

A. M. cir. 3449.
B. C. cir. 555.
Ol. cir. LVI. 2.
Servii Tullii,
R. Roman.,
cir. annum 24.

the Most High, and shall ^a wear out the saints of the Most High, and ^b think to change times and laws : and ^c they shall be given

into his hand ^d until a time and times and the dividing of time.

26 ^e But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the ^f kingdom and dominion, and

^a Rev. xvii. 6. xviii. 24. — ^b Ch. ii. 21. — ^c Rev. xiii. 7. — ^d Ch. xii. 7. Rev. xii. 14. — ^e Ver. 10, 22. ^f Ver. 14, 18, 22. Ch. ii. 42. Obad. 21. Matt. xxv. 34.

from *Symmachus*. To none can this apply so well or so fully as to the popes of Rome. They have assumed *infallibility*, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them ! And they go *against* God when they give *indulgences for sin*. This is the *worst* of all blasphemies !

And shall wear out the saints] By wars, crusades, massacres, inquisitions, and persecutions of all kinds. What in this way have they not done against all those who have protested against their *innovations*, and refused to submit to their *idolatrous worship* ? Witness the exterminating crusades published against the *Waldenses* and *Albigenses*. Witness *John Huss*, and *Jerome of Prague*. Witness the *Smithfield fires* in England ! Witness *God* and man against this bloody, persecuting, ruthless, and impure church !

And think to change times and laws] Appointing fasts and feasts ; canonizing persons whom he chooses to call *saints* ; granting pardons and indulgences for sins ; instituting new modes of worship utterly unknown to the Christian church ; new articles of faith ; new rules of practice ; and reversing, with pleasure, the laws both of God and man.—*Dodd*.

Until a time and times and the dividing of time.] In prophetic language a *time* signifies a *year* ; and a *prophetic year* has a *year* for each *day*. *Three years and a half* (a *day* standing for a *year*, as in chap. ix. 24) will amount to *one thousand two hundred and sixty years*, if we reckon *thirty* days to each month, as the Jews do.

If we knew precisely when the papal power began to exert itself in the *antichristian* way, then we could at once fix the time of its destruction. The *end* is probably not very distant ; it has already been grievously shaken by the French. In 1798 the French republican army under general *Berthier* took

the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, ^g whose kingdom *is* an everlasting kingdom, ^h and all ⁱ dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, ^k my cogitations much troubled me, and my countenance changed in me : but I ^l kept the matter in my heart.

Mark xi. 10. Luke xii. 32. — ^g Ch. ii. 44. Luke i. 33. John xii. 34. Rev. xi. 15. — ^h Isai. lx. 12. — ⁱ Or, rulers. ^k Ver. 15. Ch. viii. 27. x. 8. 16. — ^l Luke ii. 19, 51.

possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed ; but it is but *skinned over*, and a dreadful cicatrice remains. The *Jesuits*, not *Jesus*, are now the church's doctors.

If the papal power, as a *horn* or *temporal power*, be intended here, which is most likely (and we know that that power was given in 755 to Pope Stephen II. by *Pepin*, king of France), counting *one thousand two hundred and sixty* years from that, we are brought to A. D. 2015, about *one hundred and ninety* years from the present [A. D. 1825]. But I neither lay stress upon nor draw conclusions from these dates. If the church of Rome will *reform itself*, it will then be the *true Christian church*, and will never be destroyed. Let it throw aside all that is ritually *Jewish* ; all that is *heathen* ; all that which pretends to be of God, and which is only of *man* ; all doctrines that are not in the Bible ; and all *rites* and *ceremonies* which are not of the appointment of *Christ* and his *apostles* ; and then, all hail the once Roman, but now, *after* such a change, the holy, *Catholic church* ! Every true Protestant would wish rather the *reform* than the *extinction* of this church.

Verse 27. *The kingdom and dominion*] The people of the saints of the Most High, or the people who are the supereminent saints, shall have the kingdom. Whatever name they may be distinguished by among men, these are the people, and theirs is the church, that no lapse of time shall injure, and no power be able to destroy ; but shall last as long as time shall endure.

Verse 28. *The end of the matter.*] So said the expounding angel ; and he said so because the purpose of God had determined it. In considering these things, and looking at the evils that shall come upon the world before those auspicious times can take place, I may say, with Daniel, *My cogitations much troubled me, and my countenance changed in me : but I keep the matter* of my conjectures and consequent feelings *in my own heart*.

CHAPTER VIII.

This chapter contains Daniel's vision of the ram and he-goat, 1—14; referring, as explained by the angel, to the Persian and Grecian monarchies, 15—26. The little horn mentioned in the ninth verse (or fierce king, as interpreted in the twenty-third), is supposed by some to denote Antiochus Epiphanes; but seems more properly to apply to the Roman power in general, by which the polity and temple of the Jews were destroyed, on account of the great transgressions of these ancient people of God; and particularly because of their very obstinate and unaccountable rejection of the glorious doctrines of Christianity, which had been preached among them by Jesus Christ and his apostles, and the truth of which God had attested "by signs and wonders, and by divers miracles and gifts of the Holy Ghost." Daniel is then informed of the two thousand and three hundred prophetic days (that is, years) which must elapse before the sanctuary be cleansed; or, in other words, before righteousness shall prevail over the whole earth. This period is supposed, with considerable probability, to have had its commencement when Alexander the Great invaded Asia, in the year before Christ 334. This will bring the close of it to about the end of the sixth chiliad of the world; when, as already observed, some astonishing changes are expected to take place in the moral condition of the human race; when the power of Antichrist, both Papal and Mohammedan, shall be totally annihilated, and universal dominion given to the saints of the Most High. The chapter concludes with the distress of Daniel on account of the fearful judgments with which his country should be visited in after ages, 27.

A. M. cir. 3451.
B. C. cir. 553.
Ol. cir. LVI. 4.
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R. Roman.,
cir. annum 26.

IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which

appeared unto me * at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at ^b Shushan in

* Ch. vii. 1.

NOTES ON CHAP. VIII.

Verse 1. *In the third year of the reign of—Belshazzar*] We now come once more to the Hebrew, the Chaldee part of the book being finished. The Chaldeans had a particular interest both in the history and prophecies from chap. ii. 4 to the end of chap. vii., the whole is written in Chaldee; but as the prophecies which remain concern times posterior to the Chaldee monarchy, and principally relate to the church and people of God generally, they are written in the Hebrew language, this being the tongue in which God chose to reveal all his counsels given under the Old Testament relative to the New.

Verse 2. *I saw in a vision*] Daniel was at this time in Shushan, which appears to have been a strong place, where the kings of Persia had their summer residence. It was the capital of the province of Elam or the Elymais; which province was most probably added to the Chaldee territories by Nebuchadnezzar; see Jer. xlix. 34, 35. Here was Daniel's ordinary residence; and though here at this time, he, in vision, saw himself on the banks of the river Ulai. This is the same as the river Euleus, which divided Shushan from Susiana from Elymais.

Verse 3. *A ram which had two horns*] In the former vision there were four beasts, pointing out four empires; in this we have but two, as only two empires are concerned here, viz., the Grecian and the

the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

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3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns

^b Esth. i. 2.

Persian. The Babylonish empire is not mentioned; its fate was before decided, and it was now at its close.

By the ram, the empire of the Medes and Persians was pointed out, as explained by the angel Gabriel, ver. 20; and particularly Cyrus, who was the founder of that empire. Cyrus was the son of Cambyses, king of Persia; and grandson of Astyages, king of Media, by his daughter Mandane, who had been given in marriage to Cambyses. Cyrus, marrying Roxana, the daughter and only child of his uncle Cyaxares, called in Scripture *Ahasuerus*, succeeded to both crowns, and thus united Media and Persia. A ram was the symbol of the Persians; and a ram's head with two horns, one higher than the other, appears as such in different parts of the ruins of *Persepolis*. See the plates of these ruins in the supplement to the seventh volume of the ancient part of the *Universal History*.

This ram had two horns; that is, two kingdoms, viz., *Media* and *Persia*; but one was higher than the other; and the higher came up last. *Media*, signified by the shorter horn, was the more ancient of the two kingdoms. *Persia*, the higher horn, had come up but lately, and was of little historic or political consequence till the time of Cyrus; but in the reigns of this prince and his immediate successors, Persia attained a political consequence greatly superior to that possessed at any time by the kingdom of Media; therefore, it

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were high ; but one was higher than ^a the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; ^b but he did according to his will, and became great.

5 And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and ^c touched not the ground : and the goat had ^d a ^e notable horn between his eyes.

^a Heb. *the second*.—^b Ch. v. 19. xi. 3, 16.—^c Or, *none touched him in the earth*.

is said to have been the *higher*, and to have come up last.

Verse 4. *I saw the ram pushing westward*] The Persians, who are signified by the *ram*, as well as their founder *Cyrus*, pushed their conquests *west, north, and south*. The principal theatre of their wars, says *Calmet*, was against the SCYTHIANS, *northward* ; against the GREEKS, *westward* ; and against the EGYPTIANS, *southward*.

He did according to his will] There was no other nation at that time that could stay the progress of the Persian arms.

Verse 5. *Behold, a he-goat*] This was *Alexander the Great* ; and a *goat* was a very proper symbol of the Grecian or Macedonian people. Bp. *Newton* very properly observes that, *two hundred* years before the time of *Daniel*, they were called *Ægeada*, the *goat's people* ; the origin of which name is said to be as follows : *Caranus*, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the *goats* for his guides ; and afterwards, seeing a herd of goats flying from a violent storm, he followed them to *Edessa*, and there fixed the seat of his empire, and made the *goats* his ensigns or standards ; and called the place *Æge* or *Ægea*, the *goats' town* ; and the people *Ægeada*, the *goats' people* ; names which are derived from *αἴς, αἴως*, a *goat*. The city *Æge* or *Ægea*, was the usual burying-place of the Macedonian kings ; and, in reference to this origin, *Alexander* called his son by *Roxana*, *Alexander Ægus*, *Alexander the goat*. All this shows the very great propriety of the symbol here used.

Came from the west] Europe lies westward of Asia.

On the face of the whole earth] Carrying every thing before him.

Touched not the ground] Seemed to fly from conquest to conquest. By the time *Alexander* was *thirty* years of age he had conquered all Asia ; and, because of the rapidity of his conquests, he is represented as a *leopard* with four wings, in the preceding vision.

A notable horn between his eyes.] This, says the

6 And he came to the ram that had *two horns*, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great :

^d Heb. *a horn of sight*.—^e Ver. 21.

angel, is the *first king*, ver. 21, that is, the first kingdom of the Greeks in Asia, which was erected by *Alexander* ; and continued some years in his brother *Philip Aridæus*, and in his two young sons, *Alexander Ægus* and *Hercules*. See *Newton*.

Verse 6. *And he came to the ram.*] This and the following verse give an account of the overthrow of the Persian empire by *Alexander*.

And ran unto him in the fury of his power] The conflicts between the Greeks and the Persians were excessively severe. *Alexander* first vanquished the generals of *Darius*, at the river *Granicus*, in Phrygia ; he next attacked and totally routed *Darius*, at the straits of *Ianus*, in Cilicia ; and afterwards at the plains of *Arbela*, in Assyria. One can hardly read these words, says Bp. *Newton*, “the ram—which I had seen standing by the river, ran unto him in the fury of his power,” without having the image of *Darius' army* standing and guarding the river *Granicus* ; and of *Alexander* on the *other side*, with his forces plunging in, swimming across the stream, and rushing on the enemy, with all the fire and fury that can be conceived.

Verse 7. *And brake his two horns*] Subdued Persia and Media ; sacked and burnt the royal city of *Persepolis*, the capital of the Persian empire, and even in its ruins, one of the wonders of the world to the present day. This he did because “he was moved with choler” against *Darius*, who had endeavoured to draw off his captains with bribes, and had laboured to induce some of his friends to assassinate him. *Alexander*, finding this, would listen to no proposals of peace ; and was determined never to rest till he had destroyed *Darius* and his whole empire. In Media, *Darius* was seized and made prisoner by some of his own treacherous subjects, and afterwards basely murdered.

There was no power in the ram to stand before him] *Alexander's* victories over the Persians were as easy as they were rapid and decisive.

He cast him down to the ground, and stamped upon him] Totally destroyed the *family*, and overturned the whole *monarchy*.

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and when he was strong, the great horn was broken; and for it came up ^a four notable ones toward the four winds of

heaven.

9 ^b And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the ^d pleasant land.

10 ^e And it waxed great, even ^f to ^g the host of heaven; and ^h it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, ⁱ he magnified himself even ^k to ^l the prince of the host, ^m and ⁿ by him ^o the daily sacrifice was taken away, and the place of

his sanctuary was cast down.

12 And ^p a ^q host was given him against the daily sacrifice

^r by reason of transgression,

and it cast down ^s the truth to the ground; and ^t it practised, and prospered.

13 Then I heard ^u one saint speaking, and another saint said unto ^v that ^w certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of ^x desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred ^y days; ^z then shall the sanctuary be ^{aa} cleansed.

15 And it came to pass, when I, even I

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Ch. vii. 6. xi. 4. Ver. 22.—^b Ch. vii. 8. xi. 21.—^c Ch. xi. 25. 1 Mac. i. 16—19.—^d Ps. xlviii. 2. Ezek. xx. 6, 15. Ch. xi. 16, 41, 45.—^e Ch. xi. 28.—^f Or, against the host.—^g So Isai. xiv. 13.—^h Rev. xii. 4.—ⁱ Jer. xlviii. 26. 42. Ch. xi. 36. Ver. 25.—^k Or, against.—^l Josh. v. 14.—^m Ch. xi. 31. xii. 11. 1 Mac. i. 44—64.—ⁿ Or, from him.—^o Exod. xxix. 38. Numb. xxviii. 3. Ezek. lvi. 13.—^p Ch. xi. 31.—^q Or, the host was given over

for the transgression against the daily sacrifice.—^r 1 Mac. i. 11, &c. 2 Mac. iv. 13, 17.—^s Ps. cxix. 43, 142. Isai. lix. 14.—^t Ver. 4. Ch. xi. 28, 36.—^u Ch. iv. 13, xii. 6. 1 Pet. i. 12.—^v Or, the number of secrets, or the wonderful number.—^w Heb. Palmoni.—^x Or, making desolate. Ch. xi. 31. xii. 11. 1 Mac. i. 54.—^y Heb. evening morning.—^z 1 Mac. iv. 36, &c.—^{aa} Heb. justified.

Verse 8. *The he-goat waxed very strong*] He had subdued nearly the whole of the then known world.

The great horn was broken] Alexander died in the height of his conquests, when he was but about thirty-three years of age. His natural brother, Philip Arideus, and his two sons, Alexander Ægus and Hercules, kept up the show and name of the Macedonian kingdom for a time; but they were all murdered within fifteen years; and thus the great horn, the Macedonian kingdom, was broken, Alexander's family being now cut off.

And for it came up four notable ones] The regal family being all dead, the governors of provinces usurped the title of kings; and Antigonus, one of them, being slain at the battle of Ipsus, they were reduced to four, as we have already seen. 1. SELEUCUS, who had Syria and Babylon, from whom came the *Seleucidæ*, famous in history. 2. LYSIMACHUS, who had Asia Minor. 3. PTOLEMY, son of Lagus, who had Egypt, from whom sprang the *Lagidæ*. And, 4. CASSANDER, who had Greece and the neighbouring countries. These held dominion towards the four winds of heaven. Cassander had the western parts, Lysimachus had the northern regions, Ptolemy possessed the southern countries, and Seleucus had the eastern provinces.

Verse 9. *Out of one of them came forth a little horn*] Some think that Antiochus Epiphanes is meant; but Bp. Newton contends that it is the Roman government that is intended; and although very great at its zenith, yet very little in its rising.

Waxed—great toward the south] The Romans made Egypt a province of their empire, and it continued such for some centuries.

Toward the east] They conquered Syria, and made it a province.

Toward the pleasant land.] Judea, so called Ps. cvi. 24; Jer. iii. 19; Dan. xi. 16, 41. It is well known that they took Judea, and made it a province; and afterwards burnt the city and the temple, and scattered the Jews over the face of the earth.

Verse 10. *The host of heaven*] The Jewish hierarchy. The stars, the priests and Levites. The powers or host of heaven are probably intended by our Lord, Matt. xxiv. 29, to signify the whole Jewish hierarchy.

Verse 11. *Even to the prince of the host*] They seemed, in this case, to fight against God himself.

The daily sacrifice was taken away] By the destruction of the city and temple; and has never been restored from that day until now.

Verse 12. *And a host was given him*] That is, power; or perhaps the host of heaven—the priesthood—the whole sacrificial system, by reason of transgression. They had filled up the measure of their iniquities, in rejecting the Lord that bought them; and the daily sacrifice, being no longer of use, was given up with the rest to destruction.

Cast down the truth] Probably the whole Jewish ritual and religion.

Practised, and prospered.] Prosperity or success followed all their acts.

Verse 13. *One saint speaking, and another saint said*] One angel asked another how long the sanctuary was to be trodden down?

Verse 14. *Unto two thousand and three hundred days*] Though literally it be two thousand three hundred evenings and mornings, yet I think the prophetic day should be understood here, as in other parts of this prophet, and must signify so many years. If we date these years from the vision of the he-goat (Alexander's invading Asia), this was A. M. 3670,

A. M. cir. 3451. Daniel, had seen the vision,
B. C. cir. 553. and ^a sought for the meaning,
Ol. cir. LVI. 4. then, behold, there stood before
Servii Tullii, me ^b as the appearance of a
R. Roman.,
cir. annum 26.

man.

16 And I heard a man's voice ^c between the banks of Ulai, which called, and said, ^d Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and ^e fell upon my face: but he said unto me, Understand, O son of man, for at the time of the end shall be the vision.

18 ^f Now as he was speaking with me, I was in a deep sleep on my face toward the ground: ^g but he touched me, and ^h set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation; ⁱ for at the time appointed the end shall be.

