forthwith hanged thereon; which was accordingly done; and all his house, goods, and riches, were given to *Queen Esther*; and she appointed *Mordecai* to be her steward to manage the same. On the same day the queen made the king acquainted of the relation which *Mordecai* had unto her; whereon the king took him into his favour; and advanced him to great power, riches, and dignity, in the empire; and made him the keeper of his signet, in the same manner as *Haman* had been before. But, still the decree for the destruction of the Jews remaining in its full force, the queen petitioned the king a second time to put away this mischief from them; but, according to the laws of the *Modes* and *Persians*, nothing being to be reversed

which had been decreed, and written in the king's name, and sealed with the king's seal; and the decree procured by *Haman* against the *Jews* having been thus written and sealed; it could not be recalled. All, therefore, that the king could do in compliance with her request was, to give the *Jews* by a new decree such a power to defend themselves against such as should assault them, as might render the former decree ineffectual: and for that end he bid *Esther* and *Mordecai* draw such a decree in words as strong as could be devised, that so the former might be hindered from being executed, though it could not be annulled. And, therefore, the king's scribes being again called on the *twenty-third* day of the *third* month, a new decree was drawn just *two* months and *ten* days after the former; wherein the king granted to the *Jews*, which were in every city of the *Persian* empire, full license to gather themselves together, and stand for their lives; and to destroy, slay, and cause to perish, all the power of the people and province that should assault them, with their little ones and women: and to take the spoil of them for a prey. And this decree being written in the king's hand, and sealed with his seal, copies hereof were drawn out, and especial messengers were despatched with them into all the provinces of the empire.

"The *thirteenth* day of *Adar* drawing near, when the decree obtained by *Haman* for the destruction of the *Jews* was to be put into execution, their adversaries every where prepared to act against them, according to the contents of it: and the *Jews*, on the other hand, by virtue of the second decree which was obtained in their favour by *Esther* and *Mordecai*, gathered themselves together in every city where they dwelt, throughout all the provinces of king *Artaxerxes*, to provide for their safety: so that on the said *thirteenth* of *Adar*, through the means of these two different and discordant decrees, a war was commenced between the *Jews* and their enemies throughout the whole *Persian* empire. But the rulers of the provinces, and the lieutenants, the deputies, and the other officers of the king, knowing with what power *Esther* and *Mordecai* were then invested, through fear of them so favoured the *Jews*, that they prevailed every where against those that rose up against them: and on that day, throughout the whole empire, slew of their enemies *seven thousand five hundred* persons; and in the city of *Shushan*, on that day and the next, *eight hundred* more; among whom were the ten sons of *Haman*, whom, by a special order from the king, they caused all to be hanged; perhaps upon the same gallows on which *Haman*, their father, had been hanged before. These transactions took place in the *thirteenth* year of *Artaxerxes*, about *four hundred and fifty-two* years before Christ." The reader is requested to refer to the notes on all these passages.

"The *Jews* being delivered thus from this dangerous design, which threatened them with nothing less than total extirpation, made great rejoicings for it on the two days following, that is, on the *fourteenth* and *fifteenth* days of the said month *Adar*: and by the order of *Esther* and *Mordecai*, these two days, with the *thirteenth* that preceded them, were set apart, and consecrated to be annually observed for ever after in commemoration thereof; the *thirteenth* as a fast, because of the destruction on that day intended to have been brought upon them, and the other *two* as a feast because of their deliverance from it; and both this fast and feast they constantly observe every year on those days, even to this time. The fast they call the fast of *Esther*; and the feast the feast of *Purim*, from the *Persian* word *Purim*, which signifies lots; because it was by the casting of lots that *Haman* did set out this time for their destruction. This feast is the *Bacchanals* of the *Jews*, which they celebrate with all manner of rejoicing, mirth, and jollity: and therein indulge themselves in all manner of luxurious excesses, especially in drinking wine, even to drunkenness; which they think part of the duty of the solemnity, because it was by means of the wine banquet, they say, that *Esther* made the king's heart merry, and brought him into that good humour, which inclined him to grant the request which she made unto him for their deliverance: and, therefore, they think they ought to make their hearts merry also, when they celebrate the commemoration of it. During this festival, the Book of *Esther* is solemnly read in all their synagogues, from the beginning to the end; at which they are all to be present, men, women, children, and servants, because all these had their part in this deliverance which *Esther* obtained for them. And as often as the name of *Haman* occurs in the reading of this book, the usage is for them all to clap with their hands, and stamp with their feet, and cry out—*Let his memory perish*.

"This is the last feast of the year among them; for the next that follows is the *passover*, which always falls in the middle of the month, which begins the *Jewish* year."

THE BOOK OF ESTHER.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, 3540.—Year before the birth of Christ, 400.—Year before the vulgar era of Christ's nativity, 664.—Year of the Julian period, 6250.—Year since the Flood of Noah, 1901.—Year of the Cali Yuga, or Indian era of the Deluge, 2638.—Year from the vocation of Abram, 1458.—Year from the destruction of Troy, 721.—Year from the foundation of Solomon's Temple, 547.—Year since the division of Solomon's monarchy into the Kingdoms of Israel and Judah, 511.—Year of the era of Iphitus, 441.—Year since Corodius won the prize at the Olympic games, 313.—First year of the seventy-ninth Olympiad.—Year of the Varroian era of the building of Rome, 220.—Year from the building of Rome, according to Cato and the Patri Consulares, 285.—Year from the building of Rome, according to Polybius the historian, 288.—Year from the building of Rome, according to Fabius Pictor, 284.—Year of the era of Nabonassar, 284.—Year since the commencement of the first Maccabean war, 280.—Year since the destruction of the Kingdom of Israel by Shalmaneser, the king of Assyria, 286.—Year since the commencement of the second Maccabean war, 222.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 195.—Year since the publication of the famous edict of Cyrus, king of Persia, empowering the Jews to rebuild their temple, 72.—Year since the conquest of Egypt by Cambyzes, 62.—Year since the abolition of the tyranny of the Ptolemaic at Athens, 43.—Year since the expulsion of the Parthians from Rome, which put an end to the regal government of the Romans, 44.—Year since the famous battle of Marathon, 36.—Year after the commencement of the third Maccabean war, 22.—Year before the commencement of the first sacred war concerning the temple at Delphi, 17.—Year before the commencement of the celebrated Peloponnesian war, 34.—Year before the celebrated retreat of the ten thousand Greeks and the expulsion of the thirty tyrants from Athens by Thrasybulus, 83.—Year before the commencement of the era of the Seleucids, 192.—Year before the formation of the famous Achaean league, 184.—Year before the commencement of the first Punic war, 264.—Year before the fall of the Macedonian empire, 166.—Year before the destruction of Carthage by Scipio, and of Corinth by Mummius, 317.—Year before the commencement of the Jugurthine war, which continued five years, 354.—Year before the commencement of the social war, which continued for five years, and was finished by Sulla, 374.—Year before the commencement of the Mithridatic war, which continued for twenty-six years, 376.—Year before the commencement of the servile war, under Spartacus, 392.—Year before the extinction of the reign of the Seleucids in Syria, on the conquest of that country by Pompey, 366.—Year before the era of the Roman emperors, 433.—Year of Archelaus, king of Laodicea, and of the family of the Procloide, or Euryponide, 8.—Year of Ptolemaeus, king of Laodicea, and of the family of the Euphrasie, or Agide, 3.—Year of Alexander, the tenth king of Macedonia, 94.—Year of Artaxerxes Longimanus, king of Persia, 1.—Roman consuls, Aulus Postumius, and Sp. Furius.

CHAPTER I.

Ahasuerus makes royal feasts for his nobles and people, 1—2. Vashti is sent for by the king, but refuses to come, 10—12. Vashti is disgraced; and a law made for the subjection of women, 13—19.

A. M. 3540.
B. C. 464.
A. U. C. 380.
Cons. Rom.
A. Postumius et
Sp. Furius.

NOW it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces;)

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

a Ezra 4. 6. Dan. 9. 1.—b Ch. 8. 2.— Dan. 6. 1. Est. 3. 2.

The whole history of this book in its connected order, with the occurrences in the Persian empire at that time, will be found in the introduction; to which the reader is referred.

Concerning the author of this book there are several opinions: some attribute the work to Ezra; some to one Joachim, a high priest; others to the men of the great synagogue; and others to Mordecai. This latter is the most likely opinion: nor is that to be disregarded which gives Mordecai for copartner Ezra himself; though it is likely that the conclusion from chap. ix. 23. to the end of the book, was inserted by another hand, and at a later time. Though some Christians have hesitated to receive the book of Esther into the Sacred Canon; yet it has always been received by the Jews, not only as perfectly authentic, but also as one of the most excellent of their Sacred Books. They call it מגילת אסתר, the volume, by way of eminence; and hold it in the highest estimation. That it records the history of a real fact, the observation of the feast of Purim, to the present day, is a sufficient evidence. Indeed, this is one of the strongest evidences that any fact can have, viz. that to commemorate it a certain rite, procession, feast, or the like, should have been instituted at the time, which, without intermission, has been continued annually through every generation of that people, and in whatsoever place they, or parties of them, may have sojourned, to the present day. This is the fact concerning the feast of Purim here mentioned; which the Jews, in all places of their dispersion, have uninterruptedly celebrated, and do still continue to celebrate, from the time of their deliverance from the massacre intended by Haman to the present time. Copies of this book, widely differing from each other, exist in Hebrew, Chaldee, Syriac, Greek, and Latin. All these differ much from the Hebrew text, particularly the Greek and the Chaldee; the former has many additional paragraphs; and the latter, as it exists in the London Polyglott, contains five times more than the Hebrew text. To notice all the various readings, additions, and paraphrases, in the above copies, would require a volume of no inconsiderable magnitude. The reader who is curious may consult the above Polyglott. This book does not appear to be extant in Arabic, or in any other of the oriental languages, besides the Hebrew and Syriac.

The question may naturally arise, What was the original of this book? or, In what language was it written? Though learned men, in general, decide in favour of a Hebrew original; yet there are many reasons which might be adduced in favour of the Persian. Several of the proper names, and the words, are evidently of a Persian origin; and, no doubt, all the other words, but they are so transformed by passing through the Hebrew, that they are no longer distinguishable.

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him:

A. M. 3542.
B. C. 462.
A. U. C. 382.
Cons. Rom.
T. Pricipillus et
T. V. Gemellus.

4 When he showed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, even a hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that

d 1 Kings 1. 48.—e Neh. 1. 1.—f Gen. 40. 20. Ch. 2. 18. Mark 6. 21.

The Hebrew has even retained some of the Persian words, having done little else than alter the character, e. g. Esther, Mehuman, Mishak, Melzar, Vashti, Shushan, Pur, Darius, Paradise, Shushan, &c. several of which will be noted in their proper places. The Targum in the London Polyglott is widely different from that in the Complutum, Antwerp, and Paris editions. The principal additions in the Greek are carefully marked in the London Polyglott, but are too long and too numerous to be inserted here. It is a singular circumstance that the name of God does not once occur in the whole of this book!

NOTES ON CHAPTER I.

Verse 1. Now it came to pass] The Ahasuerus of the Romans, the Artaxerxes of the Greeks, and Ardshahr of the Persians, are the same. Some think that this Ahasuerus was Darius, the son of Hystaspes; but Prideaux and others maintain that he was Artaxerxes Longimanus.