20 ^k The ram which thou sawest having two horns are the kings of Media and Persia.

^a See ch. xii. 8. 1 Pet. i. 10, 11. — ^b Ezek. i. 26. — ^c Ch. xii. 6, 7. — ^d Ch. ix. 21. Luke i. 19, 26. — ^e Ezek. i. 28. Rev. i. 17. — ^f Ch. x. 9, 10. Luke ix. 32. — ^g Ezek. ii. 2. ^h Heb. made me stand upon my standing. — ⁱ Ch. ix. 27. xi. 27, 35, 36. xii. 7. Hab. ii. 3. — ^k Ver. 3. — ^l Ver. 5. ^m Ch. xi. 3. — ⁿ Ver. 8. Ch. xi. 4. — ^o 1 Mac. i. 11, &c. ii. 15. — ^p Heb. are accomplished. — ^q Deut. xxviii. 50.

B. C. 334; and two thousand three hundred years from that time will reach to A. D. 1966, or one hundred and forty-one years from the present A. D. 1825. This will bring it near to the time mentioned chap. vii. 25, where see the note.

Verse 15. *As the appearance of a man.*] Supposed to be the Messiah.

Verse 17. *At the time of the end shall be the vision.*] Or, as Houbigant, "The vision shall have an end at the proper time."

Verse 20. *The ram which thou sawest*] See this explained under the vision itself, ver. 3, &c.

Verse 22. *But not in his power.*] The four kingdoms which shall arise out of the Macedonian empire shall not be of Alexander's power or family, nor have his strength and dignity.

Verse 22. *When the transgressors are come to the full*] When the utmost degradation has taken place, by the buying and selling of the high-priesthood; for Onias was ejected for a sum of money, to make room for wicked Jason; and Jason again was supplanted for a greater sum by a worse man, if possible, than himself, Menelaus; and the golden vessels of the temple were sold to pay for this sacrilegious purchase. Thus transgressions were come to the full, before the Romans had commission to destroy Jerusalem and its temple, &c.

A king of fierce countenance] The Roman government, as before; for king is often taken for kingdom or empire.

21 ¹ And the rough goat is the king of Grecia: and the great horn that is between his eyes ^m is the first king.

22 ⁿ Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, ^o when the transgressors ^p are come to the full, a king ^q of fierce countenance, and understanding dark sentences, ^r shall stand up.

24 And his power shall be mighty, ^s but not by his own power: and he shall destroy wonderfully, ^t and shall prosper, and practise, ^u and shall destroy the mighty and the ^v holy people.

25 And ^w through his policy also he shall cause craft to prosper in his hand; ^x and he shall magnify himself in his heart, ^y and by ^z peace shall destroy many: ^{aa} he shall also stand up against the Prince of princes; but he shall be ^{bb} broken without hand.

^r Ver. 6. — ^s Rev. xvii. 13, 17. — ^t Ver. 12. Ch. xi. 36. ^u Ver. 10. Ch. vii. 25. — ^v Heb. people of the holy ones. ^w Ch. xi. 21, 23, 24. — ^x Ver. 11. Ch. xi. 36. 2 Mac. ii. 4, 7, 8, 11. — ^y 1 Mac. i. 30, &c. — ^z Or, prosperity. ^{aa} Ver. 11. Ch. xi. 36. — ^{bb} Job xxxiv. 20. Lam. ii. 6. Ch. ii. 34, 45. 1 Mac. vi. 8—13. 2 Mac. ix. 9, &c.

Understanding dark sentences] Very learned and skilful in all things relating to government and its intrigues. The learning of Rome is proverbial to the present time.

Verse 24. *But not by his own power*] The strength of the other kingdoms consisted in themselves; but the Roman empire, as a horn or kingdom of the goat, was not mighty by its own power—was not strong by virtue of the goat, but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree; though the branches extended over Greece, Asia, Syria, and Egypt.—Bp. Newton.

Shall destroy wonderfully] In the taking of Jerusalem by the Romans ninety-seven thousand Jews were made captives, and eleven hundred thousand were slain. So they destroyed this once mighty and holy people!

Verse 25. *He shall cause craft to prosper*] They subdued as many by their diplomatic skill and political intrigues as they did by the sword.

He shall also stand up against the Prince of princes] Against Christ; for it was by the Roman authority that he was condemned to death and crucified; and their persecutions had nearly destroyed the Christian religion; but the house was founded on a rock.

But he shall be broken without hand.] The tide was turned by the invisible hand of God; and thus heathen Rome was overcome, and converted to Christianity.

A. M. cir. 3451. 26 * And the vision of the
B. C. cir. 553. evening and the morning which
Ol. cir. LVI. 4. was told *is* true: ^b wherefore
Servii Tullii, R. Roman.,
cir. annum 26. shut thou up the vision; for it
shall be for many days.

A. M. cir. 3451. 27 ° And I Daniel fainted, and
B. C. cir. 553. was sick *certain* days; afterward
Ol. cir. LVI. 4. I rose up, ^d and did the king's
Servii Tullii, R. Roman.,
cir. annum 26. business; and I was astonished
at the vision, ° but none understood *it*.

* Ch. x. 1.—^b Ezek. xii. 27. Ch. x. 14. xii. 4, 9. Rev. xxii. 10.

° Ch. vii. 28. x. 8, 16 —^d Ch. vi. 2, 3.—^e See ver. 16.

Verse 26. *The vision of the evening and the morning which was told is true*] That mentioned in ver. 14. *For it shall be for many days.*] Not less than two thousand three hundred years!

Verse 27. *Daniel fainted*] To foresee the desolations that were coming on the land, the city, the temple, and the people.

Did the king's business] Transacted the affairs of state that belonged to my department, after having been sick for certain days through the effects of this vision. He had a pious and feeling heart; and he was distressed for the desolations that were coming upon his people.

CHAPTER IX.

Daniel, understanding from the prophecies of Jeremiah that the seventy years' captivity was now terminating, pours out his soul in fervent prayer to God, and earnestly supplicates pardon and restoration for his captive people, 1—12. When thus supplicating God in behalf of Israel, the angel Gabriel is sent to inform him of the seventy prophetic weeks, or four hundred and ninety natural years, which should elapse from the date of the edict to rebuild Jerusalem and the temple to the death of the Messiah, 20—27; a prophecy most exactly fulfilled by the event, according to the computation of the best chronologers. Dean Prideaux states the commencement of these seventy prophetic weeks to have been in the month Nisan, in the year of the Julian period 4256, which corresponds with A. M. 3546, B. C. 458, according to the Usherian account. How awfully are the Jews blinded, who, in contradiction to so clear a prophecy, still expect the Messiah who was cut off, and, after suffering, is entered into his glory!

A. M. cir. 3466. **I**N the first year ° of Darius
B. C. cir. 538. the son of Ahasuerus, of the
Ol. cir. LX. 3. seed of the Medes, ^b which was
Servii Tullii, R. Roman.,
cir. annum 41. made king over the realm of
the Chaldeans.

A. M. cir. 3466 4 And I prayed unto the LORD
B. C. cir. 538. my God, and made my confes-
Ol. cir. LX. 3. sion, and said, O ° Lord, the
Servii Tullii, R. Roman.,
cir. annum 41. great and dreadful God, keep-
ing the covenant and mercy to them that love
him, and to them that keep his command-
ments;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to ° Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

5 ' We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

3 ° And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

6 ° Neither have we hearkened unto thy servants the prophets, which spake in thy name

* Ch. i. 21. v. 31. vi. 28.—^b Or, *in which he, &c.*—^c 2 Chron. xxxvi. 21. Jer. xxv. 11, 12. xxix. 10.—^d Neh. i. 4. Ch. vi. 10. Jer. xxix. 12, 13. James iv. 8, 9, 10. ^e Exod. xx. 6. Deut. vii. 9. Neh. i. 5. ix. 32.—^f 1 Kings

viii. 47, 48. Neh. i. 6, 7. ix. 33, 34. Pa. cvi. 6. Isai. lxxv. 5, 6, 7. Jer. xiv. 7. Ver. 15. Bar. i. 17, 18.—^g 2 Chron. xxxvi. 15, 16. Ver. 10.

NOTES ON CHAP. IX.

Verse 1. *In the first year of Darius*] This is the same Darius the Mede, spoken of before, who succeeded Belshazzar, king of the Chaldeans. See chap. v. 31.

Verse 2. *I Daniel understood by books*] The prophecy referred to here is found Jer. xxv. 12, xxix. 10. The people must have been satisfied of the divine inspiration of Jeremiah, or his prophecies would not have been so speedily collected nor so carefully pre-

served. It appears that there was a copy of them then in Daniel's hands.

Verse 3. *I set my face—to seek by prayer*] He found that the time of the promised deliverance could not be at any great distance; and as he saw nothing that indicated a speedy termination of their oppressive captivity, he was very much afflicted, and earnestly besought God to put a speedy end to it; and how earnestly he seeks, his own words show

A. M. cir. 3466.
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R. Roman.,
cir. annum 41.

to our kings, our princes, and
our fathers, and to all the people
of the land.

7 O Lord, ^arighteousness ^bbe-
longeth unto thee, but unto us confusion of
faces, as at this day; to the men of Judah,
and to the inhabitants of Jerusalem, and unto
all Israel, *that are near, and that are far off*,
through all the countries whither thou hast
driven them, because of their trespass that
they have trespassed against thee.

8 O Lord, to us *belongeth* ^cconfusion of face,
to our kings, to our princes, and to our fathers,
because we have sinned against thee.

9 ^dTo the Lord our God *belong* mercies and
forgivenesses, though we have rebelled against
him;

10 ^eNeither have we obeyed the voice of the
LORD our God, to walk in his laws, which he
set before us by his servants the prophets.

11 Yea, ^fall Israel have transgressed thy
law, even by departing, that they might not
obey thy voice; therefore the curse is poured
upon us, and the oath that *is* written in the
^glaw of Moses the servant of God, because
we have sinned against him.

12 And he hath ^hconfirmed his words, which
he spake against us, and against our judges
that judged us, by bringing upon us a great
evil: ⁱfor under the whole heaven hath not
been done as hath been done upon Jerusalem.

13 ^kAs *it is* written in the law of Moses, all

this evil is come upon us: ^lyet
^mmade we not our prayer before
the LORD our God, that we
might turn from our iniquities,
and understand thy truth.

14 Therefore hath the LORD ⁿwatched upon
the evil, and brought it upon us: for ^othe
LORD our God *is* righteous in all his works
which he doeth: ^pfor we obeyed not his voice.

15 And now, O Lord our God, ^qthat hast
brought thy people forth out of the land of
Egypt with a mighty hand, and hast ^rgotten
thee ^srenown, as at this day; ^twe have sinned,
we have done wickedly.

16 O Lord, ^uaccording to all thy righteous-
ness, I beseech thee, let thine anger and thy
fury be turned away from thy city Jerusalem,
^vthy holy mountain: because for our sins,
^wand for the iniquities of our fathers, ^xJeru-
salem and thy people ^yare become a reproach
to all *that are* about us.

17 Now therefore, O our God, hear the
prayer of thy servant, and his supplications,
^zand cause thy face to shine upon thy sanc-
tuary ^{aa}that is desolate, ^{bb}for the Lord's sake.

18 ^{cc}O my God, incline thine ear, and hear;
open thine eyes, ^{dd}and behold our desolations,
and the city ^{ee}which ^{ff}is called by thy name:
for we do not ^{gg}present our supplications before
thee for our righteousnesses, but for thy great
mercies.

19 O Lord, hear; O Lord, forgive; O Lord,

^a Neh. ix. 33. Bar. i. 15. — ^b Or, *thou hast*, &c. — ^c Ver. 7. Bar. i. 15. — ^d Neh. ix. 17. Ps. cxxx. 4, 7. — ^e Ver. 6. — ^f Isai. i. 4, 5, 6. Jer. viii. 5, 10. — ^g Lev. xxvi. 14, &c. Deut. xxvii. 15, &c. xxviii. 15, &c. xxix. 20, &c. xxx. 17, 18. xxxi. 17, &c. xxxii. 19, &c. Lam. ii. 17. — ^h Zech. i. 6. — ⁱ Lam. i. 12. ii. 13. Ezek. v. 9. Amos iii. 2. ^k Lev. xxvi. 14, &c. Deut. xxviii. 15. Lam. ii. 17. — ^l Isai. ix. 13. Jer. ii. 30. v. 3. Hos. vii. 7, 10. — ^m Heb. *intreated we not the face of the*, &c. — ⁿ Jer. xxxi. 28. xlv. 27. — ^o Neh. ix. 33. Ver. 7. — ^p Ver. 10. — ^q Exod. vi.

1. 6. xxxii. 11. 1 Kings viii. 51. Neh. i. 10. Jer. xxxii. 31. ^r Heb. *made thee a name*. — ^s Exod. xiv. 18. Neh. ix. 10. Jer. xxxii. 20. — ^t Ver. 5. — ^u 1 Sam. xii. 7. Ps. xxxi. 1. lxxi. 2. Mic. vi. 4, 5. — ^v Ver. 20. Zech. viii. 3. — ^w Exod. xx. 5. — ^x Lam. ii. 15, 16. — ^y Ps. xlv. 13, 14. lxxix. 4. ^z Numb. vi. 25. Ps. lxxvii. 1. lxxx. 3, 7, 19. — ^{aa} Lam. v. 18. ^{bb} Ver. 19. John xvi. 24. — ^{cc} Isai. xxxvii. 17. — ^{dd} Etol. iii. 7. Ps. lxxx. 14, &c. — ^{ee} Jer. xxv. 29. — ^{ff} Heb. *whereupon thy name is called*. — ^{gg} Heb. *cause to fall*. Jer. xxxvii. 7.

He *prayed*, he *supplicated*, he *fasted*, he put *sackcloth* upon his body, and he put *ashes* upon his head. He uses that kind of prayer prescribed by Solomon in his prayer at the dedication of the temple. See 1 Kings viii. 47, 48.

Verse 4. *Keeping the covenant*] Fidelity and truth are characteristics of God. He had never yet broken his engagements to his followers, and was ever showing *mercy* to men.

Verse 7. *All Israel, that are near, and that are far off*] He prays both for Judah and Israel. The latter were more dispersed, and had been much longer in captivity.

Verse 9. *Mercies and forgivenesses*] From God's goodness flow God's mercies; from his mercies, forgivenesses.

Verse 11. *Therefore the curse is poured upon us*] It is probable that he alludes here to the punishment of certain criminals by pouring *melted metal* upon them; therefore he uses the word *תִּטַּח* *tittach*, *it is poured out*, like melted metal, for this is the proper meaning of the root *נָחַח* *nathach*.

Verse 14. *The Lord watched upon the evil*] In consequence of our manifold rebellions he hath now watched for an opportunity to bring these calamities upon us.

Verse 17. *And cause thy face to shine*] Give us proof that thou art reconciled to us.

Verse 19. *Thy city and thy people are called by thy name*.] *The holy city, the city of the great King*. I think it scarcely possible for any serious man to read

A. M. cir. 3466.
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Ol. cir. LX. 3.
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hearken and do; defer not, ^a for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ^b And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I was speaking in prayer, even the man ^c Gabriel, whom I had seen in the vision at the beginning, being caused to fly ^d swiftly, ^e touched me ^f about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth ^g to

^a Ps. lxxix. 9, 10. cii. 15, 16. — ^b Ps. xxxii. 5. Isai. lxxv. 24. — ^c Ch. viii. 16. — ^d Heb. with weariness, or flight. — ^e Ch. viii. 18. x. 10, 16. — ^f 1 Kings xviii. 36. — ^g Heb. to make thee skilful of understanding. — ^h Heb. word. — ⁱ Ch. x. 12. — ^k Ch. x. 11, 19. — ^l Heb. a man of desires.

these impressive and pleading words without feeling a measure of the prophet's earnestness.

Verse 21. *The man Gabriel*] Or the angel Gabriel, who had appeared to me as a man. *wx ish* is the same here as *person*—the person *Gabriel*.

Being caused to fly swiftly] God hears with delight such earnest, humble, urgent prayers; and sends the *speediest* answer. Gabriel himself was ordered on this occasion to make *more than usual speed*.

Verse 24. *Seventy weeks are determined*] This is a most important prophecy, and has given rise to a variety of opinions relative to the proper mode of explanation; but the chief difficulty, if not the only one, is to find out the *time* from which these *seventy weeks* should be *dated*. What is here said by the angel is not a direct answer to Daniel's prayer. He prays to know when the *seventy weeks of the captivity* are to *end*. Gabriel shows him that there are *seventy weeks determined* relative to a *redemption* from another sort of captivity, which shall commence with the *going forth of the edict to restore and rebuild Jerusalem*, and shall terminate with the *death of Messiah the Prince*, and the total *abolition of the Jewish sacrifices*. In the four following verses he enters into the particulars of this most important *determination*, and leaves them with Daniel for his comfort, who has left them to the church of God for the *confirmation* of its faith and a *testimony* to the truth of divine revelation. They contain the fullest confirmation of Christianity, and a complete refutation of the Jewish cavils and blasphemies on this subject.

Of all the writers I have consulted on this most noble prophecy, Dean *Prideaux* appears to me the most clear and satisfactory. I shall therefore follow his method in my explanation, and often borrow his words.

Seventy weeks are determined—The Jews had *sabbatic years*, Lev. xxv. 8, by which their years were divided into weeks of years, as in this important prophecy, each week containing *seven years*. The

give thee skill and understanding.

23 At the beginning of thy supplications the ^b commandment came forth, and ⁱ I am come to shew thee; ^k for thou art ^l greatly beloved: therefore ^m understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, ⁿ to finish the transgression, and ^o to make an end of sins, ^p and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision ^q and ^r prophecy, ^s and to anoint the Most Holy.

25 ^t Know therefore and understand, that

^m Matt. xxiv. 15. — ⁿ Or, to restrain. — ^o Or, to seal up. Lam. iv. 22. — ^p Isai. liii. 10. — ^q Isai. liii. 11. Jer. xxiii. 5, 6. Hebr. ix. 12. Rev. xiv. 6. — ^r Heb. prophet. — ^s Ps. xlv. 7. Luke i. 35. John i. 41. Hebr. ix. 11. — ^t Ver. 23. Matt. xxiv. 15.

seventy weeks therefore here spoken of amount to *four hundred and ninety years*.

In ver. 24 there are *six events* mentioned which should be the consequences of the incarnation of our Lord:—

I. *To finish* (לכלל *lechalle*, to restrain) the *transgression*; which was effected by the preaching of the gospel, and pouring out of the Holy Ghost among men.

II. *To make an end of sins*; rather לרצות חטאתו *ulehathem chataoth*, “to make an end of *sin-offerings*,” which our Lord did when he offered his spotless soul and body on the cross *once* for all.

III. *To make reconciliation* (לכפר *ulechapper*, “to make atonement or expiation”) for *iniquity*; which he did by the *once offering* up of himself.

IV. *To bring in everlasting righteousness*, צדק עולם *tsodek olamim*, that is, “the righteousness, or righteous ONE, of ages;” that person who had been the object of the faith of mankind, and the subject of the predictions of the prophets through all the ages of the world.

V. *To seal up* (לחתום *velachtom*, “to finish or complete”) the *vision and prophecy*; that is, to put an end to the necessity of any farther revelations, by completing the canon of Scripture, and fulfilling the prophecies which related to his person, sacrifice, and the glory that should follow.

VI. *And to anoint the Most Holy*, קדש קדש *kodesh kodashim*, “the Holy of holies.” משיח *mashich*, to anoint (from which comes משיח *mashiach*, the *Messiah*, the anointed one), signifies in general, to consecrate or appoint to some special office. Here it means the consecration or appointment of our blessed Lord, the Holy One of Israel, to be the Prophet, Priest, and King of mankind.

Verse 25. *From the going forth of the commandment to restore and to build Jerusalem*] The foregoing events being all accomplished by Jesus Christ, they of course determine the prophecy to him. And

A. M. cir. 3466.
B. C. cir. 538.
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* from the going forth of the commandment ^b to restore and to build Jerusalem unto ^c the Messiah ^d the Prince shall be

and the end thereof shall be with a flood, and unto the end of the war ^a desolations are determined.

A. M. cir. 3466.
B. C. cir. 538.
Ol. cir. L.X. 3.
Serrui Tullii,
R. Roman.,
cir. annum 41.

seven weeks, and threescore and two weeks : the street ^e shall be built again, and the ^f wall, ^g even ^h in troublous times.

27 And he shall confirm 'the' covenant with ^v many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, ^w and for the overspreading of ^x abominations he shall make it desolate, ^y even until the consummation, and that determined shall be poured ^z upon the desolate.

26 And after threescore and two weeks ¹ shall Messiah be cut off, ^k but ^l not for himself : ^m and ⁿ the people of the prince that shall come ^o shall destroy the city ^p and the sanctuary ;

^a Ezra iv. 24. vi. 1, 15. vii. 1. Neh. ii. 1, 3, 5, 6, 8. ^b Or, to build again Jerusalem : as 2 Sam. xv. 25. Ps. lxxi. 20. — ^c John i. 41. iv. 25. — ^d Isai. lv. 4. — ^e Heb. shall return and be builded. — ^f Or, breach, or ditch. — ^g Neh. iv. 8, 16, 17, 18. — ^h Heb. in strait of times. Neh. vi. 15. ⁱ Isai. liii. 8. Mark ix. 12. Luke xxiv. 26, 46. — ^k 1 Pet. ii. 21. iii. 18. — ^l Or, and shall have nothing. John xiv. 30. ^m Or, and [the Jews] they shall be no more his people, ch. xi. 17, or, and the Prince's [Messiah's, ver. 25] future people.

ⁿ Matt. xxii. 7. — ^o Luke xix. 44. — ^p Matt. xxiv. 2. ^q Matt. xxiv. 6, 14. — ^r Isai. viii. 7, 8. Ch. xi. 10, 22. Nah. i. 8. — ^s Or, it shall be cut off by desolations. — ^t Or, a ^u Isai. xlii. 6. lv. 3. Jer. xxxi. 31. Ezek. xvi. 60, 61, 62. ^v Isai. liii. 11. Matt. xxvi. 28. Rom. v. 15, 19. Heb. ix. 28. — ^w Or, and upon the battlements shall be the idols of the desolator. — ^x Matt. xxiv. 15. Mark xiii. 14. Luke xxi. 20. — ^y See Isai. x. 22, 23. xxviii. 22. Ch. xi. 36. Luke xxi. 24. Rom. xi. 26. — ^z Or, upon the desolator.

if we reckon back *four hundred and ninety years*, we shall find the time of the going forth of this command.

Most learned men agree that the death of Christ happened at the passover in the month *Nisan*, in the *four thousand seven hundred and forty-sixth* year of the Julian period. *Four hundred and ninety years*, reckoned back from the above year, leads us directly to the month *Nisan* in the *four thousand two hundred and fifty-sixth* year of the same period; the very month and year in which *Ezra* had his commission from *Artaxerxes Longimanus*, king of Egypt (see *Ezra* vii. 9), to restore and rebuild Jerusalem. See the commission in *Ezra*, chap. vii. 11—26, and *Prideaux's* *Connexions*, vol. ii. p. 380.

ministry of *John the Baptist* with that of our Lord, comprehending the term of *seven years*, during the whole of which he might be well said to confirm or ratify the new covenant with mankind. Our Lord says, "The law was until John;" but from his first public preaching the *kingdom of God*, or gospel dispensation, commenced.

These *seven years*, added to the *four hundred and eighty-three*, complete the *four hundred and ninety* years, or *seventy* prophetic weeks; so that the whole of this prophecy, from the times and corresponding events, has been fulfilled to the very letter.

The above *seventy weeks*, or *four hundred and ninety years*, are divided, in ver. 25, into *three distinct periods*, to each of which particular events are assigned. The three periods are,—

Some imagine that the *half* of the last *seven years* is to be referred to the total destruction of the Jews by *Titus*, when the daily sacrifice for ever ceased to be offered; and that the intermediate space of *thirty-seven* years, from our Lord's death till the destruction of the city, is passed over as being of no account in relation to the prophecy, and that it was on this account that the last *seven years* are *divided*. But *Dean Prideaux* thinks that the whole refers to our Lord's preaching connected with that of the Baptist. *רמב"ם* *vachatsi*, says he, signifies in the *half part* of the week; that is, in the latter three years and a half in which he exercised himself in the public ministry, he caused, by the sacrifice of himself, all other sacrifices and oblations to cease, which were instituted to signify his.

I. *Seven weeks*, that is, *forty-nine years*.

II. *Sixty-two weeks*, that is, *four hundred and thirty-four years*.

III. *One week*, that is, *seven years*.

To the *first* period of *seven weeks* the restoration and repairing of Jerusalem are referred; and so long were *Ezra* and *Nehemiah* employed in restoring the sacred constitutions and civil establishments of the Jews, for this work lasted *forty-nine years* after the commission was given by *Artaxerxes*.

In the latter parts of ver. 26 and 27 we find the *third part* of this great prophecy, which refers to what should be done *after* the completion of these *seventy weeks*.

From the above *seven weeks* the *second* period of *sixty-two weeks*, or *four hundred and thirty-four years* more, commences, at the end of which the prophecy says, *Messiah the Prince should come*, that is, *seven weeks*, or *forty-nine years*, should be allowed for the restoration of the Jewish state; from which time till the public entrance of the Messiah on the work of the ministry should be *sixty-two weeks*, or *four hundred and thirty-four years*, in all *four hundred and eighty-three years*.

Verse 26. *And the people of the prince that shall come shall destroy the city and the sanctuary* [By the "prince" *Titus*, the son of *Vespasian*, is plainly intended; and "the people of that prince" are no other than the *Romans*, who, according to the prophecy, *destroyed the sanctuary*, *הקדש הקודש* *halkodesh*, the *holy place* or temple, and, as a *flood*, swept away all, till the total destruction of that obstinate people finished the war.

From the coming of our Lord, the *third period* is to be dated, viz., "He shall confirm the covenant with many for one week," that is, *seven years*, ver. 27.

Verse 27. *And for the overspreading of abominations*

he shall make it desolate] This clause is remarkably obscure. כָּנַף שָׁקָרִים מְשֹׁמֵם *kenaph shikkutsim meshomem*, "And upon the wing of abominations causing amazement." This is a literal translation of the place; but still there is no determinate sense. A Hebrew MS., written in the *thirteenth* century, has preserved a very remarkable reading here, which frees the place from all embarrassment. Instead of the above reading, this valuable MS. has וְבִיהַכֵּל יִהְיֶה *uvebyechal yihyey shikkuts*; that is, "And in the temple (of the Lord) there shall be abomination." This makes the passage plain, and is strictly conformable to the facts themselves, for the temple was profaned; and it agrees with the prediction of our Lord, who said that *the abomination that maketh desolate should stand in the holy place*, Matt. xxiv. 15, and quotes the words as *spoken* *du* Δαμιηλ του προφητου, *by Daniel the prophet*. That the above reading gives the true sense, there can be little doubt, because it is countenanced by the most eminent ancient Versions.

The *Vulgate* reads, Et erit in templo abominatio, "And in the temple there shall be abomination."

The *Septuagint*, Καὶ ἐπὶ τοῖς ἱεροῖς βδελυγμὰ τῶν ἐρημώσεων, "And upon the temple there shall be the abomination of desolation."

The *Arabic*, "And upon the sanctuary there shall be the abomination of ruin."

The above reading is celebrated by *J. D. Michaelis*, *Epist. De Ebdom. Dan.*, p. 120: *Vix insignius exemplum reperiri posse autem, ostensuro in codicibus Hebræis latere lectiones dignissimas quæ eruantur, &c.* "A more illustrious example can, I think, hardly be found, to show that various readings lie hid in Hebrew MSS., which are most worthy of being exhibited." *Vid. Bib. Heb. Kennicott, Diss. Gen.*

I have only to add that this mode of reckoning years and periods by *weeks* is not solely Jewish. *Macrobis*, in his book on *Scipio's dream*, has these remarkable words: *Sed a sexta usque ad septimanam septimanam fit quidem diminutio, sed occulta, et quæ detrimentum suum aperta defectione non prodatur: ideo nonnullarum rerum publicarum hic mos est, ut post sextam ad militiam nemo cogatur; Somn. Scip.*, lib. i. c. vi., *in fine*. "From the sixth to the seventh week, there is a diminution of strength; but it is hidden, and does not manifest itself by any outward defect. Hence it was the custom in some republics not to oblige a man to go to the wars after the sixth week, i. e., after forty-two years of age."

Having now gone through the whole of this important prophecy, and given that interpretation which the original seemed best to warrant, I shall next proceed to notice the principal various readings found in the Collections of *Kennicott* and *De Rossi*, with those from my own MSS., which the reader may illustrate with the words of the common printed text.

Verse 24. שְׁבַעִים שָׁבָעִים הַחֹדֶשׁ עַד עַתָּה יִקְרָא עִיר קֹדֶשׁ לְכֹל הַשָּׁמַיִם וְלָחֹדֶשׁ הַשָּׁמַיִם וְלָכֶּרֶךְ עִין וְלִהְיֵא עֹדָק עֲלֵמִים וְלִחֹדֶשׁ חוֹזֵן וְנִבְאָה וְלִכְשֶׁה קָדַשׁ קֹדֶשִׁ׃

Verse 25. חֹדֶשׁ וְחֹדֶשׁ מִן מְצָא דַבְרַי הַשְּׁבִיעִי לְבִמְצָא יְרוּשָׁלַיִם עִיר מְשִׁיחַ בְּיַד שְׁבַעִים שָׁבָעִים שְׁבַעִים שָׁבָעִים חֹדֶשׁ וְנִבְטַחָה רַחֲבַי חֹדֶשׁ וְרוּחַ בְּצֹדֵק הַשָּׂמַיִם וְאַחֲרָיו הַשְּׁבַעִים שָׁבָעִים שָׁבָעִים יָכִירַת מְשִׁיחַ וְאִין לוֹ .

Verse 26. וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחָתוּ עִם בְּיַד הַבָּא וְקִצְוּ בְּשֶׁמַיִם . וְעַד קֵץ מַלְחָמָה מִרְצַח שִׁמְמוֹת : וְהַנִּבְדֵּד בְּרִית לְרַבִּים שְׁבַעִים אַחֲרָיו . וְהָעִיר הַשְּׁבַעִים יִשְׁבִּית וְבַח וְנִמְחָה . תַּעַל כָּנָף שְׁקָרִים מְשֹׁמֵם . וְעַד כֹּלָה וְנִחְרָפָה תֵּהְיֶה עַל שׁוֹמֵם :

Verse 27. Of the whole passage *Houbigant* gives the following translation:—

Verse 24. Seventy weeks are determined upon thy people, and the city of thy sanctuary:

That sin may be restrained, and transgressions have an end;

That iniquity may be expiated, and an everlasting righteousness brought in;

That visions and prophecies may be sealed up, and the Holy of holies anointed.

Verse 25. Know therefore and understand:—

From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks.

Then it shall be fully rebuilt, with anxiety, in difficult times.

Thence, to the prince Messiah, there shall be sixty-two weeks.

Verse 26. And after sixty-two weeks the Messiah shall be slain, and have no justice.

Afterwards he shall waste the city and the sanctuary, by the prince that is to come.

And his end shall be in straits; and to the end of the war desolation is appointed.

Verse 27. And for one week he shall confirm a covenant with many;

And in the middle of the week he shall abrogate sacrifice and offering;

And in the temple there shall be the abomination of desolation;

Until the ruin which is decreed rush on after the desolation.

In this translation there are some peculiarities.

Instead of "the street shall be built again, and the wall," ver. 25, he translates רַחֲבַי חֹדֶשׁ וְרוּחַ (with the prefix ב *beth* instead of ו *vau* in the latter word), "it shall be fully (the city and all its walls) rebuilt with anxiety."

Instead of "but not for himself," he translates "Nor shall justice be done him;" supposing that דין "justice" was originally in the verse.

Instead of "the people of the prince," ver. 26, he translates "by the prince," using עַם *im* as a preposition, instead of עַם *am*, "the people."

Instead of "and for the overspreading," he translates "and for the temple;" following the *Septuagint*, καὶ ἐπὶ τοῖς ἱεροῖς. This rendering is at

least as good as ours: but see the *marginal readings* here, and the preceding notes.

Houbigant contends also that the arrangement of the several members in these passages is confused. He proposes one alteration, which is important, *viz.*, From the promulgation of the decree to rebuild Jerusalem shall be seven weeks; and unto Messiah the prince, sixty-two weeks. All these alterations he vindicates in his notes at the end of this chapter. In the text I have inserted *Houbigant's* dots, or marks of distinction between the different members of the verses.

VARIOUS READINGS.

Verse 24. שבועים, *weeks* written full, so as to prevent mistakes, in *thirteen* of *Kennicott's*, *four* of *De Rossi's*, and *one* ancient of my own.

Seventy-one of *Kennicott's*, and *one* of *De Rossi's*, have שבועים "weeks, weeks, weeks;" that is, "many weeks:" but this is a mere mistake.

לכלא "to restrain." לכלה "to consume," is the reading of *twenty-nine* of *Kennicott's*, *thirteen* of *De Rossi's*, and *one* ancient of my own.

ולחרם "and to seal up." *Forty-three* of *Kennicott's*, *twelve* of *De Rossi's*, and *one* of my own, have ולחרם "to make an end." One reads ולחרם, *more full*.

חטאת "sins." חטאת "sin," in the singular, is the reading of *twenty-six* of *De Rossi's*; and so, in the second instance where this word occurs, *two* of my MSS.

עלמים "everlasting." *Two* of my oldest MSS. read עלמים, and so in the next instance.

ותבא "and the prophet." The conjunction is omitted by *two* of *Kennicott's*.

ורשכיל "and understand." *One* of my MSS. has ורשכיל.

Verse 25. מן מוצא "from the publication." *One* MS. of *De Rossi's* omits the מן "from," and instead of either, *one* of my oldest MSS. has למוצא "to the publication."

משיח "Messiah." *Nine* MSS. read the word with the point *sheva*, which makes it read, in regimine, "the anointed of the prince." But this is evidently the effect of carelessness, or rather design.

שבוע "seven." *Two* MSS. add the conjunction ו *vau*, "and."

ולבנות "and to build." *One* of mine omits the conjunction.

שבוע "seven weeks." *One* of *Kennicott's* has שבוע "seventy years."

ושבועים "and weeks." *One* of *Kennicott's* has ושבועים "and a week."

ששים "sixty." A few add the conjunction ו *vau*, "and sixty;" and another has ששה "six;" and another שבועים "seventy." Wherever this word signifies *weeks*, *two* of my oldest MSS. write it full, שבועים.

In *one* of my MSS. השבועים are omitted in the text, but added by a later hand in the margin.

העיר "and the ditch." *One* MS. has העיר "the city."

And for רחב "street," *one* of mine has רחוב of the same meaning, but *more full*.

ובאוק "and in straits," or *anxiety*. *One* MS. without *and*, as the *Vulgate* and *Septuagint*.

Verse 26. והקדש "and the holy place or sanctuary."

But *two* of my most ancient MSS., and *four* of *Kennicott's*, leave out the ו *vau*, and read והקדש

"and the holy city," or "city of holiness," instead of "the city and sanctuary." In *one* MS. ו is omitted in והקדש.

וקו "and its end." *One* MS. omits the conjunction ו *and*; *one* omits the following קו "the end;" reading thus: "and unto the war." But a more singular reading is that of *one* of my own MSS. written about A. D. 1136, which has וקרו "and its summer."

ששים "sixty." But *one* of *Kennicott's* MSS. has ששים שבועים "sixty weeks;" and another adds the conjunction, AND *sixty*.