Reigned from India even unto Ethiopia] This is nearly the same account that is given by Xenophon. How great and glorious the kingdom of Cyrus was, beyond all the kingdoms of Asia, is evident from this: *ωρισθη περὸς τὴν ἐρυθρὰ θάλατταν*—*πρὸς ἀρκτον δὲ τὴν Εὐρώην πρὸς τὸν ἄρκτον δὲ Κνερὸν καὶ Ἀλυπῆαν*—*πρὸς μεσημβρίαν δὲ Διθιοπίαν*. It was bounded on the east by the Red sea; on the north by the Euxine sea; on the west by Cyprus and Egypt; and on the south by Ethiopia. *Υπερβ. lib. viii. page 241, edit. Steph. 1591.*

Verse 2. sat on the throne of his kingdom which was in Shushan] Having subdued all his enemies, and brought universal peace to his empire. See the commencement of the introduction.

Shushan the palace] The ancient city of Susa, now called *Shuster*, by the Persians. This, with Ecbatana and Babylon, were residences of the Persian kings. The word *הרמון* *ha birah*, which we render the palace, should be rendered the city, *εὐσσοῖς τῆ πόλις*, as in the Septuagint.

Verse 4. The riches of his glorious kingdom] Luxury was the characteristic of the Eastern monarchs, and particularly the Persians. In their feasts, which were superb, and of long continuance, they made a general exhibition of their wealth, grandeur, &c. and received the highest encomiums from their poets and flatterers. Their ostentation on such occasions passed into a proverb; hence Horace:

*Persicus odii, puer, apparatus;
Disipulant nescio quibus coronas;
Mille metatos, rursus qui locorum
Sera moratur.*

I tell thee, boy, that I detest
The gluttony of a Persian feast;
Nor for me the linden's rind,
Shall the flow'ry chaplet bind.
Thou wast not where the envious rose
Betwixt his reason's listless grove.

French.

were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 Where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty; for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger turned in him.

13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

¹ Heb. found.—² Or, violet.—³ See Chap. 7. 8. Ezek. 23. 41. Amos 2. 8. & 6. 4. & Or. of purple, and marble, and alabaster, and stone of blue colour.—⁴ Heb. wine of the kingdom.—⁵ Heb. according to the hand of the king.—⁶ 2 Sam. 13. 30.

⁷ Chap. 7. 9.—⁸ Or, counsellors.—⁹ Heb. good of countenance.—¹⁰ Heb. which was by the hand of his chamberlains.—¹¹ Jer. 10. 7. Dan. 2. 12. Matt. 2. 1.—¹² 1 Chron. 12. 32. v. Ezra 7. 14.—¹³ 2 Kings 25. 19.—¹⁴ Heb. What to do.

Verse 5. A feast unto all the people] The first was a feast for the nobles in general; this for the people of the city at large.

In the court of the garden] As the company was very numerous that was to be received, no apartments in the palace could be capable of containing them; therefore, the court of the garden was chosen.

Verse 6. White, green, and blue hangings] It was customary on such occasions not only to hang the place about with elegant curtains of the above colours, as Dr. Shaw and others have remarked, but also to have a canopy of rich stuffs suspended on cords from side to side of the place in which they feasted. And such courts were ordinarily paved with different coloured marbles, or with tiles painted, as above specified. And this was the origin of the Mosaic or Mosaic work, well known among the Asiatics, and borrowed from them by the Greeks and the Romans.

The beds of gold and silver, mentioned here, were the couches covered with gold and silver cloth, on which the guests reclined.

Verse 7. Vessels being diverse] They had different services of plate.

Verse 8. None did compel: for so the king had appointed] Every person drank what he pleased; he was not obliged to take more than he had reason to think would do him good.

Among the Greeks, each guest was obliged to keep the round, or leave the company: hence the proverb Η κρη, η αριβι: Drink or begone. To this Horace refers, but gives more license:

Pecor libante dapibus; prout culpas libido est,
Siccat insequas calices conseria, solutus
Legibus inanis: seu quis custodierit fortis
Pocula; seu modicis humectat latius.—Horat. Sat. lib. ii. c. vi. ver. 67.
There, every guest may drink and fill
As much or little as he will;
Exempted from the Bellian rules,
Of roaring prodigals and fools,
Whether in merry mood, or whine,
He fills his goblet to the brim;
Or, better pleased to let it pass,
Is cheerful with a moderate glass.—See Francis.

At the Roman feasts there was a person chosen by the cast of dice, who was the Arbiter bibendi: and prescribed rules to the company, which all were obliged to observe. References to this custom may be seen in the same poet. ODAE lib. i. OD. iv. ver. 18.

And in lib. ii. OD. vii. ver. 25.
Non regna vini sortire talis.
Dicat bibendi?—Quem Venus arbitrum
Dicat bibendi?

Mr. Herbert, in his excellent poem, The Church Porch, has spent five verses on this vile custom and its rules. E. G.

Drink not the third glass; which thou canst not taste
When once it is within thee; but before
Mayst rule it as thou list; and pour the shame,
Which it would pour on thee, upon the floor.
It is good, just to throw that on the ground,
Which would throw me there, if I keep the round.
Be that is drunken may his mother kill
Big with his sister; he hath lost the reins;
Is outland by himself. All kinds of ill
Ded with his liquor slide into his reins.
The drunkard forfeits more; and doth devour
All worldly right, save what he hath by beast.

Nothing too severe can be said on this destructive practice. Verse 9. Also Vashti the queen] Vashti (וַשְׁתִּי) is a mere Persian word, and signifies a beautiful or excellent woman.

Made a feast for the women] The king having subdued all his enemies, left no competitor for the kingdom; and being thus quietly and firmly seated on the throne, made this a time of general festivity. As the women of the East never mingle with the men in public, Vashti made a feast for the Persian ladies by themselves: and, while the men were in the court of the garden, the women were in the royal house.

Verse 10. He commanded Mehuman] All these are doubtless Persian names; but so disguised by passing through a Hebrew medium, that some of them can scarcely be known. Mehuman, מוֹמְחָן, signifies a stranger or guest. We shall find other names and words in this book, the Persian etymology of which may be easily traced.

Verse 11. To bring Vashti the queen] The Targum adds naked.

For she was fair to look on.] Hence she had her name (וַשְׁתִּי), Vashti, which signifies beautiful. See ver. 9.

Verse 12. Vashti refused to come] And much should she be commended for it. What woman, possessing even a common share of prudence and modesty, could consent to expose herself to the view of such a group of drunken bacchanals! Her courage was equal to her modesty: she would resist the royal mandate, rather than violate the rules of chaste decorum.

Her contempt of worldly grandeur, when brought in competition with what every modest woman holds dear and sacred, is worthy of observation. She well knew that this act of disobedience would cost her her crown, if not her life also: but she was regardless of both, as she conceived her virtue and honour were at stake.

Her humility was greatly evidenced in this refusal. She was beautiful; and might have shown herself to great advantage, and have had a fine opportunity of gratifying her vanity, if she had any: but she refused to come.

Hail! noble woman: be thou a pattern to all thy sex on every similar occasion. Surely, every thing considered, we have few women like Vashti. While some of the highest of the land will dress and deck themselves with the utmost splendour, even to the salvage of their fortunes, to exhibit themselves at balls, plays, galas, operas, and public assemblies of all kinds, that they may be seen and admired of men; and, even to the endless reproach and broad suspicion of their honour and chastity, will figure away in masquerades; Vashti must be considered at the top of her sex:

Rara avis in terris, nigroque similima cygnos.
A black swan is not half so rare a bird!

Verse 13. To the wise men] Probably the lawyers.

Verse 14. And the next unto him—the seven princes] Probably, the privy counsellors of the king. Who saw the king's face—were at all times admitted to the royal presence.

Verse 16. Vashti—hath not done wrong to the king only] This reasoning or arguing was inconsequent and false. Vashti had not generally disobeyed the king: therefore, she could be no precedent for the general conduct of the Persian women. She disobeyed only in a particular: and this, to serve a purpose, Memo. into a general consequence: and the same into the continuation which he drew, being too drunk to be

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before King Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

CHAPTER II.

The counselors advise that a selection of virgins should be made throughout the empire, out of whom the king should choose one to be queen in place of Vashti, 1-7. Account of Mordecai and his cousin Esther, 8-7. She is chosen among the young women, and is placed under the care of Hegai, the king's chamberlain, to go through a year's purification, 8-11. The manner in which these young women were introduced to the king; and how those who were not called again to the king's bed, 12-14. Esther pleases the king, and is set above all the women; and he makes her queen in place of Vashti, and does her great honour, 15-20. Mordecai, sitting at the king's gate, discovers a conspiracy formed against the king's life; by two of his chamberlains: he informs the king, the matter is investigated, they are found guilty and hanged, and the transaction is recorded, 21-22.

AFTER these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

1 Eph. 5. 32.— Heb. If it be good with the king.— Heb. From before him. 2 Heb. that it pass not away. Ch. 8. 4. Dan. 8. 12, 15.— Heb. unto her companion. 3 1 Eph. 4. 31. Col. 3. 12. 1 Pet. 3. 1.— Heb. was good in the eyes of the king. 4 Ch. 8. 9.— Eph. 5. 22, 23, 24. 1 Tim. 2. 12.— Heb. that one should publish it according to the language of his people.

able to discern right from wrong; or too intent on reducing the women to a state of vassalage, to neglect the present favourable opportunity.

Verse 18. The ladies of Persia] מִן סוֹרוֹת, the princesses: but the meaning is very well expressed by our term ladies.

Verse 19. That it be not altered] Let it be inserted among the permanent laws; and made a part of the constitution of the empire. Perhaps the Persians affected such a degree of wisdom in the construction of their laws, that they never could be amended, and should never be repealed. And this we may understand to be the ground of the saying, The laws of the Medes and Persians that change not.

Verse 22. That every man should bear rule in his own house] Both God's law, and common sense, taught this from the foundation of the world. And it is possible that this did not obtain in the Persian empire, previously to this edict! The twentieth verse has another clause, That all wives shall give to their husbands honour, both to great and small. This also was universally understood. This law did nothing. I suppose the parade of enactment was only made to deprive honest Vashti of her crown. The Targum adds, "That each woman should speak the language of her husband." If she were even a foreigner, she should be obliged to learn and speak the language of the king. Perhaps there might be some common sense in this, as it would oblige the foreigner to devote much time to study and improvement; and, consequently, make her a better woman, and a better wife. But there is no proof that this was a part of the decree. But there are so many additions to this book in the principal versions, that we know not what might have made a part of it originally.

NOTES ON CHAPTER II.

Verse 2. Let there be fair young virgins sought for the king] This was the usual way in which the harem, or seraglio, was furnished: the finest women in the land, whether of high or low birth, were sought out, and brought to the harem. They all became the king's concubines; but one was raised as chief wife or sultana, to the throne; and her issue was specially entitled to inherit.

Verse 3. Hegai the king's chamberlain] הַגַּי חַמְרֵי הַמֶּלֶךְ

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

10 Esther had not showed her people, nor her kindred: for Mordecai had charged her that she should not show it.

1 Chap. 1. 19, 20.— k Heb. unto the hand.— Or, Hegai, Ver. 8.— m 2 Kings 24. 14, 15. 2 Chron. 36. 10, 21. Jer. 24. 1.— n Or, Jehonathan, 2 Kings 24. 6.— Heb. nourished, Ephraim 6. 4.— Ver. 15.— o Heb. fair of form and good of countenance.— Verse 3.— a Verse 3. 12.— Heb. her portion.— b Heb. he charged her. c Ver. 20.

Hegai saris ham-melech, "Hegai, the king's eunuch;" so the Septuagint, Vulgate, Targum, and Syriac. In the Eastern countries the women are entrusted to the care of the eunuchs only.

Let their things for purification be given them] תְּמֻרָתֶיהָ תַמְרוּקֵיחֵן, their cosmetics. What these were we are told in ver. 12: oil of myrrh, and sweet odours. The myrrh was employed for six months, and the odours for six months more; after which the person was brought to the king. This space was sufficient to show whether the young woman had been chaste: whether she were with child or not, that the king might not be imposed on, and be obliged to father a spurious offspring; which might have been the case had not this precaution been used.