שיח "shall destroy." But *one* of *De Rossi's* has שיח "shall be destroyed."

עם "the people." עם *im*, "with," is the reading of *one* of *Kennicott's*, with the *Septuagint*, *Theodotion*, *Syriac Hexapla*, *Vulgate*, and *Arabic*.

בשפן "with a flood." *One* MS. has בשפן "the flood." ועל כנף "and upon the wing." Nearly *twenty* MSS. have ועד "and unto," &c.

Verse 27. ועד קו "and unto the end." עד "to the end;" and *one* has ועל "and upon."

קו "the end." *One* has עד "the time;" and another both, עד קו "the time of the end."

ועל כנף שקרים "and upon the wing (or battlement), abomination." Instead of this, *one* of the Parisian MSS. numbered *three hundred and thirteen* in *Kennicott's*, has ובהכל יהיה שקר "and in the temple there shall be abomination." See the preceding notes.

This is a similar reading to *Theodotion*, the *Vulgate*, *Septuagint*, *Syriac Hexapla*, and the *Arabic*; and is countenanced by our Lord, *Matt. xxiv. 15*.

After all that has been said on this reading (which may be genuine, but is still liable to suspicion, as the MS. appears to be the work of some Christian;

it is written from the *left to the right hand*, and is accompanied by the *Vulgate Latin*), if this be an attempt to accommodate the *Hebrew* to the *Vulgate*, it should be stated that they who have examined this MS. closely, have asserted that there is no evidence that the writer has endeavoured to conform the *Hebrew* to the *Latin* text, unless this be accounted such. The ancient Versions give this reading great credit.

שקרים "abominations." *One* of mine has less fully שקרים.

משום "desolation." *One* of mine has more fully משום "and unto," is wanting in *one* of mine; and ועל "and upon" is the reading in *one* other.

על משום "until the desolation." משום "the desolation." *One* of mine has משום without the ו *vau*. It is wanting; but is added in the margin, by a later hand, in another of these ancient MSS.

I have thus set down almost all the various readings mentioned by *Kennicott* and *De Rossi*, and those furnished by *three* ancient MSS. of my own, that the learned reader may avail himself of every help to examine thoroughly this important prophecy.

Upwards of *thirty* various readings in the compass of *four* verses, and several of them of great moment.

CHAPTER X.

This and the two following chapters give an account of Daniel's last vision, wherein the succession of the Persian and Grecian monarchies is described, together with the wars that should take place between Syria and Egypt under the latter monarchy. The last part of the vision (from chap. xi. 36) seems to relate chiefly to the persecutions of the church in the times of Antichrist, till it be purified from all its pollutions; after which will follow that glorious kingdom of the saints spoken of in the seventh and eighth chapters. This chapter begins with an account of Daniel's fasting and humiliation, 1—3. Then we have a description of the divine person who appeared to the prophet, not unlike him who appeared to the apostle in the isle of Patmos, 4—21. See Rev. i. 10—16.

A. M. 3470.
B. C. 534.
Ol. LXI. 3.
Anno Tarquinii
Superbi,
R. Roman., 1.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar;

his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the

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voice of a multitude. and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

2 In those days I Daniel was mourning three full weeks.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

10 And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands.

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I

6 His body also was like the beryl, and his face as the appearance of lightning, and

^a Ch. i. 7. — ^b Ch. viii. 26. Rev. xix. 9. — ^c Ver. 14. Heb. great. — ^d Ch. i. 17. viii. 16. — ^e Heb. weeks of days. — ^f Heb. bread of desires. — ^g Matt. vi. 17. — ^h Gen. 14. — ⁱ Josh. v. 13. — ^j Ch. xii. 6, 7. — ^k Heb. one man. — ^l Rev. i. 13, 14, 15. xv. 6. — ^m Jer. x. 9. — ⁿ Ezek. 16. — ^o Ezek. i. 14. — ^p Rev. i. 14. xix. 12. — ^q Ezek. i.

7. Rev. i. 15. — ^r Ezek. i. 24. Rev. i. 15. — ^s 2 Kings vii. 17. Acts ix. 7. — ^t Ch. viii. 27. — ^u Or, vigour. — ^v Ch. vii. 28. — ^w Ch. viii. 18. — ^x Jer. i. 9. Ch. ix. 21. Rev. i. 17. — ^y Heb. moved. — ^z Ch. ix. 23. — ^{aa} Heb. a man of desires.

NOTES ON CHAP. X.

Verse 1. *In the third year of Cyrus*] Which answers to the first year of Darius the Mede. *The time appointed was long*] *vetsaba* רבבא means a general abstinence; living all the while on *tree and unsavoury food*, drinking nothing but water; not using the bath, and most probably wearing haircloth next the skin, during the whole of the time.

Verse 5. *Clothed in linen*] The description is intended to point out the splendour of the garments.

Gold of Uphaz] The same as Ophir.

Verse 6. *His body also was like the beryl*] The description of this person is very similar to that of our Lord in Rev. i. 13—15.

Verse 7. *The men that were with me saw not the vision*] An exactly parallel case with what occurred at the conversion of Saul of Tarsus, Acts ix. 7. There was a divine influence which they all felt, but only Daniel saw the corporeal appearance.

Verse 9. *Was I in a deep sleep*] I fell into a swoon.

Verse 10. *A hand touched me*] Nothing was apparent or palpable but a hand. A hand had written Belshazzar's fate upon the wall; and the hand is frequently mentioned when the power or majesty of God is intended. Perhaps by hand God himself may be meant. It is remarkable that in a very ancient MS. of the Septuagint, more than a thousand years old, now in the imperial library of Vienna, adorned with

Verse 2. *I—was mourning three full weeks.*] The weeks are most probably dated from the time of the revelation of the last vision. Calmet proves this by several reasons.

Verse 3. *I ate no pleasant bread*] This fast was other a general abstinence; living all the while on tree and unsavoury food, drinking nothing but water; not using the bath, and most probably wearing haircloth next the skin, during the whole of the time.

Verse 4. *By the side of—Hiddekel*] The same as the Tigris, the great river of Assyria; as the Euphrates of Syria, and the Nile of Egypt.

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stand upon thy standing. —^b Rev. i. 17. —^c Ch. ix. 3, 4, 22, 23. —^d Acts x. 4. —^e Ver. 20. —^f Ver. 21. Ch. xii. 1. Jude 9. Rev. xii. 7. —^g Or, the first. —^h Gen. xlix. 1. Ch. ii. 28. —ⁱ Ch. viii. 26. Ver. 1. Hab. ii. 3.

speak unto thee, and ^a stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, ^b Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, ^c thy words were heard, and I am come for thy words.

13 ^d But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, ^e Michael, ^f one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people ^g in the latter days: ^h for yet the vision is for many days.

15 And when he had spoken such words unto me, ⁱ I set my face toward the ground, and I became dumb.

16 And, behold, ^k one like the similitude of the sons of men ^l touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the

vision ^m my sorrows are turned upon me, and I have retained no strength.

17 For how can ⁿ the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me ^{one} like the appearance of a man, and he strengthened me,

19 ^o And said, O man greatly beloved, ^p fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight ^q with the king of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is none* that ^r holdeth with me in these things, ^s but Michael your prince.

^a Heb. stand upon thy standing. —^b Rev. i. 17. —^c Ch. ix. 3, 4, 22, 23. —^d Acts x. 4. —^e Ver. 20. —^f Ver. 21. Ch. xii. 1. Jude 9. Rev. xii. 7. —^g Or, the first. —^h Gen. xlix. 1. Ch. ii. 28. —ⁱ Ch. viii. 26. Ver. 1. Hab. ii. 3.

^l Ver. 9. Ch. viii. 18. —^k Ch. viii. 15. —^l Ver. 10. Jer. i. 9. —^m Ver. 8. —ⁿ Or, this servant of my lord. —^o Ver. 11. —^p Judg. vi. 23. —^q Ver. 13. —^r Heb. strengtheneth himself. —^s Ver. 13. Jude 9. Rev. xii. 7.

paintings which have been engraved for the catalogue of Lambecius, and transferred to that of Nesselius, all the appearances of God are represented by a hand in the clouds.

Verse 12. *I am come for thy words*] On account of thy prayers I am sent to comfort and instruct thee.

Verse 13. *But the prince of the kingdom of Persia withstood me*] I think it would go far to make a legend or a precarious tale of this important place to endeavour to maintain that either a good or evil ANGEL is intended here. Cyrus alone was the prince of Persia, and God had destined him to be the deliverer of his people; but there were some matters, of which we are not informed, that caused him to hesitate for some time. Fearing, probably, the greatness of the work, and not being fully satisfied of his ability to execute it, he therefore for a time resisted the secret inspirations which God had sent him. The opposition might be in reference to the building of the temple.

But lo, Michael] Gabriel, who speaks, did not leave Cyrus till Michael came to take his place. Michael, he who is like God, sometimes appears to signify the Messiah, at other times the highest or chief archangel. Indeed there is no archangel mentioned in the whole Scripture but this one. See Jude 9; Rev. xii. 7.

Verse 14. *For yet the vision is for many days.*]

There are many things which remain yet to be revealed, and the time of their accomplishment is very distant.

Verse 15. *I set my face toward the ground*] He was standing upright, ver. 11, and he now bent his body in reverence, and looked down upon the ground.

And became dumb.] Found himself unable to speak.

Verse 16. *Like the similitude of the sons of men*, I think Gabriel is here meant, who appeared to Daniel in a human form; and so in ver. 18, and see also chap. ix. 21.

Touched my lips] Before this he was unable to speak.

By the vision] The vision that I have already had, and of which I have not a proper knowledge, has greatly afflicted me, because I see it intimate grievous calamities to my people. See chap. ix. 23.

Verse 17. *Neither is there breath*] He could not breathe freely; he was almost suffocated with sorrow.

Verse 19. *O man, greatly beloved*] אדם חמוד, chamudoth, man of delights; the most amiable of men.

Let my lord speak] I am now so strengthened and encouraged, that I shall be able to bear any revelation that thou mayest make.

Verse 20. *Knowest thou wherefore I come*] So high art thou in the favour of God, that he hath sent me unto thee to give thee further satisfaction; though

I was elsewhere employed upon a most important mission, and I must speedily return to accomplish it, viz. :—

To fight with the king of Persia] To remove all the scruples of Cyrus, and to excite him to do all that God designs him to do for the restoration of my people, and the rebuilding of the city and temple of Jerusalem. Nothing less than a supernatural agency in the mind of Cyrus can account for his decree in favour of the Jews. He had no natural, no political inclination to it; and his reluctance to obey the heavenly motions is here represented as a *fight between him and the angel*.

The prince of Grecia shall come.] I believe this refers to Alexander the Great, who was to destroy the Persian empire. See the *second and third verses* of the following chapter.

Verse 21. *Noted in the scripture of truth]* Perhaps

this refers to what he had already *written* down. See the preceding visions, which Daniel did not fully understand, though a general impression from them had filled his heart with sorrow.

Michael your prince.] The archangel mentioned before, ver. 13, and who has been always supposed to be appointed by God as the guardian of the Jewish nation. It appears that God chose to make use of the ministry of angels in this work; that angels, as they could be only in *one place at one time*, could not produce influence where *they were* not; and that, to carry on the operation on the mind of the Persian king, it was necessary that either *Gabriel* or *Michael* should be *present* with him, and when one went on another commission another took his place; see ver. 13. But we know so little of the invisible world that we cannot safely *affirm* any thing *positively*.

CHAPTER XI.

This chapter gives a more particular explanation of those events which were predicted in the eighth chapter. The prophet had foretold the partition of Alexander's kingdom into four parts. Two of these, in which were included Egypt and Syria, the one to the north, the other to the south, in respect of Judea, appear to take up the chief attention of the prophet, as his people were particularly concerned in their fate; these being the countries in which by far the greatest number of the Jews were, and still are, dispersed. Of these countries he treats (according to the views of the most enlightened expositors) down to the conquest of Macedon, A. M. 3836, B. C. 168, when he begins to speak of the Romans, 1—30; and then of the church under that power, 31—35. This leads him to speak of Antichrist, who was to spring up in that quarter, 36—39; and of those powers which at the TIME of the end, or the latter days of the Roman monarchy (as this term is generally understood), were to push at it, and overthrow many countries, 40—43. By the king of the SOUTH in the fortieth verse, the dominion of the Saracens, or Arabs, is supposed to be intended, which was an exceeding great plague to the Roman empire in the east, and also to several papistical countries, for the space of one hundred and fifty years, i. e., from A. D. 612, when Mohammed and his followers first began their depredations, to A. D. 762, when Bagdad was built, and made the capital of the caliphs of the house of Abbas; from which epoch the Saracens became a more settled people. By the king of the NORTH in the same verse the prophet is supposed by some to design that great scourge of eastern Christendom, the Ottoman or Othman empire, by which, after about a hundred and fifty years of almost uninterrupted hostilities, the Roman empire in the east was completely overturned, A. D. 1453. The chapter concludes with a prediction of the final overthrow of this northern power, and of the manner in which this great event shall be accomplished, 44, 45. But it should be observed that, notwithstanding the very learned observations of Bishop Newton and others upon this chapter, their scheme of interpretation presents very great and insurmountable difficulties; among which the very lengthy detail of events in the Syrian and Egyptian histories, comprising a period of less than two hundred years, and the rather uncouth transition to the incomparably greater transactions in Antichristian times, and of much longer duration, which are passed over with unaccountable brevity, are not the least. On all these subjects, however, the reader must judge for himself. See the notes.

A. M. 3470.
B. C. 534.
Olymp. LXI. 3.
Anno Tarquini
Superbi,
R. Roman., 1.

ALSO I, * in the first year of
Darius the Mede, even
I, stood to confirm and to
strengthen him.

2 And now will I show thee the truth. Be-
hold, there shall stand up yet three kings in
Persia; and the fourth shall be far richer
than they all: and by his strength through
his riches he shall stir up all against the realm
of Grecia.

* Ch. ix. 1.—^b Ch. v. 31.—^c Ch. vii. 6. viii. 5.

NOTES ON CHAP. XI.

Verse 1. *In the first year of Darius the Mede*] This is a continuation of the preceding discourse. Bp. Newton, who is ever judicious and instructing, remarks: It is the usual method of the Holy Spirit to make the latter prophecies explanatory of the former; and thus revelation "is a shining light, that shineth more and more unto the perfect day." The four great empires shown to Nebuchadnezzar, under the symbol of a *great image*, were again more particularly represented to Daniel under the forms of *four great wild beasts*. In like manner, the memorable events that were revealed to Daniel in the vision of the *ram* and *he-goat*, are here more clearly revealed in this last vision by an angel; so that this latter prophecy may not improperly be said to be a comment on the former. It comprehends many signal events. The types, figures, and symbols of the things are not exhibited in this, as in most other visions, and then expounded by the angel; but the angel *relates* the whole: and, not by way of *vision*, but by *narration*, informs Daniel of that which is noted in the *Scripture of truth*, chap. x. 21.

Verse 2. *There shall stand up yet three kings*] Gabriel had already spoken of *Cyrus*, who was now reigning; and after him *three* others should arise. These were, 1. *Cambyses*, the son of *Cyrus*. 2. *Smerdis*, the Magian, who was an impostor, who pretended to be another son of *Cyrus*. And 3. *Darius*, the son of *Hystaspes*, who married *Mandane*, the daughter of *Cyrus*.

Cambyses reigned *seven* years and *five* months; *Smerdis* reigned only *seven* months; and *Darius Hystaspes* reigned *thirty-six* years.

The fourth shall be far richer than they all] This was *Xerxes*, the son of *Darius*, of whom *Justin* says: "He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted."

He shall stir up all against the realm of Grecia.] His military strength was such, that *Herodotus*, who lived in that time, informs us that his army amounted to *five* millions, *two hundred and eighty-three* thousand, *two hundred and twenty* men. Besides these, the *Carthaginians* furnished him with an army of *three hundred thousand* men, and a fleet of *two hundred* ships. He led an army against the Greeks of

3 And * a mighty king shall stand up, that shall rule with great dominion, and ^d do according to his will.

4 And when he shall stand up, * his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, ' nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

^d Ch. viii. 4. Ver. 16 36.—^e Ch. viii. 8.—^f Ch. viii. 22.

eight hundred thousand men, and *twelve hundred* and *seven* ships, with *three banks* of rowers each. As he marched along, he obliged all the people of the countries through which he passed to join him.

Verse 3. *A mighty king shall stand up*] This was *Alexander the Great*. It is not said that this mighty king shall stand up against *Xerxes*, for he was not born till *one hundred* years after that monarch; but simply that he should *stand up*, i. e., that he should reign in Greece.

Verse 4. *His kingdom shall be broken*] Shall, after his death, be *divided* among his *four* chief generals, as we have seen before. See chap. viii. 22.

And not to his posterity] The family of *Alexander* had a most tragical end: 1. His wife *Statira* was murdered soon after his death by his other wife *Roxana*. 2. His brother *Aridæus*, who succeeded him, was killed, together with his wife *Euridice*, by command of *Olympias*, Alexander's mother, after he had been king about six years and some months. 3. *Olympias* herself was killed by the soldiers in revenge. 4. *Alexander Ægus*, his son, together with his mother *Roxana*, was slain by order of *Cassander*. 5. Two years after, his other son *Hercules*, with his mother *Barsine*, was privately murdered by *Polyperchon*; so that in fifteen years after his death not one of his family or posterity remained alive!

"Blood calls for blood." He (*Alexander*) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only *thirty-two* years and *eight* months old: and a retributive Providence destroyed all his posterity, so that neither *root* nor *branch* of them was left on the face of the earth. Thus ended *Alexander*, the great butcher; and thus ended his family and posterity.

Verse 5. *The king of the south*] This was *Ptolemy Lagus*, one of his generals, who had the government of *Egypt*, *Libya*, &c., which are on the south of *Judea*. He was strong, for he had added *Cyprus*, *Phœnicia*, *Caria*, &c., to his kingdom of *Egypt*.

And one of his princes—shall be strong above him. This was *Seleucus Nicator*, who possessed *Syria*, *Babylon*, *Media*, and the neighbouring countries. This was the *king of the north*, for his dominions lay north of *Judea*.

Verse 6. *In the end of years*] Several historical circumstances are here passed by.

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5 And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion;

his dominion *shall be* a great dominion.

6 And in the end of years they ^a shall join themselves together: for the king's daughter of the south shall come to the king of the north to make ^b an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and ^c he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up ^d in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with ^e their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

^a Heb. *shall associate themselves.* — ^b Heb. *rights.*
^c Or, *whom she brought forth.* — ^d Or, *in his place, or office.*
Ver. 20. — ^e Heb. *vessels of their desire.* — ^f Or, *shall war.*

The king's daughter of the south] Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife Laodice and her children, which he did: and Berenice having brought an immense fortune to her husband, all things appeared to go on well for a time.

But she shall not retain the power of the arm] *וְרַע שָׂרָה, her posterity,* shall not reign in that kingdom.

But she shall be given up] Antiochus recalled his former wife Laodice and her children; and she, fearing that he might recall Berenice, caused him to be poisoned and her to be murdered, and set her son Callinicus upon the throne.

And they that brought her] Her Egyptian women, striving to defend their mistress, were many of them killed.

And he that begat her] Or, as the margin, "he whom she brought forth;" the son being murdered, as well as the mother, by order of Laodice.

And he that strengthened her] Probably her father Ptolemy, who was excessively fond of her, and who had died a few years before.

Verse 7. *But out of a branch of her roots*] A branch from the same root from which she sprang. This was Ptolemy Euergetes, her brother, who, to avenge his sister's death, marched with a great army against Seleucus Callinicus, took some of his best

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons ^f shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, ^g and overflow, and pass through: ^h then shall he return, and be stirred up, ⁱ *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come ^k after certain years with a great army and with much riches.

14 And in those times there shall many stand

^l Isai. viii. 8. Ch. ix. 26. — ^b Or, *then shall he be stirred up again.* — ^l Ver. 7. — ^k Heb. *at the end of times, even years.* Ch. iv. 16. xii. 7.

places, indeed all Asia from Mount Taurus to India, and returned to Egypt with an immense booty, *forty thousand* talents of silver, precious vessels, and images of their gods *two thousand five hundred*, without Callinicus daring to offer him battle. I can but touch on these historic facts, for fear of extending these notes to an immoderate length.

Verse 8. *He shall continue more years*] Seleucus Callinicus died (an exile) by a fall from his horse; and Ptolemy Euergetes survived him four or five years. — Bp. Newton.

Verse 9. *So the king of the south*] Ptolemy Euergetes—

Shall come into his kingdom] That of Seleucus Callinicus.

And shall return] Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.

Verse 10. *But his sons shall be stirred up*] That is, the sons of Callinicus, who were Seleucus Ceraunus and Antiochus, afterwards called *the Great*.

Shall assemble a multitude] Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that *one only* of the sons did *certainly come, and overflow, and pass through*; he retook Seleucia, and regained Syria.

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up against the king of the south :
also ^a the robbers of thy people
shall exalt themselves to esta-
blish the vision ; but they shall

fall.

15 So the king of the north shall come, and cast up a mount, and take ^b the most fenced cities : and the arms of the south shall not withstand, neither ^c his chosen people, neither *shall there be any* strength to withstand.

^a Heb. *the children of robbers.*—^b Heb. *the city of munitions.*—^c Heb. *the people of his choices.*—^d Ch. viii. 4, 7. Ver. 3, 36.—^e Josh. i. 5.—^f Or, *goodly land.* Ch. viii. 9.

He then returned, and overcame Nicolaus the Egyptian general ; and seemed disposed to invade Egypt, as he came even to *his fortress*, to the frontiers of Egypt.

Verse 11. *The king of the south*] Ptolemy Philopater, who succeeded his father *Euergetes*.

Shall come forth and fight with him] He did come forth to Raphia, where he was met by Antiochus, when a terrible battle was fought between these two kings.

And he (Antiochus, the king of the north) shall set forth a great multitude] Amounting to *sixty-two thousand foot, six thousand horse, and one hundred and two elephants* ; but yet the multitude was *given into his hand*, the hand of the king of the south ; for Ptolemy gained a complete victory. Raphia, and other neighbouring towns, declared for the victor ; and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace. See 3 Macc. i. 1—6, and *Polybius*, lib. v.

Verse 12. *His heart shall be lifted up*] Had Ptolemy improved his victory, he might have dispossessed Antiochus of his whole empire ; but giving way to *pride*, and a criminally *sensual life*, he made peace on dishonourable terms ; and though he had gained a great victory, yet his kingdom *was not strengthened by it*, for his subjects were displeased, and rebelled against him, or at least became considerably disaffected.

Verse 13. *The king of the north shall return—after certain years*] In about *fourteen years* Antiochus did return, Philopater being dead, and his son Ptolemy Epiphanes being then a minor. He brought a much larger army and more riches ; these he had collected in a late eastern expedition.

Verse 14. *Many stand up against the king of the south*] Antiochus, and Philip king of Macedon, united together to overrun Egypt.

Also the robbers of thy people] The *Jews*, who revolted from their religion, and joined Ptolemy, under *Scopas*,—

Shall exalt themselves to establish the vision] That is, to build a temple like that of Jerusalem, in Egypt, hoping thereby to fulfil a prediction of Isaiah, chap. xxx. 18—25, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus ; and this was the means of contributing greatly to the

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16 But he that cometh against him ^d shall do according to his own will, and ^e none shall stand before him : and he shall stand in the ^f glorious land, which by his hand shall be consumed.

17 He shall also ^b set his face to enter with the strength of his whole kingdom, and ^c upright ones with him ; thus shall he do : and he shall give him the daughter of women,

Ver. 41, 45.—^c Heb. *the land of ornament.*—^d Ch. xx. 3.—^e Or, *much uprightness, or equal conditions.*

accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

But they shall fall.] For Scopas came with a great army from Ptolemy ; and, while Antiochus was engaged in other parts, reduced *Coelesyria* and *Palestine*, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

Verse 15. *So the king of the north*] Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him ; but he was defeated near the fountains of Jordan, and was obliged to take refuge in *Sidon* with *ten thousand men*. Antiochus pursued and besieged him ; and he was obliged by famine to surrender at discretion, and their lives only were spared. Antiochus afterwards besieged *several of the fenced cities*, and took them ; in short, carried all before him ; so that the king of the south, Ptolemy, and *his chosen people*, his ablest generals, were not able to oppose him.

Verse 16. *He shall stand in the glorious land*] Judea. For he reduced *Palestine* ; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

Which by his hand shall be consumed] Or, *which shall be perfected in his hand.* For Antiochus showed the Jews great favour : he brought back those that were dispersed, and re-established them in the land ; freed the priests and Levites from all tribute, &c.

Verse 17. *He shall also set his face to enter*] Antiochus purposed to have marched his army into Egypt ; but he thought it best to proceed by *fraudulence* ; and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here *the daughter of women*, because of her great beauty and accomplishments. And this he appeared to do, having “ upright ones with him.” Or, as the *Septuagint* have it, *καὶ ἐθέσει πάντα μὲρ' αὐτοῦ ῥεῦσαι*, “ and he will make all things straight with him ;” that is, he acted as if he were influenced by nothing but the most *upright views*. But he intended his daughter to be a snare to Ptolemy, and therefore purposed to *corrupt her* that she might betray her husband.

But she shall not stand on his side] On the contrary, her husband's interests became more dear to her than her father's ; and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

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* corrupting her : but she shall not stand on his side, ^b neither be for him.

18 After this shall he turn his face unto the isles, and shall take many : but a prince ^c for his own behalf shall cause ^d the reproach offered by him to cease ; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land : but he shall stumble and fall, ^e and not be found.

^a Heb. *to corrupt*. — ^b Ch. ix. 26. — ^c Heb. *for him*.
^d Heb. *his reproach*. — ^e Job xx. 8. Ps. xxxvii. 36. Ezek. xxi. 21. — ^f Or, *in his place*. Ver. 7. — ^g Heb. *one that*

Verse 18. *Shall he turn his face unto the isles*] Antiochus had fitted out a great fleet of one hundred large ships and two hundred smaller, and with this fleet subdued most of the maritime places on the coast of the Mediterranean, and took many of the isles, Rhodes, Samos, Eubœa, Colophon, and others.

But a prince for his own behalf] Or, a captain. The consul Acilius Glabrio caused the reproach to cease ; beat and routed his army at the straits of Thermopylæ, and expelled him from Greece. So he obliged him to pay the tribute which he hoped to impose on others ; for he would grant him peace only on condition of paying the expense of the war, fifteen thousand talents ; five hundred on the spot, — two thousand five hundred when the peace should be ratified by the senate, — and the remaining twelve thousand in twelve years, each year one thousand. See Polybius in his Legations, and Appian in the Wars of Syria. And thus, —

Without his own reproach] Without losing a battle, or taking a false step, Acilius caused the reproach which he was bringing upon the Romans to turn upon himself.

Verse 19. *He shall turn his face toward the fort of his own land*] After this shameful defeat, Antiochus fled to Sardis, thence to Apamea, and the next day got into Syria, and to Antioch, his own fort, whence he sent ambassadors to treat for peace ; and was obliged to engage to pay the immense sum of money mentioned above.

But he shall stumble and fall] Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes ; and, attempting to plunder the temple of Jupiter Beus at Elymais, he was opposed by the populace, and he and his attendants slain. This is the account that Diodorus Siculus, Strabo, and Justin give of his death. But it is variously related by others ; some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast. — So Aurelius Victor. St. Jerome says he lost his life in a battle against the inhabitants of Elymais. In short, the manner of his death is uncertain ; and perhaps even this circum-

20 Then shall stand up ^f in his estate ^g a raiser of taxes in the glory of the kingdom : but within few days he shall be destroyed, neither in ^h anger, nor in battle.

21 And ⁱ in his estate ^k shall stand up a vile person, to whom they shall not give the honour of the kingdom : but he shall come in peaceably, and obtain the kingdom by flatteries.

22 ^l And with the arms of a flood shall they be overflown from before him, and shall be ^m broken ; ⁿ yea, also the prince of the covenant.

causeth an exactor to pass over. — ^b Heb. *angers*. — ^l Or, *in his place*. — ^k Ch. vii. 8. viii. 9, 23, 25. — ^m Ver. 10. ⁿ Ch. viii. 10, 11, 25.

stance is referred to by the prophet, when he says, "He shall stumble and fall, and not be found."

Verse 20. *Then shall stand up in his estate a raiser of taxes*] Seleucus Philopater succeeded his father Antiochus. He sent his treasurer Heliodorus to seize the money deposited in the temple of Jerusalem, which is here called *the glory of the kingdom*, see 2 Macc. ix. 23. He was so cramped to pay the annual tax to the Romans, that he was obliged to burden his subjects with continual taxes.

He shall be destroyed, neither in anger—fighting against an enemy, *nor in battle*—at the head of his troops ; but basely and treacherously, by the hand of Heliodorus his treasurer, who hoped to reign in his stead.

Verse 21. *In his estate shall stand up a vile person*] This was Antiochus, surnamed Epiphanes—the *Illustrious*. They did not give him the honour of the kingdom : he was at Athens, on his way from Rome, when his father died ; and Heliodorus had declared himself king, as had several others. But Antiochus came in peaceably, for he obtained the kingdom by flatteries. He flattered Eumenes, king of Pergamus, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favour, and pay them the arrears of the tribute. He flattered the Syrians, and gained their concurrence ; and as he flattered the Syrians, so they flattered him, giving him the epithet of Epiphanes—the *Illustrious*. But that he was what the prophet here calls him, a *vile person*, is fully evident from what Polybius says of him, from Athenæus, lib. v. : "He was every man's companion : he resorted to the common shops, and prattled with the workmen : he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs," &c., &c. On this account a contemporary writer, and others after him, instead of Epiphanes, called him Epimanes—the *Madman*.

Verse 22. *And with the arms of a flood*] The arms which were overflown before him were his competitors for the crown. They were vanquished by the forces of Eumenes and Attalus ; and were dissipated by the arrival of Antiochus from Athens, whose presence disconcerted all their measures.

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23 And after the league *made* with him ^a he shall work deceitfully: for he shall come up, and shall become strong with a

small people.

24 He shall enter ^b peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; ^c he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall ^d forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his

^a Ch. viii. 25. — ^b Or, *into the peaceable and fat*, &c. ^c 1 Macc. iii. 28, &c. — ^d Heb. *think his thoughts*. — ^e Ver.

The prince of the covenant] This was *Onias*, the high-priest, whom he removed, and put *Jason* in his place, who had given him a great sum of money; and then put wicked *Menelaus* in his room, who had offered him a larger sum. Thus he acted *deceitfully* in the league made with *Jason*.

Verse 23. *He shall come up*] From Rome, where he had been a hostage for the payment of the tax laid on his father.

Shall become strong with a small people.] At first he had but *few* to espouse his cause when he arrived at *Antioch*, the people having been greatly divided by the many claimants of the crown; but being supported by *Eumenes* and *Attalus*, his *few people* increased, and he became *strong*.

Verse 24. *He shall enter peaceably even upon the fattest places*] The very richest provinces—*Cœlesyria* and *Palestine*.

He shall do that which his fathers have not done, nor his fathers' fathers] He became profuse in his liberalities, and scattered among them the prey of his enemies, the spoil of temples, and the riches of his friends, as well as his own revenues. He spent much in public shows, and bestowed largesses among the people. We are told in 1 Macc. iii. 30, that "in the liberal giving of gifts he abounded above all the kings that went before him." These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writer. He would sometimes go into the streets, and throw about a handful of money, crying out, "Let him take it, to whom Fortune sends it."

He shall forecast his devices] As *Eulæus* and *Lenæus*, who were the guardians of the young Egyptian king *Ptolemy Philometer*, demanded from *Antiochus* the restitution of *Cœlesyria* and *Palestine*, which he refused, he foresaw that he might have a war with that kingdom; and therefore *he forecast devices*—fixed a variety of plans to prevent this; visited the *strong holds* and frontier places to see that they were in a state of defence. And this he did *for a time*—he employed some years in hostile preparations against *Egypt*.

Verse 25. *He shall stir up his power*] *Antiochus*

courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall ^a overflow: and many shall fall down slain.

27 And both these kings' ^f hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for ^g yet the

10, 22. — ^f Heb. *their hearts*. — ^g Ver. 29, 35, 40. Ch. viii. 19.

marched against *Ptolemy, the king of the south* (*Egypt*), with a great army; and the Egyptian generals had raised a *mighty force*.

Stirred up to battle] The two armies met between *Pelusium* and *Mount Casius*; but *he* (the king of the south) *could not stand*—the Egyptian army was defeated. The next campaign he had greater success; he routed the Egyptian army, took *Memphis*, and made himself master of all *Egypt*, except *Alexandria*, see 1 Macc. i. 16—19. And all these advantages he gained by *forecasting devices*; probably by *corrupting* his ministers and captains. *Ptolemy Macron* gave up *Cyprus* to *Antiochus*; and the *Alexandrians* were led to renounce their allegiance to *Ptolemy Philometer*, and took *Euergetes*, or *Physson* his younger brother, and made him king in his stead. All this was doubtless by the *corruptions* of *Antiochus*. See below.

Verse 26. *Yea, they that feed of the portion of his meat*] This is the proof of what has been last noted, that the intrigues of *Antiochus, corrupting the ministers and officers* of *Ptolemy*, were the cause of all the disasters that fell on the Egyptian king. They that *fed of the portion of his meat*—who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying *him and his army*, so that he was defeated, as was before observed.

Verse 27. *And both these kings' hearts shall be to do mischief*] That is, *Antiochus*, and *Ptolemy Philometer*, who was nephew to the former, and whose interest he now pretended to have much at heart, since the *Alexandrians* had renounced their allegiance to him, and set his younger brother *Euergetes* upon the throne. When *Antiochus* came to *Memphis*, he and *Philometer* had frequent conferences at the *same table*; and at these times they *spoke lies* to each other, *Antiochus* professing great friendship to his nephew and concern for his interests, yet in his heart designing to ruin the kingdom, by fomenting the discords which already subsisted between the two brothers. On the other hand, *Philometer* professed much *gratitude* to his uncle for the interest he took in his affairs, and laid the blame of the war

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end shall be at the time appointed.

28 Then shall he return into his land ^a with great riches ; and ^b his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land.

^a 1 Mac. i. 19. — ^b Ver. 22. 1 Mac. i. 20, &c. 2 Mac. v. 11, 14, &c. — ^c Ver. 23. — ^d Ver. 25.

upon his minister Eulæus ; while at the same time he spoke lies, determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.

But it shall not prosper] Neither succeeded in his object ; for the end of the appointed time was not yet come.

Verse 28. *Then shall he return into his land with great riches*] Antiochus did return, laden with riches, from the spoils that he took in Egypt ; see 1 Macc. i. 19, 20. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings,—

His heart shall be against the holy covenant] He was determined to take a severe revenge, and he had an ostensible pretext for it ; for Jason, who had been deprived of the high-priesthood, hearing the report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged Menelaus, the high-priest, to shut himself up in the castle. Antiochus brought a great army against Jerusalem ; took it by storm ; slew forty thousand of the inhabitants ; sold as many more for slaves ; boiled swine's flesh, and sprinkled the temple and the altar with the broth ; broke into the holy of holies ; took away the golden vessels and other sacred treasures, to the value of one thousand eight hundred talents ; restored Menelaus to his office ; and made one Philip, a Phrygian, governor of Judea, 1 Macc. i. 24, 2 Macc. v. 21. *Prideaux* and *Newton*. These are what we term exploits ; which having finished, he returned to his own land.