Instead of the oil of myrrh, the Targum says it was the oil of unripe olives, which caused the hair to fall off, and rendered the skin delicate.

Verse 5. Whose name was Mordecai] The Targum says, "He was the son of Jair, the son of Shimeai, the son of Gera, the son of Kish." And "this was the same Shimeai that cursed David; and whom David forbade Joab to slay, because he saw, in the spirit of prophecy, that he was to be the predecessor of Esther and Mordecai: but when he became old, and incapable of having children, David ordered Solomon to put him to death."

Verse 7. He brought up Hadassah] מִתַּמַּחַדַּסָּה, signifies a myrtle in Chaldee: this was probably her first or Babylonish name. When she came to the Persian court, she was called Esther, אֶסְתֵּר, aster, or הַסִּטָּרָה, sitara, which signifies a star in Persian: the name is undoubtedly Persian. Esther was the daughter of Abihail, the uncle of Mordecai, and therefore must have been Mordecai's cousin, though the Vulgate and Josephus make her Mordecai's niece: but it is safest here to follow the Hebrew.

Verse 9. The maiden pleased him] He conceived a partiality for her above the rest; probably because of the propriety of her deportment, and her engaging though unassuming manners.

Seven maidens] These were to attend her to the bath, to anoint and adorn her, and to be her servants in general.

Verse 10. Esther had not showed her people] This might have prejudiced her with the king; for it was cer-

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to King Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)

13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto King Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins: so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when inquiry was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the king.

CHAPTER III.

Ahasuerus exalts Haman the Agagite, and commands all his officers to do him reverence, which Mordecai refused. 1-3. Haman, informed of Mordecai's refusal, plots his destruction, and that of the Jews, 4-6. Lots are cast to find out the proper time. 7. Haman accuses the Jews to Ahasuerus, consults him to destroy them, and offers ten thousand talents of silver for the damage which the revenue might sustain by their destruction, 8, 9. The king refuses the money, but gives Haman full authority to destroy them, 10, 11. Letters are written to the king's lieutenants throughout the empire, and the thirteenth day of the month Adar is appointed for the massacre, 12-15.

AFTER these things did King Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

v Heb. to know the peace.—x Ver. 7.—y Or, kindness.—z Heb. before him, a Ch. 1. 3.—b Heb. real.—c Ver. 21. Ch. 3. 2.—d Ver. 10.—e See Esther 12. 1.

f Or, Bigthana, Chap. 6. 2.—g Heb. the threshold.—h Ch. 6. 2.—i Ch. 6. 1.—j See Esther 16. 10, 11.—k Numb. 21. 7. 1 Sam. 15. 8.

tainly no credit at the Persian court to be a Jew; and we shall find from the sequel that those who were in the Persian dominions were far from being reputable, or in a safe state. Besides, had her lineage been known, envy might have prevented her from ever having access to the king.

Verse 12. Six months with oil of myrrh See on ver. 3.

Verse 13. Whatsoever she desired When any of the young women were called to go to the king, it appears that it was an ordinance that whatever kind of dress, stuff, colour, jewels, &c. they thought best to set off their persons, and render them more engaging, should be given them.

Verse 14. She returned into the second house This was the place where the king's concubines were kept. They went out no more, and were never given in marriage to any man; and saw the king's face no more unless specially called.

Custody of Shaashgaz This is probably another Persian name sheshkhunj, beardless, a proper epithet of a eunuch; or scstgunj, weak loins, for the same reason. Names of this kind at once show the reason of their imposition, by describing the state of the person.

Verse 15. She required nothing She left this entirely to her friend Hegai, who seems to have been intent on her success. She therefore left her decorations to his judgment alone; and went in that dress, and in those ornaments, which he deemed most suitable.

Verse 16. The tenth month—Tebeth Answering to part of our month December and January.

Verse 17. Set the royal crown upon her head Made her what is now called in the East the SULTANA, the queen. She was the mistress of all the rest of the wives; all of whom were obliged to pay her the most profound respect.

Verse 18. Made a release to the provinces Remitted some kind of tribute, or impost, in honour of Esther, at her coronation; as our kings generally do when they are crowned, ordering a discharge from prison of many who are confined for minor offences. As it was the custom of the Persian kings to give their queens something like what is called with us the aurum reginae, the "queen gold," (which was a tenth of all fines, &c. above what was given to the king); for they gave them such a city to buy them clothes, another for their hair, a third for their necklaces, a fourth for their pearls, &c.; it is probable that, on this occasion, Esther so wishing, he relieved those cities and provinces which had before paid this queen gold from all these expenses; and this would tend greatly to make the queen popular.

Verse 21. Mordecai sat in the king's gate Mordecai might have been one of the officers of the king, as the gate

was the place where such usually attended to wait the king's call. It is not likely that he was the porter: had he been only such, Haman could have removed him at once.

Two of the king's chamberlains Eunuchs. Why they conspired against the life of the king we are not informed. The Targum says, that they found out that Esther had intended to use her influence with the king to get them removed from their office, and Mordecai put in their place; therefore, they determined to poison Esther, and slay the king in his bedchamber. It is very likely that they were creatures of Haman, who probably affected the kingdom; and perhaps were employed by him to remove the king, and so make his way open to the throne.

Verse 22. Was known to Mordecai Josephus says that a Jew, named Barnabasus, overheard the plot; told it to Mordecai, Mordecai to Esther, and Esther to the king, in Mordecai's name: and he was registered as the discoverer.

Verse 23. It was found out It was proved against them, in consequence of which they were hanged. Perhaps the words פּוֹרְטָא בְּרִישׁוֹ rayillatu al et, "they were hung upon wool," or "a tree," may refer to their being impaled. A pointed stake is set upright in the ground; and the culprit is taken, placed on the sharp point, and then pulled down by his legs till the stake that went in at the fundament passes up through the body, and comes out by the side of the neck. A most dreadful species of punishment, in which revenge and cruelty may glut the utmost of their malice. The culprit lives a considerable time in excruciating agonies.

It has been observed, that the name of God does not once occur in this book. This is true of the Hebrew text; and all translations from it: but in the Septuagint we find the following words, in ver. 20. after, Esther had not showed her kindred—Ουτος γαρ υπετειλατο αυτη Μαρδοχειος, φοβισθαι τον Ουον, και ποιειν τα προσευχαρα αυτου, καθως ην μετ' αυτου; "For so Mordecai had charged her to fear God and to keep his commandments, as she did when with him." This, as far as the Septuagint is concerned, takes away the strange reproach from this book. It must be owned that it was not because there were not many fair opportunities that the sacred name has not been introduced.

NOTES ON CHAPTER III.

Verse 1. Haman—the Agagite] Perhaps he was some descendant of that Agag king of the Amalekites, spared by Saul, but destroyed by Samuel; and on this ground might have an antipathy to the Jews.

Set his seat above all the princes] Made him his prime minister; and put all the officers of state under his direction.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgresseth thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the

whole kingdom of Ahasuerus, even the people of Mordecai.

7 ¶ In the first month, that is, the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 ¶ And Haman said unto King Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are divers from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasures.

m Ch. 2. 19.—a Ver. 5. Pm. 15. 4. Esther 13. 12.—p Ver. 2. Chap. 5. 2. q Jan. 3. 19.

r Pm. 23. 4.—s Chap. 9. 24.—t Est. 4. 13. Acts 16. 20.—u Heb. meet, or, equal. v Heb. to destroy them.—w Heb. weigh.

Verse 2. The king's servants that were in the king's gate] By servants here, certainly a higher class of officers are intended than porters; and Mordecai was one of those officers; and came to the gate with the others who were usually there in attendance, to receive the commands of the king.

Mordecai bowed not] יָרַד לֹא לְמֹרְדֵכַי, "he did not bow down;" nor did him reverence מִלֹּא יִשְׁתַּחֲוֶה לְמֹרְדֵכַי, "nor did he prostrate himself." I think it most evident, from these two words, that it was not civil reverence merely that Haman expected, and Mordecai refused; this sort of respect is found in the word כָּרַת, to bow. This sort of reverence Mordecai could not refuse without being guilty of the most inexcusable obstinacy; nor did any part of the Jewish law forbid it. But Haman expected what the Persian kings frequently received, a species of divine adoration; and this is implied in the word שָׁחָה, which signifies that kind of prostration which implies the highest degree of reverence that can be paid to God or man, lying down flat on the earth, with the hands and feet extended, and the mouth in the dust.

The Targum says that Haman set up a statue for himself, to which every one was obliged to bow, and to adore Haman himself. The Jews all think that Mordecai refused this prostration, because it implied idolatrous adoration. Hence, in the Apocryphal additions to this book, Mordecai is represented praying thus: "Thou knowest that if I have not adored Haman, it was not through pride, nor contempt, nor secret desire of glory; for I felt disposed to kiss the footsteps of his feet (gladly) for the salvation of Israel: but I feared to give to a man that honour which I know belongs to my God."

Verse 7. The first month] That is, of the civil year of the Jews.

The month Nisan] Answering to a part of our March and April.

The twelfth year of King Ahasuerus] According to the chronology in our Bibles, about five hundred and ten years before Christ.

They cast Pur, that is, the lot] This appears to be the Hebrew corruption of the pure Persian word پاری, which signifies any thing that happens fortuitously. There is an addition here in the Greek text, that was probably in the original, and which makes this place very plain. I shall set down the whole verse, and give the Greek in a parenthesis, that it may be read consecutively with what is in the Hebrew. In the first month, that is, the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, (ὥστε ἀνολεῖαι ἐν μίᾳ ἡμέρᾳ το γένος Μαρδοχίου, καὶ ἐκείνη ἐ κληρῶς εἰς τὴν τεσσαρκαίδεκάτην τοῦ μηνὸς ὃς ἐστὶν Ἀδάρ, "That they might destroy in one day the people of Mordecai; and the lot fell on the fourteenth day of the month Adar.")

We see plainly intimated by the Hebrew text that they cast lots, or used a species of divination, to find out which of the twelve months would be the most favourable for the execution of Haman's design; and having found the desired month, then they cast lots or used divination, to find out which day of the said month would be the lucky day for the accomplishment of the enterprise. But the Hebrew text does not tell us the result of this divination; we are left to guess it out; but the Greek supplies this deficiency, and makes all clear. From it we find that, when they cast for the month, the month Adar was taken; and when they cast for the day, the fourteenth [Heb. thirteenth] of that month was taken.

Some have questioned whether Pur may not have sig-

nified also some game of chance, which they played before, or with Haman, from day to day, to divert him from his melancholy, till the lucky time came in which he was to have the gratification of slaying all the people who were objects of his enmity; or, they cast lots, or played who should get the property of such and such opulent families. Holinshed, one of our ancient historians, informs us that, previously to the battle of Agincourt, the English army, under Henry V., were so thinned and weakened by disease, and the French army so numerous, that "Frenchmen, in the mean while, as though they had been sure of victory, made great triumphs, for the captains had determined before how to divide the spoil; and the soldiers, the night before, had played the Englishmen at dice." To this the chorus of Shakespeare alludes:

Proud of their numbers, and secure in soul,
The confident and over-lusty French
Do the low-rated English play at dice.
—The poor condemned English,
Like sacrifices by their watchful fires,
Sit patiently, and inly ruminate,
The morning's danger; and their garments red,
Inviting lank-lank cheeks, and war-worn coats,
Presenteth them unto the gazing moon
So many horrid ghosts. Ham. V.

Did Haman and his flatterers intend to divide the spoils of the designed-to-be-massacred Jews in some such manner as this?

Verse 8. Their laws are diverse from all people] Such they certainly were: for they worshipped the true God, according to his own laws; and this was not done by any other people then on the face of the earth.