Verse 29. *At the time appointed he shall return*] Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, he threw off the mask ; and having collected a great army early in the spring, he passed through *Calesyria* ; entered Egypt ; and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, says the prophet, " it shall not be as the former or as the latter : " he had not the same success as the former, when he overthrew the Egyptian army at *Pelusium* ; nor as the latter, when he took *Memphis*, and subdued all Egypt, except *Alexandria*. See the reason.

Verse 30. *For the ships of Chittim shall come against him*] *Chittim* is well known to mean the *Roman empire*. Antiochus, being now in full march to besiege Alexandria, and within seven miles of that city, heard that ships were arrived there from Rome, with legates from the senate. He went to salute them.

29 At the time appointed he shall return, and come toward the south ; ^c but it shall not be as the former, ^d or as the latter.

30 ^e For the ships of Chittim shall come against him : therefore he shall be grieved, and return, and have indignation ^f against the

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^e Numb. xxiv. 24. Jer. ii. 10. — ^f Ver. 23. 1 Mac. i. 30, 44, &c. 2 Mac. v. 24, &c.

They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends ; on which *Popilius*, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, *he would do whatever the senate enjoined* ; and in a few days after began his march, and returned to Syria. This is confirmed by *Polybius*, *Livy*, *Velleius Paterculus*, *Valerius Maximus*, and *Justin*.

Therefore he shall be grieved] " Grieving and groaning," says *Polybius* ; both mortified, humbled, and disappointed.

Have indignation against the holy covenant] For he vented his rage against the Jews ; and he sent his general, *Apollonius*, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the *Grecian worship* ; and the Jewish worship was totally abrogated, and the temple itself consecrated to *Jupiter Olympius*. How great must the wickedness of the people have been when God could tolerate this !

In the transacting of these matters he had intelligence with them that forsake the holy covenant ; with wicked *Menelaus* the high-priest ; and the apostate *Jews* united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem, the temple, and the people. See 1 Macc. i. 41, 62 ; 2 Macc. vi. 1—9 ; confirmed by *Josephus*, War, book i. chap. 1, s. 1. The concluding reflection of *Bp. Newton* here is excellent :

" It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of *Alexander* to the time of *Antiochus Epiphanes*. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history, and is so wonderfully exact, not only to the time of *Antiochus Epiphanes*, but

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holy covenant: so shall he do; he shall even return, * and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, ^b and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, ^c and they shall place the abomination that ^d maketh desolate.

32 * And such as do wickedly against the covenant shall he ^e corrupt by flatteries: ^f but the people that do know their God shall be strong, and do exploits.

* 1 Mac. i. 43, 52. 2 Mac. v. 15, 23. —^b Ch. viii. 11, xii. 11. 1 Mac. i. 37, 39, 41, 45, 46. —^c 1 Mac. i. 54, 59. iv. 38. —^d Or, *astonisheth*. —^e 1 Mac. i. 43, 52. 2 Mac. iv. 13, 14. v. 15. —^f Or, *cause to dissemble*. —^g 1 Mac. i. 62. ii. 41, 42, 43. 2 Mac. v. 27. vi. 19, 20. vii. 1, &c.

likewise equally so beyond that time, that we may conclude in the words of the inspired writer, 'No one could thus declare the times and seasons, but he who hath them in his own power.' "

Verse 31. *And arms shall stand on his part*] After Antiochus, arms, that is, the Romans, shall stand up: for arms in this prophecy every where denote military power; and standing up, the power in activity and conquering. Both Sir Isaac Newton and Bp. Newton agree, that what follows is spoken of the Romans. Hitherto Daniel has described the actions of the kings of the north and of the south, that of the kings of Syria and Egypt; but, upon the conquest of Macedon by the Romans, he has left off describing the actions of the Greeks, and begun to describe those of the Romans in Greece, who conquered Macedon, Illyricum, and Epirus, in the year of the era of Nabonassar, 580. Thirty-five years after, by the will of Attalus, they inherited all Asia westward of Mount Taurus; sixty-five years after they conquered the kingdom of Syria, and reduced it into a province; and thirty-four years after they did the same to Egypt. By all these steps the Roman arms stood up over the Greeks; and after ninety-five years more, by making war upon the Jews, they polluted the sanctuary of strength—the temple (so called by reason of its fortifications) and took away the daily sacrifice, and placed the abomination that maketh desolate, or of the desolator; for that this abomination was thus placed after the time of Christ, appears from Matt. xxiv. 15.

In the sixteenth year of the emperor Adrian, A. D. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem stood; upon which the Jews, under Barchochub, rose up against the Romans. But in this war they had fifty cities demolished, nine hundred and fifty of their best towns destroyed, and eighty thousand men were slain by the sword; and in the end of the war, A. D. 136, were banished Judea on pain of death; and thenceforth the land became desolate.

33 ^h And they that understand among the people shall instruct many: ⁱ yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they ^k shall be holpen with a little help: ^l but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, ^m to try ⁿ them, and to purge, and to make them white, ^o even to the time of the end: ^p because it is yet for a time appointed.

36 And the king ^q shall do according to his

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^h Mal. ii. 7. —ⁱ Heb. xi. 35, &c. —^k 1 Mac. iii. 2. 2 Mac. viii. 1. —^l 2 Mac. xii. 40. xiii. 21. —^m Ch. xii. 10. 1 Pet. i. 7. —ⁿ Or, *by them*. —^o Ch. viii. 17, 19. Ver. 40. ^p Ver. 29. —^q Ver. 16.

See Observations on Daniel, and Bp. Newton on the Prophecies.

Verse 32. *Such as do wickedly against the covenant*] This is understood of the Christian Jews; for the new had now succeeded to the old, the whole of the Jewish ritual having been abolished, and Jerusalem filled with heathen temples. And he—the Roman power, did all he could by flatteries, as well as threats, to corrupt the Christians, and cause them to sacrifice to the statues of the emperors.

But the people that do know their God] The genuine Christians.

Shall be strong] Shall be strengthened by his grace and Spirit.

And do exploits] Continue stedfast in all temptations, hold fast their faith, and enjoy a good conscience.

Verse 33. *And they that understand*] The apostles and primitive Christians in general, who understood from the prophets, and his own actions, that Jesus was the true MESSIAH.

Instruct many] Preach the gospel every where, and convert multitudes to the faith.

Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days] They were exposed to the malice and fury of their enemies, during TEN STATE PERSECUTIONS, and suffered all kinds of tortures, with but little intermission, for three hundred years.—Newton.

Verse 34. *Now when they shall fall*] When the storm of the tenth persecution under Diocletian, which lasted ten years, fell upon them, they were sorely oppressed.

They shall be holpen with a little help] By Constantine; who, while he removed all persecution, and promoted the temporal prosperity of the Christian church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity,—

Cleave to them with flatteries] Became Christians BECAUSE THE EMPEROR WAS SUCH.

Verse 35. *And some of them of understanding*] Dis-

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will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God

of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

^a Ch. vii. 8, 25. viii. 25. ² Thess. ii. 4. Rev. xiii. 5, 6.
^b Ch. viii. 11, 24, 25.—^c Ch. ix. 27.—^d 1 Tim. iv. 3.
^e Isai. xiv. 13. ² Thess. ii. 4.—^f Or, But in his stead.
^g Heb. as for the Almighty God, in his seat he shall honour,

puts on certain points of religion soon agitated the Christian church; and now, having no outward persecution, they began to persecute each other. And many excellent men, *men of understanding*, fell victims because they would not embrace erroneous doctrines, when professed by the state. But this was permitted,—

To try them, and to purge, and to make them white] To bring all to the pure profession, possession, and practice of Christianity.

To the time of the end] To the time that God shall cause pure and undefiled religion every where to prevail. But when is the time appointed for this?

Verse 36. And the king shall do according to his will] This may apply to Antiochus, who exalted himself above every god, called himself a god, sported with all religion, profaned the temple, &c., &c. But others think an antichristian power in the church is intended; for in the language of this prophecy king is taken for power, a kingdom, &c. That such a power did spring up in the church that acted in an arbitrary manner against all laws, human and divine, is well known. This power showed itself in the Greek emperors in the east, and in the Bishops of Rome in the west. And this is to continue

Till the indignation be accomplished: for that that is determined shall be done.] This is the same as what was called in chap. viii. 19, the last end of the indignation; and chap. ix. 27, the consummation; and means the end or consummation of God's indignation against the Jews. And this seems more clearly expressed, chap. xii. 7: "When he shall have accomplished to scatter the power of the holy people." We see this still subsisting in the church of Rome; and it was a saying of Rabbi David Kimchi, "When Rome shall be laid waste, then shall be redemption for Israel." For the destruction of Rome and the restoration of the Jews shall fall out about the same time.—Bp. Newton.

Verse 37. Neither shall he regard the God of his fathers] That God who sent the evangelists and apostles to preach the pure doctrine. These true fathers of the Christian church, and their God, this church has not regarded, but put councils, and traditions, and apocryphal writings in their place.

38 But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

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yea, he shall honour a god, whom, &c.—^b Or, munitions.
¹ Heb. Mauzzim, or gods protectors.—² Heb. things desired.
Isai. xlv. 9.—¹ Heb. fortresses of munitions.—^m Heb. a price.

Nor the desire of women] Both the Greek and Latin church, in their antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretence of greater chastity, to the discredit of God's ordinance, and Christianity itself.

Nor regard any god] For the mandates and decrees of that church have been often in defiance of God and his word; for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

Verse 38. Shall he honour the god of forces] מַזְזִימַי mauzzim, or gods protectors, as in the margin; worshipping saints and angels as guardians, and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, JESUS CHRIST.

And a god whom his fathers knew not] For these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown as mediators and invocable guardians in the primitive apostolic church.

Shall he honour with gold, and silver, and with precious stones] How literally does this apply to the church of Rome! See the house of our lady at Loretto; the shrines of saints; the decorated images, costly apparel, gold, jewels, &c., profusely used about images of saints, angels, and the blessed virgin, in different popish churches. This superstition began to prevail in the fourth century, and was established in 787, by the seventh general council; for in that the worship of images was enacted.

Verse 39. In the most strong holds with a strange god] Bishop Newton proposed the following translation, after justly finding fault with our common Version: "Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge: he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward." The defenders of Mauzzim, these saint and angel gods protectors, were the monks, priests, and bishops; of whom it may be truly said, "They were increased with honour, ruled over many, and divided the land for gain." They have been honoured and revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched

A. M. 3470. 40 ^a And at the time of the end shall the king of the south push at him: and the king of the north shall come against him ^b like a whirlwind, with chariots, ^c and with horsemen, and with many ships; and he shall enter into the countries, ^d and shall overflow and pass over.

41 He shall enter also into the ^e glorious ^f land, and many countries shall be overthrown: but these shall escape out of his hands, ^g even Edom, and Moab, and the chief of the children of Ammon.

42 He shall ^h stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

^a Ver. 35.—^b Ps. lvi. 9. Prov. i. 27. x. 25. Isai. xxi. 1. xl. 24. xli. 16. lxvi. 15. Zech. ix. 14.—^c Ezek. xxxviii. 4, 15. Rev. ix. 16.—^d Ver. 10, 22.—^e Or, goodly land. Ver. 16.—^f Heb. land of delight, or ornament.—^g Isai.

with the noblest buildings and largest endowments, and the choicest lands have been appropriated for church lands. These are points of such public notoriety, that they require no proof.—Newton.

Verse 40. *At the time of the end shall the king of the south push at him*] These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of Egypt and Syria were subsisting, the king of the south and the north applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore other southern and northern powers must be sought. These we may find in the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mohammed, who pushed at him—made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.

And the king of the north] The Turks, who were originally Scythians, seized on the remains of the Greek empire; and in process of time rendered themselves masters of the whole. They are represented as coming like a whirlwind, with chariots, and with horsemen; their armies being chiefly composed of cavalry.

And with many ships] With these they got possession of many islands and maritime countries; and were so powerful in their fleets, that they entirely defeated the Venetians; and at last their fleets became of the utmost consequence to them in besieging, and afterwards taking, Constantinople, A. D. 1453, which they hold to the present day. So they entered into the countries, and overflowed, rendering themselves masters of all Asia Minor and Greece.

Verse 41. *He shall enter also into the glorious land*] Entirely subdue Judea.

And many countries shall be overthrown] Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

But these shall escape—Edom and Moab, and the

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be ⁱ at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in ^k the ^l glorious ^m holy mountain; ⁿ yet he shall come to his end, and none shall help him.

xi. 14.—^b Heb. send forth.—ⁱ Exod. xi. 8. Judg. iv. 10. ^k Ps. xlviii. 2. Ver. 16, 41. 2 Thess. ii. 4.—^l Or, goodly. ^m Heb. mountain of delight of holiness.—ⁿ 1 Mac. vi. 5-16. 2 Thess. ii. 8. Rev. xix. 20.

chief of the children of Ammon.] These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

Verse 42. *He shall stretch forth his hand*] He—the Ottoman emperors, have stretched forth the hand, not only on European, but also upon Asiatic and African countries. Egypt has not escaped; it is a province of the Turkish government, as are also Fe. Morocco, Algiers, and many other African countries. And as the prophecy says they “got power over the silver and gold, and the precious things of Egypt,” so it was; for when Selim conquered Egypt, A. D. 1517, he took all its spoils; and the immense sums drawn from it to the present day, and the wretchedness of the land in consequence, are almost incredible.

The Libyans and the Ethiopians] The Cushim—unconquered Arabs, all sought their friendship; and many of them are tributary to the present time.

Verse 44. *But tidings out of the east and out of the north shall trouble him*] This part of the prophecy is allowed to be yet unfulfilled; and what is pretended, the course of prophetic events will show. Were we to understand it as applying to Antiochus, then the news might be of the preparations which he heard, that the provinces of the East, and Artaseres, king of Armenia, on the north, were intending to rise up against him. But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the Bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the

emperor of Russia was pleased to give! [N.B.—The former part of this note was written for the first edition of this work, printed in 1825.]

Verse 45. *He shall plant the tabernacles*] He shall make a last stand in *Judea*, and there shall his power be smitten.

He shall come to his end, and none shall help him.] All his confederate and tributary kingdoms, states, and provinces shall desert him, and leave that government to come to a shameful end.

In the interpretation of this chapter I have generally followed Bp. *Newton*; in his most excellent

Dissertations on the Prophecies, consulting other eminent authors occasionally. From the beginning of the chapter to the end of ver. 30 all is very clear and plain, relative to the Grecian, Syrian, and Egyptian histories; from the *thirty-first* verse to the end, the mode of interpretation is not so satisfactory, in its application to the times since Christ. Yet possibly these alone may be intended; though the whole might be, with considerable ease, applied to the remaining part of the *Syrian* and *Egyptian* history. It is a wonderful piece of prophecy, and of great utility to the cause of divine revelation.

CHAPTER XII.

The proper conclusion to the great revolutions predicted in this and the following chapters is the general resurrection, of which the beginning of this chapter (if to be literally understood) gives some intimation, 1—3. Daniel is then commanded to shut up the words and to seal the book to the time of the end, 4; and is informed of the three grand symbolical periods of a time, times, and a half, twelve hundred and ninety days, and thirteen hundred and thirty-five days, 4—12; at the end of the last of which Daniel shall rest, and stand in his lot, 13. It is generally thought by commentators that the termination of the last period is the epoch of the FIRST resurrection. See Rev. xx. 4, 5.

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AND at that time shall
Michael stand up, the
great prince which standeth for
the children of thy people:

of the earth shall awake, * some
to everlasting life, and some
to shame † and everlasting con-
tempt.

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and there shall be a time of trouble, such as
never was since there was a nation *even* to
that same time: and at that time thy people
shall be delivered, every one that shall be
bound † written in the book.

3 And † they that be † wise shall shine † as the
brightness of the firmament; † and they that
turn many to righteousness † as the stars for
ever and ever.

2 And many of them that sleep in the dust

4 † But thou, O Daniel, † shut up the words,
and seal the book, *even* to † the time of the

* Ch. x. 13, 21. — † Isai. xxvi. 20, 21. Jer. xxx. 7.
Ezek. xli. 21. Rev. xvi. 18. — † Rom. xi. 26. — † Exod.
xxii. 32. Ps. lvi. 8. lxix. 28. Ezek. xlii. 9. Luke x. 20.
Mat. iv. 3. Rev. iii. 5. xiii. 8. — † Matt. xxv. 46. John
x. 28, 29. Acts xxiv. 15. — † Isai. lxvi. 24. Rom. ix. 21.

† Ch. xi. 33, 35. — † Or, *teachers*. — † Prov. iv. 18. Wisd.
iii. 7. Matt. xiii. 43. — † James v. 20. — † 1 Cor. xv.
41, 42. — † Ch. viii. 26. Ver. 9. — † Rev. x. 4. xxii. 10.
† Ch. x. 1. Ver. 9.

NOTES ON CHAP. XII.

Verse 1. *And at that time Michael shall stand up*] Michael the archangel, as has already been observed, has ever reputed the guardian of the Jewish people.

Every one that shall be found written in the book] All that truly fear, love, and obey the Lord. On the phrase, “written in the book, the book of life,” &c., see the passages in the margin, and the notes on those passages.

Verse 2. *Many of them that sleep in the dust of the earth*] This prophecy has been referred to the future restoration of the Jews. It will be also true of the state of mankind at the general judgment.

Verse 3. *And they that be wise*] Those who are thoroughly instructed in Christ’s word and doctrine, shall shine—shall be eminently distinguished in the Christian church by the holiness of their lives, and the purity of their creed.

And they that turn many to righteousness] They

who, by preaching Christ crucified among their brethren, shall be the means of converting them to the Christian faith; shall be *as the stars*—bright luminaries in the gospel kingdom of Jesus Christ. This also may be applied to the case of holy and useful men, particularly the faithful ministers of the gospel, in the day of judgment. See the parallel texts in the margin, and the notes on them.

Verse 4. *Shut up the words, and seal the book*] When a prophet received a prediction concerning what was at a considerable distance of time, he shut his book, did not communicate his revelation for some time after. This Daniel was commanded to do, chap. viii. 26. See also Isai. xxix. 10, 11; Rev. xxii. 10. Among the ancients, those were said to *seal*, who in the course of their reading stamped the places of which they were *yet doubtful*, in order to keep them in memory, that they might refer to them again, as not yet fully understood. This custom

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end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the ^abank of the river, and the other on that side of the bank ^b of the river.