Verse 9. Let it be written that they may be destroyed] Let it be enacted that they may all be put to death. By this he would throw all the odium off himself, and put it on the king and his counsellors; for he wished the thing to pass into a law, in which he could have but a small share of the blame.

I will pay ten thousand talents of silver] He had said before that it was not for the king's profit to suffer them; but here he is obliged to acknowledge that there will be a loss to the revenue; but that loss he is willing to make up out of his own property.

Ten thousand talents of silver is an immense sum indeed; which, counted by the Babylonish talent, amounts to two millions one hundred and nineteen thousand pounds sterling; but, reckoned by the Jewish talent, it makes more than double that sum.

Those who cavil at the Scriptures would doubtless call this one of the many absurdities which, they say, are so plentifully found in them; supposing it almost impossible for an individual to possess so much wealth. But, though they do not believe the Bible, they do not scruple to credit Herodotus, who (lib. 7.) says, that when Xerxes went into Greece, Pythius the Lydian had two thousand talents of silver, and four millions of gold darics, which sum united make near five millions and a half sterling.

Plutarch tells us, in his life of Crassus, that after this Roman general had dedicated the tenth of all he had to Hercules, he entertained the Roman people at ten thousand tables, and distributed to every citizen as much corn as was sufficient for three months; and, after all these expenses, he had seven thousand one hundred Roman talents remaining, which is more than a million and a half of English money.

In those days silver and gold were more plentiful than at present, as we may see in the yearly revenue of Solomon; who had of gold from Ophir at one voyage four hundred and fifty talents, which make three millions two hundred and forty thousand pounds sterling; and his annual income was six hundred and sixty-six talents

10 And the king ^a took ⁷ his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' ^a enemy.

11 And the king said unto Haman, The silver ^{is} given to thee, the people also, to do with them as it seemeth good to thee.

12 ^a Then were the king's ^b scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, ^c according to the writing thereof, and to every people after their language; ^d in the name of King Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were ^e sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, ^f in one day, *even upon* ^g the thirteenth day of the twelfth month, which ^{is} the month Adar, and ^h to take the spoil of them for a prey.

14 ⁱ The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

^x Gen. 41, 42—y Chap. 8, 2, 8—z (y) oppressor. Chap. 7, 6—A Ch. 8, 9—b (y) secretaries—c Chap. 1, 22 & 3, 9—d 1 Kings 21, 8. Chap. 8, 8, 10—e Chap. 8, 10.

of silver, which make four millions seven hundred and ninety-five thousand two hundred pounds English money.

In addition to the above, I cannot help subjoining the following particulars:—

Crassus, who was mentioned before, had a landed estate valued at one million six hundred and sixty-six thousand six hundred and sixty-six pounds thirteen shillings and fourpence.

C. Cæcilius Ridorus, after having lost much in the civil war, left by will effects to the amount of one million forty-seven thousand one hundred and sixty pounds.

Lentulus, the augur, is said to have possessed no less than three millions three hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and eightpence.

Apicius was worth more than nine hundred and sixteen thousand six hundred and seventy-one pounds thirteen shillings and fourpence; who after having spent in his kitchen eight hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and eightpence, and finding that he had no more left than eighty-three thousand three hundred and thirty-three pounds six shillings and eightpence, he considered it so little for his support, that he judged it best to put an end to his life by poison.

The superfluous furniture of *M. Scavrus*, which was burnt at *Tusculum*, was valued at no less than eight hundred and thirty-three thousand three hundred and thirty-two pounds thirteen shillings and fourpence.

Anthony owed at the *Ides of March* the sum of three hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and sixpence, which he paid before the *calends of April*.

None of these men were in trade, to account for the circulation of such immense sums through their hands. See *Dickson's Husband of the Anc.*

Verse 10. *The king took his ring*] In this ring was no doubt included his *privy seal*; and he gave this to Haman, that when he had formed such a decree as he thought fit, he might seal it with this ring, which would give it its due force and influence among the rulers of the provinces. The *privy seal* of many of our sovereigns appears to have been inserted in their rings: and the seals of Eastern potentates were worn in rings upon their fingers. One such seal, once the property of the late *Tip-poo Sultan*, lies before me; the inscription is deeply cut in silver, which is set in a massy carriage of gold. This, as fitted to the finger, he probably kept always on his hand, to be ready to seal despatches, &c. or, it might be carried by a confidential officer for the same purpose, as it seems to refer to one of the *chief cucherics*.

Verse 12. *Unto the king's lieutenants*] אַחַשְׁדָּרְפָּנֵי *Achashdarpeneh*. This is, in all probability, another Persian word; for there is nothing like it in the Hebrew language, nor can it be fairly deduced from any roots in that tongue. The *Vulgate* translates *ad omnes satrapas regis*, to all the *satraps* of the king. It is very likely that this is the true sense of the word; and that the אַחַשְׁדָּרְפָּנֵי *achashdarpeneh*, as it may be pronounced, is the Chaldee or Hebrew corruption of the Persian word ساتراپ *satrapan*, the plural

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but ^a the city Shushan was perplexed.

CHAPTER IV.

On hearing of the king's decree to exterminate the Jews, *Mordecai* mourns, and clothes himself in sackcloth, 1-2. The Jews are filled with consternation, 3. *Esther*, perceiving *Mordecai* to distress at the palace gate, sends her servant *Hatach* to enquire the reason, 4-6. *Hatach* returns with the information, and also the express decree of *Mordecai* that she should go instantly to the king, and make supplication in behalf of her people, 7-9. *Esther* excuses herself, on the ground that she had not been called by the king for thirty days past; and that the law was such, that any one approaching his presence, without express invitation, should be put to death, unless the king should, in peculiar clemency, stretch out to such person the golden sceptre, 10-12. *Mordecai* returns an answer, insisting on her compliance, 13, 14. She then orders *Mordecai* to gather all the Jews of *Shushan*, and fast for her success three days, night and day; and resolves to make the attempt, though at the risk of her life, 15-17.

WHEN *Mordecai* perceived all that was done, *Mordecai* rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fast-

Ch. 8, 12, &c.—2 Mac. 15, 26—3 Chap. 8, 11—1 Chap. 8, 13, 14—4 See Chap. 8, 15. Prov. 29, 2—5 Sam. 1, 11—6 Josh. 7, 6. Estab. 27, 32—7 Gen. 27, 34.

of *satrab*, a Persian peer, though the word is now nearly obsolete in the Persian language; for, since the conquest of Persia by Mohammedanism, the names of offices are materially changed, as something of *Islamism* is generally connected with the titles of officers both civil and military, as well as religious.

Verse 13. *To destroy, to kill, and to cause to perish*] To put the whole of them to death in any manner; or by every way and means.

Take the spoil of them for a prey] Thus, whoever killed a Jew had his property for his trouble! And thus the hand of every man was armed against this miserable people. Both in the Greek version, and in the Latin, the copy of this order is introduced at length, expressing "the king's desire to have all his dominions in quiet and prosperity; but that he is informed that this cannot be expected, while a certain detestable people are disseminated through all his provinces, who not only are not subject to the laws, but endeavour to change them: and that nothing less than their utter extermination will secure the peace and prosperity of the empire; and, therefore he orders that they be all destroyed, both male and female, young and old," &c.

Verse 15. *The posts*] Literally, the *couriers*, the *hir-carrahe*, those who carried the public despatches; a species of public functionaries, which have been in use in all nations of the world from the remotest antiquity.

The decree was given in Shushan] It was dated from the royal city *Susa*, where the king then was.

The city Shushan was perplexed] They saw that in a short time, by this wicked measure, the whole city would be thrown into confusion: for although the Jews were the only objects of this decree; yet, as it armed the populace against them, even the Persians could not hope to escape without being spoiled, when a desperate mob had begun to taste of human blood, and enrich themselves with the property of the murdered. Besides, many Persian families had, no doubt, become united by intermarriages with Jewish families; and in such a massacre they would necessarily share the same fate with the Jews. A more impolitic, disgraceful, and cruel measure was never formed by any government; and one would suppose that the king who ordered it must have been an idiot, and the counsellors who advised it must have been madmen. But a despotic government is ever capable of extravagance and cruelty; for, as it is the bane of popular freedom and happiness, so it is the disgrace of political wisdom, and of all civil institutions. Despotism and tyranny in the state are the direst curses which insulted justice can well inflict upon a sinful nation.

NOTES ON CHAPTER IV.

Verse 1. *Mordecai rent his clothes*] He gave every demonstration of the most poignant and oppressive grief. Nor did he hide this from the city; and the Greek says that he uttered these words aloud: Αἰσράει εἰδὸς παρὰ νόμον, *A people is going to be destroyed, who have done no evil!*

Verse 2. *Before the king's gate*] He could not enter into the gate, or the place where the officers waited, because he was in the habit of a mourner: for this would have been contrary to law.

ing, and weeping, and wailing; and * many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her ^p chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, ^q whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of ^r the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him ^s the copy of the writing of the decree that was given at Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

^o Heb. sackcloth and ashes were laid under many. — Isai. 38. 5. Dan. 9. 3.—^p Heb. eunuchs.—^q Heb. whom he had set before her.—^r Ch. 3. 9.—^s Ch. 3. 14, 15.

Verse 3. *Fasting, and weeping, and wailing*] How astonishing, that in all this there is not the slightest intimation given of *praying to God!*

Verse 4. *Sent raiment*] She supposed that he must have been spoiled of his raiment by some means; and, therefore, sent him clothing.

Verse 5. *Then called Esther for Hatach*] This eunuch the king had appointed to wait upon her partly, as is still the case in the East, to *serve her*; and partly to *observe her conduct*: for no despot is ever exempt from a twofold torture, *jealousy and suspicion*.

Verse 8. *That she should go in unto the king*] The Greek adds, "Remember the time of your low estate, and in what manner you have been nourished, and carried in my arms; and that Haman, who is next to the king, has got a decree for our destruction. Pray, therefore, to the Lord; and plead with the king, that we may be delivered from death." But there is not a word of this either in the *Hebrew, Syriac, or Vulgate*.

Verse 11. *Into the inner court*] We have already seen that the Persian sovereigns affected the highest degrees of majesty, even to the *assuming of divine honours*. No man nor woman dared to appear *unveiled* before them, without hazarding their lives: into the inner chamber of the *harem* no person ever entered but the king, and the woman he had chosen to call thither. None even of his courtiers or ministers dared to appear there; nor the most beloved of his concubines, except led thither by himself, or ordered to come to him. Here was Esther's difficulty; and that difficulty was now increased by the circumstance of her not having been sent for to the king's bed for *thirty days*. In the last verse of the preceding chapter we find that the *king and Haman sat down to drink*. It is very likely that this wicked man had endeavoured to draw the king's attention from the queen, that his affection might be lessened, as he must have known something of the relationship between her and Mordecai: and, consequently, view her as a person who, in all probability, might stand much in the way of the accomplishment of his designs. I cannot but think that he had been the cause why Esther had not seen the king for *thirty days*.

Verse 13. *Think not—that thou shalt escape*] This confirms the suspicion that Haman knew something of the relationship between Mordecai and Esther; and, therefore, he gives her to understand that, although in the *king's palace*, she should no more *escape than the Jews*.

Verse 14. *Then shall there enlargement and deliverance arise*] He had a confidence that deliverance would come by some means; and he thought that *Esther* would be the most likely; and that, if she did not use the influence which her providential station gave her, she would be highly culpable.