6 And *one* said to ^cthe man clothed in linen, which *was* ^dupon the waters of the river, ^eHow long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he ^fheld up his right hand and his left hand unto heaven, and swore by him ^gthat liveth for ever ^hthat it shall be for a time, times, and ⁱa half; ^jand when he shall have accomplished to scatter the power of ^kthe holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then

^a Heb. *lip*.—^b Ch. x. 4.—^c Ch. x. 5.—^d Or, from above.—^e Ch. viii. 13.—^f Deut. xxxii. 40. Rev. x. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. ^g Ch. iv. 34.—^h Ch. vii. 25, xi. 13. Rev. xii. 14.—ⁱ Or, part.—^j Luke xxi. 24. Rev. x. 7.—^k Ch. viii. 24. ^l Ver. 4.—^m Ch. xi. 35. Zech. xiii. 9.—ⁿ Hos. xiv. 9.

Salmasius in his book *De modo Usurarum*, p. 446, proves from *Hezychius*.

Many shall run to and fro] Many shall endeavour to search out the sense; and knowledge shall be increased by these means; though the meaning shall not be fully known till the events take place: THEN the seal shall be broken, and the sense become plain. This seems to be the meaning of this verse, though another has been put on it, *viz.* "Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased." This is true in itself; but it is not the meaning of the prophet's words.

Verse 5. *Behold, there stood other two*] Probably two angels. We know no more of them, unless they be the same as those called *saints*, chap. viii. 13, which see. The river was most likely the *Tigris*.

Verse 6. *The man clothed in linen*] Gabriel, in a human form. Thus he is represented, chap. x. 5.

Verse 7. *Which was upon the waters*] By this description, he was standing on the water. This is very similar to the description of the angel, Rev. x. 5, 6, and in the seventh verse there seems to be a reference to this prophecy, "a time, times, and a half." See the note on chap. vii. 25.

Verse 8. *I heard, but I understood not*] Could not comprehend what the *time, times, and half time* should refer to. These make *three years and a half* of prophetic time, answering to *one thousand two hundred and sixty years*.

Verse 9. *The words are closed up*] The prophecy shall not be understood, but in its accomplishment; and then the depth of the wisdom and providence

said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed ^mtill the time of the end.

10 ⁿMany shall be purified, and made white, and tried; ^obut the wicked shall do wickedly: and none of the wicked shall understand; but ^pthe wise shall understand.

11 And from the time ^qthat the daily sacrifice shall be taken away, and ^rthe abomination that ^smaketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But ^tgo thou thy way till the end be: ^ufor ^vthou shalt rest, ^wand stand in thy lot at the end of the days.

Rev. ix. 20. xxii. 11.—^x Ch. xi. 33, 35. John vii. 17. vii. 47. xviii. 37.—^y Ch. viii. 11. xi. 31.—^z Heb. *to set up the abomination, &c.*—^{aa} Or, *astonisheth*.—^{ab} Ver. 9.—^{ac} Or, *and thou, &c.*—^{ad} Isai. lvii. 2. Rev. xiv. 13.—^{ae} Ps. i. 6.

of God will be clearly seen in these matters. See on ver. 4. We must wait "till the time of the end;" and this, it appears from the following calculations, will not arrive before the TWENTIETH CENTURY. We here see the reason why these prophecies are at present so imperfectly understood. *God has sealed them.*

Verse 10. *Many shall be purified*] During the interim, the great work of God's providence and grace shall be carried on in the salvation of men; who, in the midst of trials, temptations, and difficulties, shall be purified and made white—be fully saved from their sins.

None of the wicked shall understand] Because they are wicked, and will continue in their sins, the eyes of their understanding shall be closed, and their hearts hardened; so that they shall not see the light of the glorious gospel.

But the wise] Those who open their hearts to God, that he may pour in his light, shall understand the things that make for their peace.

Verse 11. *From the time that the daily sacrifice shall be taken away*] See the notes on chap. xi. 25—27.

The abomination that maketh desolate set up] I believe, with Bp. Newton, that this is a proverbial phrase; and may be applied to any thing substituted in the place of, or set up in opposition to, the ordinances of God, his worship, his truth, &c. Adrian's temple, built in the place of God's temple at Jerusalem, the church of St. Sophia turned into a Mohammedan mosque, &c., &c., may be termed *abominations that make desolate*. Perhaps Mohammedanism may

A. M. 3470.
B. C. 534.
Ol. LXI. 3.
Anno Tarquini
Superbi,
R. Roman., 1.

be the abomination ; which sprang up A. D. 612. If we reckon *one thousand two hundred and ninety* years, ver. 11, from that time, it will bring us down to A. D. 1902, when we might presume from this calculation, that the religion of the FALSE PROPHET will cease to prevail in the world ; which from the present year, 1825, is distant only *seventy-seven* years.

Verse 12. *Blessed is he that waiteth*] He who implicitly depends on God, expecting, as his truth cannot fail, that these predictions shall be accomplished in due time.

And cometh to the thousand three hundred and five and thirty days.] This is *seventy-five* days more than what is included in the *three years and a half*, or the *time, times, and a half* in the *seventh* verse ; and as we have met with so many instances of *prophetical days and years*, this undoubtedly is another instance ; and as a *day* stands for a *year*, this must mean a period of *one thousand three hundred and thirty-five* years, which period is to bring *all these wonders to an end*, ver. 6. But we are left totally in the dark relative to the *time from which these one thousand three hundred and thirty-five years* are to be reckoned. If, however, we reckon them from the above epoch, A. D. 612, when *Mohammedanism* arose, they lead us to A. D. 1947, when the *fulness of the Gentiles* shall be brought in ; and thus a final closure of vision and prophecy be made, as then all the great events relative to the salvation of men shall have taken place. Wars and contentions will probably then

cease over the whole world ; Jews and Gentiles become one fold, under one Shepherd and Bishop of souls ; and the triune God be properly worshipped and glorified, from generation to generation, over the face of the whole earth. But all these conjectures may be founded in darkness. We have not chronological data ; and “the times and seasons God has reserved in his own power.”

Verse 13. *But go thou thy way till the end be*] Here is proper advice for every man. 1. Thou hast a *way*—a *walk in life*, which God has assigned thee ; *walk in that way*, it is *thy way*. 2. There will be an *end* to thee of all earthly things. Death is at the door, and eternity is at hand ; *go on to the end*—be faithful unto death. 3. There is a *rest* provided for the people of God. Thou shalt *rest* ; thy *body*, in the *grave* ; thy *soul*, in the *divine favour* here, and finally in *paradise*. 4. As in the promised land there was a *lot for each of God's people*, so in heaven there is a *lot for thee*. Do not *lose* it, do not *sell* it, do not let thy enemy *rob thee* of it. Be determined to *stand in thy own lot at the end of the days*. See that thou keep the faith ; die in the Lord Jesus, that thou mayest rise and reign with him to all eternity. Amen.

MASORETIC NOTES.

Number of verses in this Book, 357.

Middle verse, chap. v. 30.

Masoretic sections, 7.

Finished correcting for the press, March 1st, 1831.—A. C.

INTRODUCTION TO THE BOOK

OF THE

P R O P H E T H O S E A .

HOSEA, the son of *Beeri*, is the first of the minor prophets. *Epiphanius* says that he was of the town of *Belemoth*, in the tribe of *Issachar*; which is no other, in all probability, than *Beelmeon*, towards *Esdraelon*, in this tribe. The rabbins say that *Bura* was his father, who is mentioned in the *Chronicles*, and was prince of the tribe of *Reuben* at the time when *Tiglath-pileser* carried some of the tribes of *Israel* into captivity. But if it be so, *Hosea* must be said to be of the tribe of *Reuben*; and a native of *Beelmeon*, beyond *Jordan*. This prophet lived in the kingdom of *Samaria*; and his prophecies for the most part have a view to this state, though there are likewise some particular things which concern the kingdom of *Judah*.

We read, in the introduction to his prophecy, that he prophesied under the kings of *Judah*, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, and under *Jeroboam II.*, king of *Israel*. If he prophesied in the reign of all these princes, he must have lived a very long time; for there are a *hundred and twelve* years from the beginning of *Uzziah's* reign to the end of *Hezekiah's* reign. *Uzziah* began to reign A. M. 3194, and *Hezekiah's* reign ended in 3306. Add, if you please, *twenty* or *five and twenty* years, which might be the age of *Hosea* when he began to prophesy; and this will make *one hundred and thirty-two*, or, *one hundred and thirty-seven* years. And if we were to take *ten* years from *Uzziah*, and as many from *Hezekiah*, during which *Hosea* might not have prophesied, there will still remain *one hundred and twelve*, or *one hundred and fifteen* years.

In the whole collection of *Hosea's* prophecies, we find nothing which proves that he prophesied so long. And, besides, why should his prophecies be dated in the title by the reigns of the kings of *Judah*, when he did not live under their dominion? It is therefore very probable that this title is not *Hosea's*, but some ancient transcriber's; and that the true beginning of this prophet's work is at these words: "The beginning of the word of the Lord by *Hosea*." It is our opinion that he began about the end of *Jeroboam's* reign, who was the second king of *Israel* of this name. See *Calmet*.

St. *Jerome* and many others believe *Hosea* to be the oldest prophet, whose writings are in our possession; and that he was witness to the *first* captivity of the *four* tribes carried away by *Tiglath-pileser*, and the extinction of the kingdom of the *Samaria* by *Shalmaneser*. St. *Jerome* will have it that he prophesied even afterwards. The *first* verses of chap. i. have a view to the death of *Zechariah*, king of *Israel*, and son of *Jeroboam II.* From the *sixth* verse of the *first* chapter, to the *third* chapter, is a prediction of the captivity of *Israel*: but after he has foretold this captivity, he declares the return and end of it. He inveighs strongly against the disorders which prevailed in the kingdom of the *ten* tribes. It appears that in his time there were idols; not only at *Dan*, *Beth-el*, and *Samaria*, but likewise at *Gilgal*, upon *Tabor*, at *Sichem*, *Beer-sheba*, and upon the mountains of *Gilead*. He speaks of the *Israelites* as of a people entirely corrupted, and the measure of whose sins was filled up; he foretels that their golden calves should be pulled down, cast upon the ground, and carried into *Assyria*.

He reflects, with the same severity, upon the irregularities which reigned in *Judah*. He stands up against those who went to worship false gods at *Gilgal*. He speaks of *Sennacherib's* invading the territories of *Judah*. He foretels that the people of *Judah* should still continue some time in their country after the captivity of the *ten* tribes; but that after this they themselves should likewise be carried captives beyond the *Euphrates*, from whence the Lord would bring them back after a certain number of years. The style of *Hosea* is obscure, and his expressions often dubious and perplexed. The things whereof he speaks contribute farther to his obscurity, by reason of their distance, and our ignorance of the history of those times.

In the beginning of *Hosea's* prophecy, we read that the Lord directed him "to take unto him a wife of whoredoms, and children of whoredoms;" that is, to marry a woman who, before her marriage, had lived a debauched life, but who, after her marriage, should retire from all bad conversation, and whose children should be legitimate, notwithstanding that, by

reason of the blemish which their mother had contracted by her former life, they were called *the children of whoredoms*. This prostitute woman, and the children who were to be born of her, were a figure and a kind of real prophecy which described the idolatry and infidelity of *Samaria* and the *ten* tribes, formerly the Lord's spouse, but who afterwards became idolatrous and corrupt.

The children of this faithless woman are children of prostitution, since they imitate the idolatry of their mother. God gives these children the names of *Jezreel*, *God will disperse*; *Lo-rechamah*, or *Without mercy*; and *Lo-ammi*, *Thou art no longer my people*; to show,—
1. That God was going to revenge upon the house of *Jehu*, king of *Israel*, the sins which he had committed at *Jezreel*, when he usurped the kingdom of the *ten* tribes. 2. That the Lord would treat his idolatrous and sinful people without mercy. 3. That he would reject them, and no more look upon them as his people.

Hosea is concise, sententious, and abrupt. It is his manner to omit the connexive and adversative particles; an observation which we should recollect when we observe them occasionally supplied by Versions or manuscripts. These are among the causes of that obscurity for which he is remarkable; but the greatest difficulties arise from the corrupt readings which deform the printed text. He chiefly addresses *Israel*; but introduces frequent mention of *Judah*. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests.

Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people, with promises of abundant mercies in store for them; and his transitions from one of these subjects to the other are rapid and unexpected. He abounds with short and lively comparisons; and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates in the spirit of that poetry which is most admired. See chap. vi. 3, 4, ix. 10, xi. 11, xiii. 3, xiv. 5, 6, 7. He has often a GREAT FORCE OF EXPRESSION. See chap. i. 7, ii. 3, 18, 21, 22, v. 2, vi. 5, xi. 4, l. 1, xii. 1, l. 1. He is sometimes HIGHLY ANIMATED. See chap. iv. 14, v. 8, viii. 1, ix. 5, 14, xiii. 10, 14. Many BEAUTIFUL PASSAGES occur in this prophet, as in the SMILES throughout; in the ALLEGORIES, chap. ii. 2, 20, vii. 11, 12, viii. 7, l. 2, 3, 4, v. 11, 12, 13, xiii. 15; in the PATHOS, chap. xi. 3, l. 1, 2, and ver. 8, 9; in the FIGURES, chap. xiii. 12, xiv. 2, l. 5. There are also some parts which are truly SUBLIME, as chap. v. 4, 15, viii. 7, l. 1, x. 8, l. 2, 3, xiii. 7, 8.

I have already, at the beginning of *Isaiah*, given a table of the chronological succession of all the prophets: that of Archbishop *Newcome* on the *twelve* minor prophets I subjoin here, because it contains some differences from the preceding.

ORDER AND TIME IN WHICH THE TWELVE MINOR PROPHETS FLOURISHED.

1. JONAH prophesied between 823 B. C. and 783 B. C. in the reign of *Jeroboam II.*, king of *Israel*. See 2 Kings xiv. 25.
2. AMOS prophesied from about 823 B. C. to about 785 B. C. in the reign of *Uzziah*, king of *Judah*, and in that of *Jeroboam II.*, king of *Israel*. See Amos i. 1.
3. HOSEA flourished from about 809 B. C. to about 698 B. C., in the reigns of *Uzziah*, *otham*, *Ahaz*, and *Hezekiah*, kings of *Judah*, and in that of *Jeroboam II.*, king of *Israel*. See Hos. i. 1. [But see the observations in the preceding page.]
4. MICAHA flourished between 757 B. C. and 698 B. C., in the reigns of *Jotham*, *Ahaz*, and *Hezekiah*, kings of *Judah*. See Mic. i. 1.
5. NAHUM is supposed to have prophesied between 720 B. C. and 698 B. C., in the reign of *Hezekiah*.
6. JOEL is supposed to have prophesied between 697 B. C. and 660 B. C., in the reign of *Manasseh*.
7. ZEPHANIAH prophesied between 640 B. C. and 609 B. C., in the reign of *Josiah*. See Zeph. i. 1.
8. HABAKKUK is thought to have prophesied between 606 B. C. and 598 B. C., in the reign of *Jehoiakim*.
9. OBADIAH prophesied soon after 587 B. C., between the taking of *Jerusalem* by *Nebuchadnezzar*, and the destruction of the *Edomites* by the same prince.
10. HAGGAI prophesied about 520 B. C. after the return from *Babylon*. See Haggai i. 1.
11. ZECHARIAH prophesied from 520 B. C. to about 518 B. C.; and was contemporary with *Haggai*. See Zech. i. 1.
12. MALACHI is generally believed to have prophesied about 436 B. C.

THE BOOK

OF THE

P R O P H E T H O S E A .

Chronological Notes relative to the commencement of Hosea's prophesying, upon the supposition that this event took place in the last year of the reign of Jeroboam II., king of Israel.

Year of the world, according to the Usherian account, 3219.—Year of the Julian Period, 3929.—Year since the Flood, 1563.—Year from the vocation of Abram, 1136.—Year from the foundation of Solomon's temple, 227.—Year before the First Olympiad, 9.—Year before the building of Rome, 32.—Year before the vulgar era of Christ's nativity, 785.—Cycle of the Sun, 9.—Cycle of the Moon, 15.—Second year of Cœnus, the second king of Macedon; which was the thirtieth from the foundation of the monarchy.—Thirteenth year of Agamestor, perpetual archon of the Athenians.—Thirteenth year of Ardysis, king of Lydia.—Twelfth year of Amulius Sylvius, king of the Albans.—Twenty-fifth year of Charilus, king of the Lacedæmonians,—Forty-first year of Jeroboam II., king of Israel.—Twenty-sixth year of Uzziah, king of Judah.

CHAPTER I.

Under the figure of a wife proving false to her marriage vows, and bearing children that would follow her example, the prophet represents the shameful idolatry of the ten tribes, which provoked God to cast them off. The whole passage is information by action instead of words. The names of the children are all emblematical. The first is intended to put Israel in mind of their unrepented guilt, and the acts of cruelty committed in their palace of Jezreel, (1 Kings xxi. 1). The second and third, signifying not finding mercy, and not my people, denote that, in consequence of their guilt, they were to be rejected of God. 1—9. God promises, however, to repair the loss to his church by calling in the Gentiles, 10; and by uniting all the children of God under one head, the Messiah, in the latter days, 11.

A. M. cir. 3219.
B. C. cir. 785.
Ante U. C. 32.
Amnlii Sylvii,
R. Alban.,
cir. annum 12.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of ^aUzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of

^bJeroboam the son of Joash, king of Israel.

A. M. cir. 3219.
B. C. cir. 785.
Ante U. C. 32.
Amnlii Sylvii,
R. Alban.,
cir. annum 12.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, ^cGo, take unto thee

^a Isai. i. 1.—^b 2 Kings xiv. 23.