And who knoweth whether thou art come] As if he had said, "Is it likely that Divine Providence would have so distinguished thee, and raised thee from a state of abject

11 All the king's servants, and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is one law of his to put him to death, except such ^v to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.*

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then shall there ^w enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?*

15 Then Esther bade them return Mordecai *this answer*,

16 Go, gather together all the Jews that are ^x present in Shushan, and fast ye for me, and neither eat nor drink ^y three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is not according to the law; ^z and if I perish, I perish.*

17 So Mordecai ^a went his way, and did according to all that Esther had commanded him.

^t Chap. 5. 1.—^u Dan. 2. 9.—^v Chap. 5. 2. & 4.—^w Heb. respiration. Job 8. 18. ^x Heb. found.—^y See Chap. 5. 1.—^z See Gen. 43. 14.—^a Heb. passed.

obscurity, merely for *thy own sake*? must it not have been on some *public account*? Did not *he* see what was coming; and has he not put thee in the place where thou mayest counteract one of the most ruinous purposes ever formed?" Is there a human being who has not some particular station by an especial providence, at some particular time, in which he can be of some essential service to his neighbour, in averting evil, or procuring good; if he be but only faithful to the *grace and opportunity* afforded by this station? Who dares give a negative to these questions? We lose much, both in reference to *ourselves and others*, by not adverting to our *providential situation and circumstances*. While on this subject, I will give the reader two important sayings, from two eminent men; both keen observers of human nature, and deeply attentive in all such cases to the operations of Divine Providence:—

To every thing there is a season; and a time to every purpose under heaven. Therefore, Withhold not good, from them to whom it is due, when it is in the power of thy hand to do it. SOLOMON.

*There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.* Shakespeare.

Has there not been a case *within time of memory*, when evil was designed against a whole people, through the Hamans who had poisoned the ears of well-intentioned men; in which *one poor man*, in consequence of a situation into which he was brought by an astonishing providence, used the influence which his situation gave him; and, by the mercy of his God, turned the whole evil aside? By the association of ideas the following passage will present itself to the reader's memory, who may have any acquaintance with the circumstance:—

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man; and he by his wisdom delivered the city; *yet no man remembered that same poor man!*"

"Then said I, Ah, Lord God! They say of me, DOTH HE NOT SPEAK PARABLES?" Rem acu tetigit.

Verse 16. *Fast ye for me, and neither eat nor drink three days*] What a strange thing, that still we hear nothing of *prayer, nor of God!* What is the ground on which we can account for this total silence? I know it not. He could not suppose there was any *charm* in fasting, sackcloth garments, and lying on the ground. If these were not done to turn away the displeasure of God, which seemed now to have unchained their enemies against them; what were they done for?

If I perish, I perish.] If I lose my life in this attempt to save my people, I shall lose it cheerfully. I see it is my duty to make the attempt; and, come what will, I am resolved to do it. She must, however, have depended much on the efficacy of the humiliations she prescribed.

CHAPTER V.

Esther presents herself before the king, and begs favour in his sight, 1, 2. He asks what her request is, and promises to grant it. She invites him and Haman to a banquet, which they accept, 1, 3. He then desires to know her request; and she promises to make it known to-morrow, if they will entertain her to-morrow, 6-8. Haman, though overjoyed at the honour in which he was received by the queen, is indignant at the indifference with which he is treated by Mordecai, 9. He goes home, and complains of this conduct to his friends, and his wife Zeresh, 10-13. They counsel him to make a gallows of fifty cubits high, and to request the king that Mordecai may be hanged on it, which they take for granted the king will not refuse; and the gallows is made accordingly, 14.

A. U. C. 391.
Cross Rom.
E. Carocret.
S. Quatbo.

NOW it came to pass, ^b on the third day, that Esther put on *her royal apparel*, and stood in ^c the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, ^d that she obtained favour in his sight; and ^e the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, Queen Esther? and what *is* thy request? ^f it shall be even given thee to the half of the kingdom.

4 And Esther answered, *If it seem good unto the king*, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ ^g And the king said unto Esther at the banquet of wine, ^h What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is*,

8 *If I have found favour in the sight of the king*, and if it please the king to grant my petition, and ⁱ to perform my request, let the king and Haman come to the banquet that I shall

1 See Ch. 4. 16.—2 See Ch. 3. 11. & Ch. 4.—3 See Ch. 2. 14. 11. Prov. 21. 1.—Ch. 4. 11. & 13.—4 See Mark 9. 23.—Ch. 7. 2.—5 Ch. 9. 12.—6 *Heb. to do.*—Ch. 3. 5.

NOTES ON CHAPTER V.

Ver. 1. *On the third day*] Most probably the third day of the *fast* which she had prescribed to Mordecai and the Jews.

Verse 2. *She obtained favour in his sight*] The Septuagint represents ^a the king as being at first greatly enraged when he saw Esther, because she had dared to appear before him unveiled; and she, perceiving this, was so terrified that she fainted away; on which the king, touched with tenderness, sprung from his throne, took her up in his arms, laid the golden sceptre on her neck, and spoke to her in the most endearing manner. ^b This is more circumstantial than the Hebrew, but is not *contrary* to it.

The golden sceptre that was in his hand.] That the kings of Persia did wear a golden sceptre we have the following proof in Xenophon: Ορι ου τοδε το χρυσαυον Σκηπτρον τα την βασιλειαν διασκευα εστιν, αλλ' οι πιστοι φιλοι Σκηπτρον βασιλευσιν αλληλασταν και ασφαλασταν. Κερ. παιδ. lib. viii. p. 139. edit. Steph. 1581. *It is not*, said Cyrus to his son Cambyses, the GOLDEN SCEPTRE that saves the kingdom; faithful friends are the truest and safest sceptre of the empire.

Verse 4. *Let the king and Haman come this day unto the banquet*] It was necessary to invite Haman to prevent his suspicion, and that he might not take any hasty step which might have prevented the execution of the great design.

Verse 6. *The banquet of wine*] At that part of the banquet when the wine was introduced.

Verse 8. *I will do to-morrow*] She saw she was gaining on the king's affections; but she was not yet sufficiently confident; and therefore wished another interview, that she might ingratiate herself more fully in the king's favour, and thus secure the success of her design. But providence disposed of things thus, to give time for the important event mentioned in the succeeding chapter.

Verse 9. *That he stood not up, nor moved for him*] This was certainly carrying his integrity or inflexibility to the highest pitch. But still we are left to conjecture that some reverence was required, which Mordecai could not conscientiously pay.

Verse 11. *The multitude of his children*] The Asiatic sovereigns delight in the number of their children; and this is one cause why they take so many wives and concubines.

Verse 13. *Yet all this availeth me nothing*] *Pride* will ever render its possessor unhappy. He has such a high opinion of his own worth, that he conceives himself defrauded by every one who does not pay him all the respect and homage he conceives to be his due.

The soul was made for God; and nothing but God can

prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, ^a that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman ^b refrained himself; and when he came home, he sent and ^c called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and ^d the multitude of his children, and all *the things* wherein the king had promoted him, and how he had ^e advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let ^f a gallows ^g be made of fifty cubits high, and to-morrow ^h speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused ⁱ the gallows to be made.

CHAPTER VI.

That night the king, not being able to sleep, orders the chronicles of the kingdom to be read to him; and finds there the record concerning the discovery of the two eunuchs, made by Mordecai, 1, 2. He inquires whether Mordecai had been rewarded, and was answered in the negative, 3. At this time Haman arrives, in order to request the king's permission to hang Mordecai; and, being suddenly asked what should be done to the man whom the king delighted to honour, suggests that himself must be ment, presented the ceremonial, 4-8. The king orders him to give Mordecai those honours; which he performs to his extreme mortification, 9, 10. He informs his wife Zeresh of these transactions, who predicts his downfall, 12, 13. He is hurried by the eunuchs to the queen's banquet, 14.

ON that night ^a could not the king sleep, and he commanded to bring ^b the book of records of the Chronicles; and they were read before the king.

1 See 2 Sam. 13. 22.—in Heb. *concord to come.*—Ch. 9. 7, &c.—Ch. 3. 1.—p. Heb. *trav.* Ch. 7. 9.—Ch. 8. 4.—Ch. 7. 10.—Heb. *the king's sleep, fled away.*—Ch. 2. 23.

fill it, and make it happy. *Angels* could not be happy in glory, when they had cast off their allegiance to their Maker. As soon as his heart had departed from God, Adam would needs go to the forbidden fruit, to satisfy a desire, which was only an indication of his having been unfaithful to his God. *Solomon* in all his glory, possessing every thing heart could wish, found all to be vanity and vexation of spirit; because his soul had not God for its portion. *Ahab*, on the throne of Israel, takes to his bed, and refuses to eat bread, not merely because he cannot get the vineyard of Naboth: but because he had not God in his heart, who could alone satisfy its desires. *Haman*, on the same ground, though the prime favourite of the king, is wretched, because he cannot have a bow from that man whom his heart even despised. O how distressing are the inquietudes of vanity! And how wretched is the man who has not the God of Jacob for his help, and in whose heart Christ dwells not by faith!

Verse 14. *Let a gallows be made of fifty cubits high*] The word *πη ετα*, which we translate *gallows*, signifies simply wood, a tree, or pole; and this was to be seventy-five feet high, that he might suffer the greater ignominy, and be a more public spectacle. I believe *impaling* is here also meant. See the note on chap. ii. 23.

In former times, the Jews were accustomed to burn Haman in effigy; and with him a wooden cross, which they pretended to be in memory of that which he had erected for the suspension of Mordecai; but which was in fact to deride the Christian religion. The emperors Justinian and Theodosius abolished it by their edicts: and the practice has ceased from that time, though the principle from which it sprang still exists, with the same virulence against Christianity and its glorious Author.

NOTES ON CHAPTER VI.

Verse 1. *On that night could not the king sleep*] The Targum says the king had a dream, which was as follows:—"And the king saw one in the similitude of a man, who spoke these words to him: Haman desireth to slay thee, and to make himself king in thy stead. Behold he will come unto thee early in the morning, to ask from thee the man who rescued thee from death, that he may slay him: but say thou unto Haman, What shall he do for the man whose honour the king studieth? And thou wilt find that he will ask nothing less from thee than the royal vestments, the regal crown, and the horse on which the king is wont to ride."

The records of the Chronicles] It may be well asked,

2 And it was found written, that Mordecai had told of Bithana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 ¶ And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man whom the king delighteth to honour, and bring him on horseback through the street of the city,

and proclaim before him. Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him. Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

CHAPTER VII.

The king at the banquet urges Esther to prefer her petition, with the positive assurance that it shall be granted. 1, 2. She petitions for her own life, and the life of her people, who were about to be destroyed, 3, 4. The king inquires the author of this prayer, and Haman is accused by the queen, 5, 6. The king is enraged: Haman supplicates for his life; but the king orders him to be hanged on the gallows he had prepared for Mordecai, 7-10.

SO the king and Haman came to banquet with Esther the queen.

A. U. C. 301.
C. Rom. P. Curatio
et S. Quirinto

a Heb. wherewith the king clotheth himself—1 Kings 1. 73.—c Heb. cause him to ride—(Gen. 41. 43.—Heb. suffer not a white)—2 Chron. 26. 20.—g 2 Sam. 15. 30. Jer. 14. 3, 4.—h Ch. 5. 8.—i Heb. to drink.

Why should the king, in such a perturbed state of mind, wish such a dry detail, as chronicles afford, to be read to him? But the truth is, as chronicles were composed among the Persians, he could not have brought before him any work more instructive, and more entertaining: because they were all written in verse, and were generally the work of the most eminent poets in the empire. They are written in this way to the present time, and the famous epic poem of the finest Persian poet, Ferdosy, the Homer of India, is nothing else than a collection of chronicles, brought down from the creation to the reign of Mohammed Ghezny, in the beginning of the tenth century. After thirty years' labour, he finished this poem, which contained one hundred and twenty thousand lines; and presented it to the Sultan Mahmoud, who had promised to give him a dinar (eight shillings and sixpence) for every line. The poem was finished A. D. 984; and was formed out of compositions of a similar nature, made by former poets. This chronological poem is written in all the harmony, strength, and elegance, of the most beautiful and harmonious language in the universe; and what adds greatly to its worth is, that it has few Arabic words, with which the beautiful Persian tongue was loaded, and in my opinion corrupted, after the conquest of the major part of Asia by the Mohammedans. The pedants of Hindoostan, whether they speak or write in prose, or in verse, affect this commixture of Arabic words; which, though they subjugate to Persian rules, yet are producing a ruggedness in a language, which in Ferdosy flows deep and strong like a river of oil over every kind of channel. Such, I suppose, was the chronicle that was read to Ahasuerus, when his distractions prevented his sleep, and his troubled mind required that soothing repose which the gentle though powerful hand of poetry is alone, in such circumstances, capable of affording. Even our rough English ancestors had their poetic chronicles; and, among many, the chronicle of Robert of Gloucester is proof in point. I need not add, that all that is real in Ossian is of the same complexion.

Verse 3. What honour and dignity hath been done to Mordecai? It is certain he found nothing in the record; and had any thing been done, that was the most likely place to find it.

Verse 4. Who is in the court? This accords with the dream mentioned by the Targum; and given above.

Now Haman was come. This must have been very early in the morning. Haman's pride and revenge were both on the tenters to be gratified.

Verse 6. The king said unto him. He did not give him time to make his request; and put a question to him which, at the first view, promised him all that his heart could wish.

Verse 8. Let the royal apparel be brought. Pride and folly ever go hand in hand. What he asked would have been, in any ordinary case, against his own life: but he

wished to reach the pinnacle of honour; never reflecting that the higher he rose, the more terrible would be his fall. The royal apparel was never worn but by the king: even when the king had laid them aside, it was death to put them on. The Targum has, purple robes.

And the horse—and the crown royal. Interpreters are greatly divided whether what is called here the crown royal be not rather an ornament worn on the head of the horse, than what may be called the royal croten. The original may be understood both ways; and our version seems to favour the former opinion; but I think it more likely that the royal crown is meant—for why mention the ordinary trappings of the royal steed?

Verse 9. One of the king's most noble princes. Alas, poor Haman! never was the fable of the dog and shadow more literally fulfilled. Thou didst gaze at the shadow, and didst lose the substance.

Verse 10. Make haste, and take the apparel—and do even so to Mordecai. O mortifying reverse of human fortune! How could Haman bear this! The Targum might speak according to nature, when he said, that "Haman besought the king to kill him, rather than degrade him so." How astonishing is the conduct of divine providence in all this business! From it we plainly see that there is neither counsel, nor wisdom, against the Lord. And, that he who digs a pit for his neighbour is sure to fall into it himself.

Verse 12. Mordecai came again to the king's gate. He resumed his former humble state; while Haman, ashamed to look up, covered his face, and ran home to hide himself in his own house. Covering the head and face was a sign of shame and confusion, as well as of grief, among most people of the earth.

Verse 13. But shalt surely fall before him. The Septuagint adds, οτι ο Θεος εστιν μετ' αυτου, for the living God is with him. But this is a sentiment that could scarcely be expected to proceed from the mouth of heathens, such as these were.

Verse 14. Hastened to bring Haman. There was a dreadful banquet before him, of which he knew nothing; and he could have little appetite to enjoy that which he knew was prepared at the palace of Esther.

One grand design of this history is, to show that he who lays a snare for the life of his neighbour is most likely to fall into it himself: for, in the course of the divine providence, men generally meet with those evils in life which they have been the means of inflicting on others: and this is exactly agreeable to the saying of our Lord, With what measure ye mete, it shall be measured to you withal.

NOTES ON CHAPTER VII.

Verse 2. At the banquet of wine. Postquam rino in calicem, after he had been heated with wine, says the Vulgate. In such a state the king was more likely to come into the measures of the queen.

CHAPTER VIII.

Ahasuerus invests Mordecai with the offices and dignities possessed by Haman, 1, 2. Esther begs that the decree of destruction gone out against the Jews may be revoked, 3-6. He informs her that the edict that had once passed the king's seal cannot be reversed; but he instructs her and Mordecai to write other letters in his name, and seal them with his seal, and send them to all the provinces in the empire, giving the Jews full liberty to defend themselves: which is accordingly done; and the letters are sent off with the strongest appeal to all the provinces: in consequence the Jews prepare for their own defence, 7-11. Mordecai appears publicly in the dress of his high office, 15. The Jews rejoice in every place, and many of the people became Jews, because the fear of the Jews had fallen upon them, 16, 17.

2 And the king said again unto Esther on the second day, at the banquet of wine, What is thy petition, Queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?

6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king, arising from the banquet of wine in his wrath, went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king held out the golden sceptre, toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing seems right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces;

6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

1 Chap. 5. 6-1 Chap. 3. 9 & 4. 7.-m Heb. that they should destroy, and kill, and cause to perish.-n Heb. whose heart hath filled him.-o Heb. the man adversary.-p Or, at the presence of.-q Ch. 1. 6-7 Heb. with me.-r Job 9. 30. 1 Ch. 1. 10.-m Ch. 5. 14. Ps. 7. 16. Prov. 11. 5, 6.

v Heb. free.-w Dan. 6. 21. Ps. 37. 35, 36.-x Chap. 2. 7.-b Ch. 3. 10.-c Heb. and she wept, and brought him.-d Chap. 4. 11. & 5. 2.-e Heb. the decree.-f Heb. who wrote.-g Heb. he able that I may seal.-h Chap. 7. 4. Neh. 2. 1.-i Ver. 1. Prov. 13. 22.-j See Ch. 1. 19. Dan. 6. 8, 12, 15.

Verse 3. *Let my life be given me*] This was very artfully, as well as very honestly, managed; and was highly calculated to work on the feelings of the king. What! is the queen's life, whom I most tenderly love, in any kind of danger?

Verse 4. *To be destroyed, to be slain*] She here repeats the words which Haman put into the decree. See chap. iii. 13.

Could not countervail the king's damage.] Even the ten thousand talents of silver could not be considered as a compensation to the state for the loss of a whole nation of people throughout all their generations.

Verse 5. *Who is he, and where is he*] There is a wonderful abruptness and confusion in the original words, highly expressive of the state of mind in which the king then was; מי הוא ומאי הוא ומאי הוא ומאי הוא מיי מי הוא זה? He—this one? And where? This one—he? Who hath filled his heart to do thus? He was at once struck with the horrible nature of a conspiracy so cruel and diabolical.

Verse 7. *Haman stood up*] He rose from the table to make request for his life, as soon as the king had gone out; and then he fell on his knees before the queen, she still sitting upon her couch.

Verse 8. *Will he force the queen*] On the king's return he found him at the queen's knees; and, professing to think that he intended to do violence to her honour, used the above expressions; though he must have known that, in such circumstances, the thought of perpetrating an act of this kind could not possibly exist.

They covered Haman's face] This was a sign of his being devoted to death: for the attendants saw that the king was determined on his destruction. When a criminal was condemned by a Roman judge, he was delivered into the hands of the sergeant with these words: *I, lictor; caput obnubilo, arbori infelici suspendito*, "Go, sergeant; cover his head, and hang him on the accursed tree."

Verse 9. *Behold also, the gallows*] As if he had said, Besides all he has determined to do to the Jews, he has erected a very high gallows, on which he had determined,

this very day, to hang Mordecai, who has saved the king's life.

Hang him thereon] Let him be instantly impaled on the same post. Harm watch, harm catch; says the proverb. Perillus was the first person burnt alive in the brazen bull, which he had made for the punishment of others: hence the poet said,

*Nec lex est justior ulla
Quam necis artifices arte perire sua.*

Nor can there be a juster law than that the artificers of death should perish by their own invention.

NOTES ON CHAPTER VIII.

Verse 1. *The king—gave the house of Haman*] As Haman was found guilty of treasonable practices against the peace and prosperity of the king and his empire, his life was forfeited, and his goods confiscated. And as Mordecai had been the means of preserving the king's life, and was the principal object of Haman's malice, it was but just to confer his property upon him, as well as his dignity and office, as Mordecai was found deserving of the former, and fit to discharge the duties of the latter.

Verse 2. *The king took off his ring*] In the ring was the seal of the king. Giving the ring to Mordecai was tantamount to giving him the seals of the kingdom, and constituting him the same as Lord Chancellor among us.

Verse 6. *To see the destruction of my kindred*] She had now informed the king that she was cousin to Mordecai, and consequently a Jewess; and though her own life and that of Mordecai were no longer in danger, Haman being dead, yet the decree that had gone forth was in full force against the Jews; and, if not repealed, their destruction would be inevitable.

Verse 8. *May no man reverse*] Whatever had passed the royal signet could never be revoked; no succeeding edict could destroy or repeal a preceding one; but one of a similar nature to the Jews against the Persians, as that to the Persians was against the Jews, might be enacted; and thus the Jews be enabled legitimately to defend themselves; and, consequently, placed on an equal footing with their enemies.

9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof: and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.

12 Upon one day, in all the provinces of King Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city,

[Chap. 3. 12.— Chap. 1. 1.— Chap. 1. 22. & 3. 12.— 1 Kings 21. 9. Ch. 3. 12, 13. P. See Ch. 9. 10, 15, 16.— Ch. 3. 13. &c. § 3. 1.— Ch. 3. 14, 15.— Heb. *rewrote*. 9. Or, *write*.— See Ch. 3. 15. Prov. 29. 2.— Ps. 97. 11.— 1 Sam. 25. 8. Ch. 9. 19, 24.— Ps. 15. 41.— Gen. 35. 5. Exod. 15. 16. Dent. 2. 25 & 11. 25. Ch. 9. 2.

Verse 9. *The month Sivan*] This answers to a part of our May and June.

Verse 10. *On mules, camels, and young dromedaries*] What these beasts were is difficult to say. The word *רכב רעש*, which we translate *mules*, signifies a *swift chariot-horse*.

The strange word *אשחרנים* *ashsheranim*, is probably a Persian word, but perhaps incurably corrupted. The most likely derivation is that of *Bochari*, from the Persian (*اککاش*) *akkash*, *huge, large, rough, and* *آستر* *aster*, a *mule*; large mules.

The words *בני המרע* *benei haramacim*, the sons of *mara*, which we translate *dromedaries*, is supposed to signify *mules*, produced between the *he ass* and the *mare*, to distinguish them from those produced between the *stallion* and the *ass*. But there is really so much confusion about these matters and so little consent among learned men as to the signification of these words, and even the true knowledge of them is of such little importance; that we may well rest contented with such names as our modern translations have given us. They were, no doubt, the *swiftest and hardiest beasts* that the city or country could produce.

Verse 11. *To destroy, to slay, and to cause to perish*] The same words as in Haman's decree; therefore, the Jews had as much authority to slay their enemies, as their enemies had to slay them.

Little ones and women] This was the ordinary custom, to destroy the whole family of those convicted of great crimes; and, whether this was right or wrong, it was the custom of the people, and according to the laws. Besides, as this edict was to give the Jews the same power against their enemies as they had by the former decree against them, and the women and children were there included; consequently, they must be included here.

Verse 14. *The decree was given at Shushan*] The contrary effect which it was to produce considered, this decree was in every respect like the former. See chap. iii.

Verse 15. *Blue and white*] Probably, stripe interchanged with stripe; or blue faced and bordered with white fur.

A great crown of gold] A large turban, ornamented with gold, jewels, &c.

Fine linen and purple] See on Gen. xli. 42. The *כבד* *buta*, here mentioned, is most probably the same with the

whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAPTER IX.

On the 13th of the month Adar the Jews destroy their enemies, and the governors of the provinces assist them, 1-5. They slay five hundred in Shushan, and kill the first son of Haman, but take no spoil, 6-10. The king is informed of the slaughter in Shushan, 11. He desires to know what Esther proposes to do; who begs that the Jews may be permitted to act on the following day as they had done on the preceding, and that Haman's sons may be hanged upon the gallows, which is granted; and they slay three hundred more in Shushan, and in the other provinces seventy five thousand, 12-16. A recapitulation of what was done; and of the appointment of the feast of Purim to be observed, through all their generations, every year, 17-28. Esther writes to confirm this appointment, 29-32.

NOW in the twelfth month, that is, A. M. 3552. B. C. 452. the month Adar, on the thirteenth A. U. C. 392. day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them.)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Parathah, and Adalia, and Aridatha,

a Ch. 8. 12.— b Ch. 3. 13.— c 2 Sam. 22. 41.— d Chap. 8. 11. & Ver. 16.— e Ps. 71. 13, 24.— f Chap. 8. 17.— g Heb. *those which did the hundred that belonged to the king*.— h 2 Sam. 3. 1. 1. *Chose*. 11. 9. Prov. 4. 18.— i Heb. *according to their will*.

bysuss of the ancients; supposed to be the beautiful tuft or beard, growing out of the side of the pinna longa, a very large species of muscle, found on the coasts of the Mediterranean sea; of which there is a pair of gloves in the British museum. This *bysuss* I have described elsewhere.

Shushan—was glad] Haman was too proud to be popular; few lamented his fall.

Verse 17. *Many—became Jews, for—fear*] These were a species of converts not likely to bring much honour to true religion; but the sacred historian states the simple fact. They did profess Judaism for fear of the Jews, whether they continued steadily in that faith or not.

It is only the Gospel which will not admit of coercion for the propagation and establishment of its doctrines. It is a spiritual system, and can be propagated only by spiritual influence. As it proclaims holiness of heart and life, which nothing but the Spirit of God can produce; so it is the Spirit of God alone, that can persuade the understanding, and change the heart. If the kingdom of Christ were of this world, then would his servants fight. But it is not from hence.

NOTES ON CHAPTER IX.

Verse 1. *Now in the twelfth month*] What a number of providences, and none of them apparently of an extraordinary nature, concurred to preserve a people so signally, and, to all human appearance, inevitably doomed to destruction! None are ever too low for God to lift up; too high for God to cast down. Must not these heathens have observed, that the uncontrollable hand of an Almighty Being had worked in behalf of the Jews! And must not this have had a powerful tendency to discredit the idolatry of the country?

Verse 3. *And all the rulers of the provinces*] Mordecai being raised to the highest confidence of the king, and to have authority over the whole realm; these officers assisted the Jews, no doubt, with the troops under their command, to overthrow those who availed themselves of the former decree to molest the Jews. For it does not appear that the Jews slew any person who did not rise up to destroy them. See ver. 5.

Verse 6. *And in Shushan*] It is strange that in this city, where the king's mind must have been so well known, there should be found five hundred persons to rise up in hostility against those whom they knew the king befriended!

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 ^k The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew them; ^l but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace ^m was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now, ⁿ what is thy petition? and it shall be granted thee: or what is thy request farther? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also ^o according unto this day's decree, and ^p let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; ^q but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, ^r but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar; and on the fourteenth day ^s of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together ^t on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar ^u a day of gladness and feasting, ^v and a good day, and of ^w sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

^k Ch. 5. 11. Job. 18. 19. & 27. 13. 14. 15. Ps. 21. 10.—m Heb. *when she came*.—n Ch. 5. 6. & 7. 2.—o Ch. 8. 11.—p Heb. *let men hang*.—q 2 Sam. 21. 6. 9. p Ver. 2. & Ch. 8. 11.—r Ver. 10.—s Ver. 2. & Ch. 8. 11.—t Heb. *for*.—u Ver. 11. & 12.—v Deut. 16. 11, 14.—w Ch. 8. 17.—x Ver. 22. Neh. 8. 10, 12. & See 2 Mac. 15. 35.

Verse 10. The ten sons of Haman Their names are given above. And it is remarked here, and in ver. 16. where the account is given of the number slain in the provinces, that the Jews laid no hand on the spoil. They stood for their lives, and gave full proof that they sought their own personal safety, and not the property of their enemies; though the decree in their favour gave them authority to take the property of all those who were their adversaries, chap. viii. 11.

Verse 13. Let Haman's sons be hanged They had been slain the preceding day; and now she requests that they may be exposed on posts or gibbets, as a terror to those who sought the destruction of the Jews.

Verse 15. And slew three hundred men Esther had probably been informed by Mordecai, that there were still many enemies of the Jews who sought their destruction, who had escaped the preceding day; and, therefore, begs that this second day be added to the former permission. This being accordingly granted, they found three hundred more, in all eight hundred. And thus Susa was purged of all their enemies.

Ver. 18. The Jews—assembled—on the thirteenth—and on the fourteenth These two days they were employed in slaying their enemies: and they rested on the fifteenth.

Verse 19. The Jews of the villages They joined that to the preceding day, and made it a day of festivity, and of sending portions to each other; that is, the rich sent portions of the sacrifices slain on this occasion to the poor, that they also might be enabled to make the day a day of festivity; that as the sorrow was general, so also might the joy be. It is worthy of remark, that the ancient *Itala* or *Antiochian* version of this book omits the whole of these nineteen verses.

Verse 20. Mordecai wrote these things It has been

21 To establish this among them, that they should keep ^y the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was ^z turned unto them from sorrow to joy, and from mourning into a good day: that they should make their days of feasting and joy, and of ^{aa} sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to ^{ab} consume them, and to destroy them;

25 But ^{ac} when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should ^{ad} return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of ^{ae} Pur. Therefore, for all the words of this letter, and of ^{af} that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as ^{ag} joined themselves unto them, so as it should not ^{ah} fail, that they would keep these two days according to their writing, and according to their appointed time, every year;

28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not ^{ai} fail from among the Jews, nor the memorial of them ^{aj} perish from their seed.

29 Then Esther the queen, ^{ak} the daughter of Abihail, and Mordecai the Jew, wrote with ^{al} all authority, to confirm this ^{am} second letter of Purim.

30 And he sent the letters unto all the Jews, to ^{an} the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed ^{ao} for themselves and for their seed, the matters of ^{ap} the fastings and their cry.

^y Ps. 30. 11.—z Heb. 19. Neh. 8. 11.—aa Chap. 3. 6. 7.—ab Heb. *crushed*.—ac Heb. *when she came*.—ad Ver. 13. 14. Chap. 7. 5. & 8. 3. & 9. 3. & 10. 7. 10. 16. 7. 16.—ae That is, lot.—af Ver. 30.—ag In Chap. 3. 17. Isa. 56. 3. 6. 7. 8. 2. 11. p Heb. *post*.—ah Heb. *post*.—ai Heb. *not to be forgotten*.—aj Ch. 2. 15.—ak Heb. *ad istos*.—al See Ch. 8. 10. & Ver. 20.—am Ch. 1. 1.—an Heb. *for their souls*.—ao Ch. 4. 5. 20.

supposed that thus far that part of the Book of Esther, which was written by Mordecai, extends: what follows, to the end, was probably added either by Ezra, or the men of the great synagogue; though what is said here may refer only to the letters sent by Mordecai to the Jews of the provinces. From this to the end of the chapter is nothing else than a recapitulation of the chief heads of the preceding history, and an account of the appointment of an annual feast, called the feast of Purim, in commemoration of their providential deliverance from the malice of Haman.

Verse 23. The Jews undertook to do as they had begun They had already kept the fifteenth day, and some of them in the country the fourteenth also, as a day of rejoicing: Mordecai wrote to them to bind themselves and their successors, and all their proselytes, to celebrate this as an annual feast throughout all their generations; and this they undertook to do. And it has been observed among them, in all places of their dispersion, from that day to the present time, without any interruption.

Verse 26. They called these days Purim That is, from *פּוּר* puri, the lot: because, as we have seen, Haman cast lots to find what month, and what day of the month, would be most favourable for the accomplishment of his bloody designs against the Jews. See on ch. iii. 7; and for the manner in which this feast is now kept, see at the end of the book. And of that which they had seen The first letter to which this second refers, must be that sent by Mordecai himself. See ver. 20.

Verse 29. Esther—wrote with all authority Esther and Mordecai had the king's license so to do; and their own authority was great and extensive.

Verse 31. As they had decreed for themselves and for their seed There is no mention of their receiving the approbation of any high priest, nor of any authority beyond

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

Ahasuerus lays a tribute on his dominions, 1. Mordecai's advancement under him, 2. His character, 3.

A. U. C. 302.
Coas. Rom.
C. Murena et
P. Cestolinus.

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his

a Gen. 10. 5. Psa. 72. 10. Isai. 24. 15.—b Ch. 8. 15. & 9. 4.—c Heb. made him great.

that of Mordecai and Esther: the king could not join in such a business, as he had nothing to do with the Jewish religion, that not being the religion of the country.

Verse 32. *The decree of Esther confirmed these matters*] It was received by the Jews universally with all respect, and they bound themselves to abide by it.

The *Vulgate* gives a strange turn to this verse: *Et omnia quæ libri hujus, qui vocatur Esther, historiâ continentur*; "And all things which are contained in the history of this book, which is called Esther."

The *Targum* says, *And by the word of Esther all these things relative to Purim were confirmed*; and the roll was transcribed in this book. The *Syriac* is the same as the *Hebrew*, and the *Septuagint* in this place not much different.

NOTES ON CHAPTER X.

Verse 1. *Laid a tribute upon the land*] On the one hundred and twenty-seven provinces of which we have already heard.

The isles of the sea.] Probably the isles of the *Ægean sea*, which were conquered by *Darius Hystaspes*. *Calmel* supposes that this *Hystaspes* is the *Ahasuerus* of Esther.

Verse 2. *The book of the Chronicles—of Media and Persia*] The Persians have ever been remarkable for keeping exact chronicles of all public events. Their *Tareekhs*, which are compositions of this kind, are still very numerous, and indeed very important.

Verse 3. *Was next unto King Ahasuerus*] He was his prime minister; and, under him, was the governor of the whole empire.

The *Targum* is extravagant in its encomiums upon Mordecai: "All the kings of the earth feared and trembled before him: he was as refulgent as the evening star among the stars; and was as bright as Aurora bearing forth in the morning; and he was chief of the Jews."

Seeking the wealth of his people] Studying to promote the Jewish interest to the utmost of his power.

Speaking peace to all his seed.] Endeavouring to settle their prosperity on such a basis, that it might be for ever permanent. Here the *Hebrew* text ends: but in the ancient *Vulgate*, and in the *Greek*, ten verses are added to this chapter, and six whole chapters besides; so that the number of chapters in *Esther* amounts to sixteen. A translation of these may be found in the *Apocrypha*, bound up with the Sacred Text, in most of our larger English Bibles. On any part of this work it is not my province to add any comment.

This is the last of the historical books of the Old Testament; for, from this time to the birth of Christ they had no inspired writers; and the interval of their history must be sought among the Apocryphal writers, and other historians who have written on Jewish affairs. The most complete supplement to this history will be found in that most excellent work of Dean *Prideaux*, entitled *The Old and New Testament connected in the History of the Jews and neighbouring nations, from the declension of the kingdoms of Israel and Judah to the time of CHRIST*, 4 vols. 8vo. 1725. The editions prior to this date are not so complete. I shall place a summary of the Jewish history, from the time of Esther to the Incarnation, at the end of the book.

We have already seen what the *feast of Purim* means, and why it was instituted: nothing remains but that we show the manner in which it is celebrated among the Jews in the present time, which is probably very little, if any thing, different from the manner in which it was celebrated from the time of its institution.

The day before the feast the Jews observe as a fast, because on this day the fathers fasted when they were threatened with utter destruction by Haman, and when they were gathering together to stand for their lives. The two following days are merely bacchanalian, or days of high feasting, drinking, and mirth; for, on these days, they hold it lawful to drink till they are unable to discern between the curses on Haman, and the blessings on Mordecai. The chassan reads the whole Book of Esther, not out of a printed copy, but from a roll, generally containing this book alone. All, men, women, and children, who are able to attend, are required to come to this feast, and to join in the reading, for the better preservation of the memory of this important fact. When the roll is

unfolded, the chassan says, "Blessed be God, the King of the World, who hath sanctified us by his precepts, and commanded us to read the *Megillah*! Blessed be God, who in those days worked miracles for our fathers!" As often as the name of Haman occurs, all the auditory cry out let his name be blotted out! May the memory of the wicked rot! The children at the same time hissing, and striking loudly on the forms with little wooden hammers, made for the purpose.

3 For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

When the reader comes to the viiith, viiiith, and ixth verses of the ixth chapter, where the names of Haman's ten sons occur, he pronounces them with great rapidity, and in one breath, to intimate that they were all hanged, and expired in the same moment. In most MSS. and printed editions of the Book of Esther the ten names, contained in the verses already mentioned, are written under each other in ten lines, no other word being connected with them. The reason of this is, to exhibit the manner in which they were hanged, viz. on a pole fifty cubits, that is seventy-five feet high: each of the brothers being immediately suspended, the one under the other, in one perpendicular line.

When the chassan has finished the reading, all cry aloud, Cursed be Haman! Blessed be Mordecai! Cursed be Zereah! Blessed be Esther! Cursed be all idolaters! Blessed be all the Israelites! And blessed likewise be Harbonah, at whose instance Haman was hanged!

On this feast they send portions to each other, and particularly to the poor, that they may be able to partake of the general happiness.

To excite and increase mirth, the men put on the women's apparel, and the women the men's; for, though this is positively forbidden by the law, yet they consider it innocent on this occasion, as it is done only to increase the festivity.

In former times they made a man of straw, which they called Haman, put it on a cross, and burnt both. To this the *Targum* refers. It was discovered at last that this was intended, indirectly, to cast contempt on the Christian religion, Haman, the man of straw on the cross, representing our blessed Lord crucified. This part of the ceremony the emperors Justinian and Theodosius ordered them to discontinue, on pain of losing all their secular privileges: and from that time this part of the ceremony has been discontinued.

In some places they bring a large stone to the door of the synagogue, on which the name of Haman is written; and when in the course of the reading that name occurs, they beat on this fictitious Haman, with stones, till they break it all to pieces.

It is said, that the disorders committed in the synagogues on the feast of Purim are so great, that the joiners are sure to have considerable labour at the conclusion, to repair the damages done among the seats, &c. in the synagogue. It seems, on the whole, that the feast is by no means a religious one; and that there is not one act performed in it that has any tendency to enlighten the understanding or improve the heart. Indeed, the Jews, bad as they might have been before the feast of Purim, are much less children of Abraham at the conclusion than they were before.

For farther information on this subject, should the reader think he has not got enough, I beg him to refer to *Buxtorf*, *Leusden*, *Stehlin*, and *Calmel's* Dictionary, article *Pur*.

Masoretic Notes on the Book of Esther.

Number of verses, 167. Middle verse, chap. v. ver. 7. Sections 5.

The following excellent remarks on the history of the Jews from the Babylonish captivity I borrow from *Dr. John Taylor's* scheme of *Scripture Divinity*; and make no doubt I shall have the thanks of every reader whose thanks are worth having.

"After the Babylonish captivity, the Jews no more laps'd into idolatry; but remained steady in the acknowledgment and worship of the one living and true God. Even then they fell into new ways of perverting religion, and the wise and holy intentions of the divine law:—1st, By laying all the stress on the external and less momentous parts of it, while they neglected the weighty and substantial, true holiness of heart and life. Mankind are too easily drawn into this error: while they retain a sense of reli-

gion, they are too apt to listen to any methods by which it may be reduced to a consistency with the gratification of their passions, pride, and avarice. Thus, by placing religion in mere profession, or in the zealous observance of rites and ceremonies, instead of real piety, truth, purity, and goodness, they learn to be religious without virtue. 2dly, By speculating and commenting upon the divine commands and institutions, till their force is quite enervated, and they are refined into a sense that will commodiously allow a slight regard instead of sincere obedience. 3dly, By confirming and establishing the two former methods of corrupting religion by tradition, and the authority of learned rabbins, pretending that there was a system of religious rules delivered by word of mouth from Moses, explanatory of the written law, known only to those rabbins; to whose judgment, therefore, and decision, all the people were to submit.

"This in time (the space of two hundred and nineteen years) became the general state of religion among the Jews, after they had discarded idolatry; and this spirit prevailed among them for some ages, (two hundred and ninety years,) before the coming of Messiah: but, however, it did not interfere with the main system of providence, or the introducing the knowledge of God among the nations, as they still continued steadfast in the worship of the true God, without danger of deviating from it.

"Thus the Jews were prepared by the preceding dispensation for the reception of the Messiah, and the just notions of the religion which he was sent to inculcate; inasmuch that their guilt must be highly aggravated, if they rejected him, and his instructions. It could not be for want of capacity, but of integrity: and must be assigned to wilful blindness and obduracy. Out of regard to temporal power, grandeur, and enjoyments, they loved darkness rather than light.

"For many ages the Jews had been well known in the eastern empire among the Assyrians, Chaldeans, Medes, and Persians; but, till the time of Alexander the Great, they had no communication with the Grecians.

"About the year before Christ 332 Alexander built Alexandria in Egypt; and, to people his new city, removed thither many of the Jews, allowing them the use of their own laws and religion, and the same liberties with the Macedonians themselves. The Macedonians who spake the Greek language, and other Greeks, were the principal inhabitants of Alexandria: from them the Jews learned to speak Greek, which was the common language of the city, and which soon became the native language of the Jews that lived there, who, on that account, were called Hellenists, or Greek Jews, mentioned Acts vi. 1, 9, 11, 20. These Greek Jews had synagogues in Alexandria; and for their benefit the Five Books of Moses, which alone at first were publicly read, were translated into Greek, (by whom is uncertain,) and were read in their synagogues every sabbath day: and in the time of Antiochus Epiphanes, about 168 years before Christ, the prophets also were translated into Greek for the use of the Alexandrian Jews.

"This translation contributed much to the spreading the knowledge of true religion among the nations in the western parts of the world.

"For the Jews, their synagogues and worship were after Alexander's death dispersed almost every where among the nations. Ptolemy, one of Alexander's successors, having reduced Jerusalem and all Judea about 320 years before Christ, carried one hundred thousand Jews into Egypt, and there raised considerable numbers of them to places of trust and power; and several of them he placed in Cyrene, and Libya. Seleucus, another of Alexander's successors, about 300 years before Christ, built Antioch in Cilicia, and many other cities, in all thirty-five, and some of the capital cities in the Greater and Lesser Asia, in all which he planted the Jews, giving them equal privileges and immunities with the Greeks and Macedonians, especially at Antioch, in Syria, where they settled in great numbers, and became almost as considerable a part of that city as they were at Alexandria. On that memorable day of pentecost, Acts ii. 5, 9, 11, 12, were assembled in Jerusalem Jews, devout men out of every nation under heaven, namely, Parthians, Medes, and Persians, of the province of Elymais, inhabitants of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene in Libya, and Rome, Crete, and Arabs, who were all either Jews natural, or devout men, i. e. proselytes to the Jewish religion. And in every city of the Roman empire, where Paul preached, he found a body of his countrymen the Jews, except in Athens, which was at that time, I suppose, a town of no considerable trade: which shows that the Jews and their synagogues, at the time of our Lord's appearance, were providentially scattered over all the Roman

empire, and had in every place introduced more or less among the nations the knowledge and worship of God; and so had prepared great numbers for the reception of the Gospel.

"About the time that Alexander built Alexandria in Egypt, the use of the papyrus for writing was found out in that country. This invention was so favourable to literature, that Ptolemy Soter was thereby enabled to erect a museum, or library, which by his son and successor, Philadelphus, who died two hundred and forty-seven years before Christ, was augmented to seven hundred thousand volumes. Part of this library happened to be burnt when Julius Cæsar laid siege to Alexandria: but, after that loss, it was again much augmented: and soon grew up to be larger, and of more eminent note, than the former: till at length it was burnt and finally destroyed by the Saracens, in the year of our Lord 642. This plainly proves how much the invention of turning the papyrus into paper contributed to the increase of books, and the advancement of learning, for some ages before the coming of our Lord. Add to all this, that the world, after many changes and revolutions, was, by God's all-ruling wisdom, thrown into that form of civil affairs, which best suited with the great intended alteration. The many petty states and tyrannies, whose passions and bigotry might have run counter to the schemes of providence, were all swallowed up in one great power, the ROMAN, to which all appeals lay: the seat of which, Rome, lay at a great distance from Jerusalem; the spring from which the Gospel was to rise, and flow to all nations: and, therefore, as no material obstruction to the Gospel could come but from one quarter, none could suddenly arise from thence, but only in process of time when the Gospel was sufficiently opened and established: as it did not in the least interfere with the Roman polity and government.

"The Gospel was first published in a time of general peace and tranquillity throughout the whole world, which gave the preachers of it an opportunity of passing freely from one country to another, and the minds of men the advantage of attending calmly to it.

"Many savage nations were civilized by the Romans, and acquainted with the acts and virtues of their conquerors. Thus the darkest countries had their thoughts awakened, and were growing to a capacity of receiving at the stated time the knowledge of true religion: so that all things and circumstances conspired now with the views of Heaven, and made this apparently the fulness of time, (Gal. iv. 4,) or the fittest juncture for God to reveal himself to the Gentiles, and to put an end to idolatry throughout the earth. Now the minds of men were generally ripe for a purer and brighter dispensation; and the circumstances of the world were such as favoured the progress of it." p. 368.

Hated and despised as the Jews were among the proud Romans, and the still more proud and supercilious Greeks, their sojourning among them, and their Greek version of the Scriptures, commonly called the Septuagint, were the means of furnishing them with truer notions, and a more distinct knowledge of vice and virtue, than they ever had before. And, on examination, we shall find that from the time of Alexander's conquest of Judea, a little more than three hundred years before our Lord, both Greeks and Romans became more correct in their theological opinions; and the sect of eclectic philosophers, whose aim was to select from all preceding sects what was most consistent with reason and truth, were not a little indebted to the progress which the light of God, dispensed by means of the Septuagint, had made in the heathen world. And let it be remembered that for Jews, who were settled in Grecian countries, this version was made; and by those Jews it was carried through all the places of their dispersion.

To this version Christianity, under God, owes much. To this version we are indebted for such a knowledge of the Hebrew originals of the Old Testament, as we could never have had without it; the pure Hebrew having ceased to be vernacular after the Babylonish captivity: and Jesus Christ and his apostles have stamped an infinite value upon it, by the general use they have made of it in the New Testament; perhaps never once quoting, directly, the Hebrew text, or using any other version than some copy of the Septuagint. By this version, though prophecy had ceased from the times of Ezra, Daniel, and Malachi, yet the law and the prophets were continued down to the time of Christ: and this was the grand medium by which this conveyance was made. And why is this version neglected? I hesitate not to assert, that no man can ever gain a thorough knowledge of the phraseology of the New Testament writers who is unacquainted with this version; or has not profited by such writers as derived their knowledge from it.

A. CLARKE.

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