^c So ch. iii. 1.

NOTES ON CHAP. I.

Verse 1. *Hosea, the son of Beeri*] See the preceding account of this prophet.

In the days of Uzziah, &c.] If we suppose, says Bp. Newcome, that Hosea prophesied during the course of sixty-six years, and place him from the year 790 before Christ to the year 724, he will have exercised his office eight years in the reign of Jeroboam the second, thirty-three years in the reign of Uzziah, the whole reigns of Jotham and Ahaz, and three years in the reign of Hezekiah; but will not have survived the taking of Samaria. But see the preceding account of this prophet.

I think the first verse to be a title to this book
3260

added by the compiler of his prophecies, and that it relates more to facts which took place in those reigns and had been predicted by Hosea, who would only be said to have prophesied under all those kings, by his predictions, which were consecutively fulfilled under them. By those, though dead, he continued to speak. The prophet's work properly begins at ver. 2; hence called, "The beginning of the word of the Lord by Hosea."

Verse 2. *A wife of whoredoms*] That is, says Newcome, a wife from among the Israelites, who were remarkable for spiritual fornication, or idolatry. God calls himself the husband of Israel; and this chosen nation owed him the fidelity of a wife. See

A. M. cir. 3219.
B. C. cir. 785.
Ante U. C. 32.
Amulii Sylvii,
R. Alban.,
cir. annum 12.

a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their

God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, call his name Lo-ammi: for ye are not my people, and I will not be your God.

10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

A. M. cir. 3219.
B. C. cir. 785.
Ante U. C. 32.
Amulii Sylvii,
R. Alban.,
cir. annum 12.

¹ Deut. xxxi. 16. Pa. lxxiii. 27. Jer. ii. 13. Ezek. xxiii. 3, &c.
² 2 Kings x. 11. — ^c Heb. visit. — ^d 2 Kings xv. 10, 12.
^e 2 Kings xv. 29. — ^f That is, Not having obtained mercy.
^g 2 Kings xvii. 6, 23. — ^h Heb. I will not add any more to.
ⁱ Or, that I should altogether pardon them. — ^k 2 Kings xix.

35. — ^l Zech. iv. 6. ix. 10. — ^m That is, Not my people.
ⁿ Gen. xxxii. 12. Rom. ix. 27, 28. — ^o Rom. ix. 25, 26.
^p 1 Pet. ii. 10. — ^q Or, instead of that. — ^r Ch. ii. 23.
^s John i. 12. 1 John iii. 1. — ^t Isai. xi. 12, 13. Jer. iii. 18.
Ezek. xxxiv. 23. xxxvii. 16—24.

Exod. xxxiv. 15; Deut. xxxi. 16; Judg. ii. 17; Isai. liv. 5; Jer. iii. 14, xxxi. 32; Ezek. xvi. 17, xxiii. 5, 27; Hos. 2, 5; Rev. xvii. 1, 2. He therefore says, with indignation, Go join thyself in marriage to one of those who have committed fornication against me, and raise up children who, by the power of example, will themselves swerve to idolatry. See chap. v. 7. And thus show them that they are radically depraved.

Verse 3. He went and took Gomer] All this appears to be a real transaction, though having a typical meaning. If he took an Israelite, he must necessarily have taken an idolatress; one who had worshipped the calves of Jeroboam at Dan or at Bethel.

Verse 4. Call his name Jezreel] יִזְרְעֵל that is, 'od will disperse. This seems to intimate that a dispersion or sowing of Israel shall take place; which happened under Shalmaneser, king of Assyria, Kings xvii. 5, 6. But the word refers also to the me of a city, where Jehu slew Jezebel and all the children of Ahab. 2 Kings ix. 10, 36, and x. 6.

This was one of those prophetic names which we often meet with in the Scriptures; e. g., Japheth, Raham, Israel, Judah, Joshua, Zerubbabel, Solomon, Sheer-jashub, &c.

The blood of Jezreel] Not Jehu's vengeance on Ahab's family, but his acts of cruelty while he reigned at Jezreel, a city in the tribe of Issachar, Josh. 18, where the kings of Israel had a palace, 1 gs xxi. 1.

Will cause to cease the kingdom] Either relating

to the cutting off of the kingdom of Israel by the Assyrians, see ver. 6, or to the ceasing of the kingdom of Israel from the house of Jehu, 2 Kings x. 30, and which was fulfilled, 2 Kings xv. 10.—Newcome.

Verse 5. In the valley of Jezreel] This also is supposed to relate either to some signal defeat of the Israelites by the Assyrians, which took place in the valley of Jezreel; or to the death of Zechariah, the fourth lineal descendant of Jehu, which may have happened here. See 2 Kings xv. 10.—Newcome.

Verse 6. Call her Lo-ruhamah] לֹא רַחֵם, "Not having obtained mercy." This also was a prophetic or typical name; and the reason of its imposition is immediately given:

For I will no more have mercy] כִּי לֹא אֲרַחֵם עֲדָה ^{ki lo osiph od arachem}, "For I will no more add to have mercy upon the house of Israel." This refers to the total destruction of that kingdom.

Verse 7. But I will have mercy upon the house of Judah] I will spare them as a kingdom after Israel has been carried away into captivity by the Assyrians.

And will save them by the Lord their God] Remarkably fulfilled in the supernatural defeat of the army of the Assyrians, see 2 Kings xix. 35; and so they were saved not by bow, nor by sword, nor by battle, nor by horses, nor by horsemen. The former expression may mean, not in war by horses, i. e., yoked to war chariots, nor by horsemen—nor by cavalry, however efficient such troops might have then been deemed.

Verse 9. *Call his name Lo-ammi*] לא עמי *Lo-ammi*, "Not my people;" for which the reason is immediately given:

Ye are not my people, and I will not be your God.] The word *God* is not added here by any of the ancient Versions or MSS.; and yet the construction absolutely requires it, as *Houbigant* properly observes, who thinks the present reading לא אלהיכם *lo eheyh lachem*, "I will not be to you," a corruption of the word אלהיכם *eloheychem*, "your God." It is strange that no various reading occurs on this verse in any MS. yet discovered. In two of the oldest of mine there is a blank of half a line left after the last word; and so it is in the Masoretic Bibles, though the sense is not complete; for it is evidently continued in the following verse. Probably *God* refers to the words, *Exod. iii. 14*: אלהי אשר אודיה *I am that I am. I am, אודיה eheyh,—I shall be*, hath sent me unto you. I will not be your *eheyh*, i. e., I will not be your *God*.

Verse 10. *Yet the number of the children of Israel*] *God* had promised that the children of *Israel* should be as the sand of the sea. See *Gen. xxxii. 12*; *Rom. ix. 25, 26*. And though for their iniquities he had thinned and scattered them, yet the spirit and design of his promise and covenant shall be fulfilled. An *Israel* there shall be. In the place of the reprobated people, who were now no longer his people, there shall be found an *Israel* that shall be the *children of*

the living God. See the above scriptures, and *1 Pet. ii. 10*. This must mean either the *Israelites* after their conversion to *Christianity*, or even the *Gentiles* themselves, converted to *God*, and now become the *true Israel*.

Verse 11. *The children of Judah and the children of Israel*] After the return from *Babylon*, the distinction between *Israel* and *Judah* was entirely destroyed; and those of them that did return were all included under one denomination, *Jews*; and the *one head* may refer to *Zerubbabel* their leader, and afterwards under *Ezra* and *Nehemiah*. In the more extensive view of the prophet the *one Head* may mean *Jesus Christ*, under whom the *true Israel*, *Jews* and *Gentiles*, shall be finally gathered together; so that there shall be one flock, and one *Shepherd* over that flock.

They shall come up out of the land] *Assyria* and *Chaldea* in particular; but also from the various places of their dispersions in general.

Great shall be the day of Jezreel.] He alludes to the meaning of the word, the *seed of God*. *God* who has dispersed—sown, them in different lands, shall gather them together; and that day of *God's* power shall be great and glorious. It was a wonderful seed time in the divine justice; it shall then be a wonderful harvest in the divine mercy. He sowed them among the nations in his wrath; he shall reap them and gather them in his bounty.

CHAPTER II.

The prophet exhorts his people to speak and to act as became those who obtained mercy of God; and to remonstrate strongly against the conduct of their mother (Samaria), whose captivity is threatened on account of her forsaking God, and ascribing her prosperity to idols, 1—5. As an amplification of this threatening, the prophet enumerates a series of afflictions which were to befall her to bring her to a sense of her duty to God; and of her folly in seeking after idols, and falsely ascribing to them the blessings of Providence, 6—13. After these corrections, however, God promises to conduct Israel safely to their own land; perhaps alluding to their restoration from the Babylonish captivity, for this prophecy is supposed to have been delivered about two hundred and fifty years prior to this event, 14, 15. He further engages to deal with them as a tender husband, and not as a severe master, as were the idols which they served, 16, 17. The rest of the chapter promises the people of God, the true Israel, security from every evil, with the possession of every blessing, under a new covenant; and that in terms full of beauty, energy, and consolation. Heaven and earth, and whatever they contain; all nature, and the God of nature, are represented as uniting to make the people of God happy; so that if they only breathe a wish, one part of nature, animate or inanimate, echoes it to another, and all join in sweet harmony to transmit it to the ear of the Almighty. "I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."

A. M. cir. 3219.
B. C. cir. 785.
Ante U. C. 32.
Amulii Sylvii,
Reg. Alban.,
cir. annum 12.

SAY ye unto your brethren,
* Ammi; and to your sisters,
^b Ruhamah.

2 Plead with your mother,

plead: for ^c she *is* not my wife, neither *am* I
her husband: let her therefore put away her
^d whoredoms out of her sight, and her adul-
teries from between her breasts;

3 Lest ^e I strip her naked, and set her as in
the day that she was ^f born, and make her ^g as
a wilderness, and set her like a dry land, and
slay her with ^h thirst.

4 And I will not have mercy upon her chil-
dren; for they *be* the ⁱ children of whoredoms.

5 ^k For their mother hath played the harlot:
she that conceived them hath done shamefully:
for she said, I will go after my lovers, ^l that
give *me* my bread and my water, my wool and
my flax, mine oil and my ^m drink.

6 Therefore, behold, ⁿ I will hedge up thy

^a That is, *My people*.—^b That is, *Having obtained mercy*.
^c Isai. i. 1.—^d Ezek. xvi. 25.—^e Jer. xliii. 22, 26. Ezek.
xvi. 37, 39.—^f Ezek. xvi. 4.—^g Ezek. xix. 13.—^h Amos
viii. 11, 13.—ⁱ John viii. 41.—^k Isai. i. 21. Jer. iii. 1, 6,
8, 9. Ezek. xvi. 15, 16, &c.—^l Ver. 8, 12. Jer. xlv. 17.
^m Heb. *drinks*.—ⁿ Job iii. 23. xix. 8. Lam. iii. 7, 9.

NOTES ON CHAP. II.

Verse 1. *Say ye unto your brethren, Ammi*] I prefer
the interpretation of these proper names. *Say ye*
unto your brethren, MY PEOPLE; and to your sisters,
who have OBTAINED MERCY.

Verse 2. *Plead with your mother*] People of Judah,
accuse your mother (Jerusalem), who has abandoned
my worship, and is become idolatrous; convince her
of her folly and wickedness, and let her return to
him from whom she has so deeply revolted.

Verse 3. *Lest I strip her naked*] Lest I expose
her to infamy, want, and punishment. The punish-
ment of an adulteress among the ancient Germans was
this: "They shaved off her hair, stripped her naked
in the presence of her relatives, and in this state
drove her from the house of her husband." See on
Isai. iii. 17; and see also Ezek. xvi. 39; xxiii. 26.
However reproachful this might be to such delin-
quents, it had no tendency to promote their moral
reformation.

And set her like a dry land] The Israelites, if
obedient, were promised a land flowing with milk and
honey; but, should they be disobedient, the reverse.
And this is what God here threatens against disobe-
dient Israel.

Verse 4. *They be the children of whoredoms.*] They
are all idolaters; and have been consecrated to
idols, whose marks they bear.

Verse 5. *That give me my bread*] See the note on
Jer. xlv. 17, 18, where nearly the same words are
found and illustrated.

Verse 6. *I will hedge up thy way with thorns*] I
will put it out of your power to escape the judgments

way with thorns, and ^o make a
wall, that she shall not find her
paths.

7 And she shall follow after

her lovers, but she shall not overtake them;
and she shall seek them, but shall not find
them: then shall she say, ^p I will go and re-
turn to my ^q first husband; for then *was* it
better with me than now.

8 For she did not ^r know that ^s I gave her
corn, and ^t wine, and oil, and multiplied her
silver and gold, ^u which they prepared for Baal.

9 Therefore will I return, and ^v take away
my corn in the time thereof, and my wine in
the season thereof, and will ^w recover my wool
and my flax *given* to cover her nakedness.

10 And now ^x will I discover her ^y lewdness
in the sight of her lovers, and none shall
deliver her out of mine hand.

11 ^z I will also cause all her mirth to cease,

^o Heb. *wall a wall*.—^p Ch. v. 15. Luke xv. 18.—^q Ezek.
xvi. 8.—^r Isai. i. 3.—^s Ezek. xvi. 17, 18, 19.—^t Heb.
new wine.—^u Or, *wherewith they made Baal*. Ch. viii. 4.
^v Ver. 3.—^w Or, *take away*.—^x Ezek. xvi. 37. xxiii. 29.
^y Heb. *folly or villany*.—^z Amos viii. 10.

I have threatened; and, in spite of all your attach-
ment to your idols, you shall find that they can give
you neither *bread*, nor *water*, nor *wool*, nor *flax*, nor
oil, nor *drink*. And ye shall be brought into such cir-
cumstances, that the pursuit of your expensive idolatry
shall be impossible. And she shall be led so
deep into captivity, as never to find the road back to
her own land. And this is the fact; for those who
were carried away into Assyria have been lost among
the nations, few of them having ever returned to
Judea. And, if in being, where they are now is
utterly unknown.

Verse 8. *For she did not know that I gave her corn*] How
often are the gifts of God's *immediate bounty*
attributed to fortuitous causes—to any cause but the
right one!

Which they prepared for Baal.] And how often
are the gifts of God's bounty perverted into means of
dishonouring him! God gives us *wisdom*, *strength*,
and *property*; and we use them to sin against him
with the greater *skill*, *power*, and *effect*! Were the
goods those of the *enemy*, in whose service they are
employed, the crime would be the less. But the
crime is deeply engrained, when God's property is
made the instrument to dishonour himself.

Verse 9. *Therefore will I return, and take away*] In
the course of my providence, I will withhold
those benefits which she has prostituted to her idol-
atrous services. And I will neither give the land rain,
nor fruitful seasons.

Verse 10. *In the sight of her lovers*] Her idols,
and her faithful or faithless allies.

Verse 11. *Her feast days*] Jerusalem shall be

A. M. cir. 3219.
B. C. cir. 785.
Ante U. C. 32.
Amulii Sylvi,
R. Alban.,
cir. annum 12.

her ^a feast days, her new moons,
and her sabbaths, and all her
solemn feasts.

12 And I will ^b destroy her
vines and her fig-trees, ^c whereof she hath said,
These *are* my rewards that my lovers have
given me: and ^d I will make them a forest, and
the beasts of the field shall eat them.

13 And I will visit upon her the days of
Baalim, wherein she burned incense to them,
and she ^e decked herself with her earrings and
her jewels, and she went after her lovers, and
forgot me, saith the LORD.

14 Therefore, behold, I will allure her, and
^f bring her into the wilderness, and speak
^g comfortably ^h unto her.

15 And I will give her vineyards from thence,
and ⁱ the valley of Achor for a door of hope:
and she shall sing there, as in ^k the days of
her youth, and ^l as in the day when she came

^a 1 Kings xii. 32. Amos viii. 5.—^b Heb. *make desolate*.
^c Ver. 5.—^d Ps. lxxx. 12, 13. Isai. v. 5.—^e Ezek. xxiii.
40, 42.—^f Ezek. xx. 35.—^g Or, *friendly*.—^h Heb. *to*
her heart.—ⁱ Josh. vii. 26. Isai. lxx. 10.—^k Jer. ii. 2.
Ezek. xvi. 8, 22, 60.—^l Exod. xv. 1.—^m That is, *My hus-*

pillaged and destroyed; and therefore all her joyous
assemblies, and religious feasts, &c., shall cease.

Verse 12. *These are my rewards*] They attributed
all the blessings of Providence as rewards received
from the idols which they worshipped.

Verse 13. *Days of Baalim*] To *visit* signifies to
inflict punishment; the *days* are taken for the *acts* of
idolatrous worship committed on them; and *Baalim*
means the *multitude* of false gods worshipped by them.
Baal was a general name for a *male* idol, as *Astarte* was
for a *female*. *Baalim* includes all the *male idols*, as
Ashtaroth all those that were *female*. But the species
of idol was often designated by some adjunct; as *Baal-*
Zebub, *Baal-Peor*, *Baal-Zephon*, *Baal-Berith*, &c.

Her earrings] נִזְמָה *nizmah*, signifies rather a *nose*
jewel. These are worn by females in the east to the
present day, in great abundance.

And her jewels] תְּכֵלֶמֶת *techelyah*, rings, armlets,
bracelets, ankle-rings, and ornaments of this kind.

Verse 14. *I will allure her, and bring her into the*
wilderness, and speak comfortably unto her.] After
inflicting many judgments upon her, I will restore
her again. I will deal with her as a very affectionate
husband would do to an unfaithful wife. Instead of
making her a *public example*, he takes her in private,
talks to and reasons with her; puts her on her good
behaviour; promises to pass by all, and forgive all, if
she will now amend her ways. In the mean time he
provides what is necessary for her wants and com-
fortable support; and thus, opening a *door of hope*
for her, she may be fully reconciled; *rejoice* as at the
beginning, when he first took her by the hand, and
she became his bride. This is most probably the
simple meaning of the above *metaphorical* expressions.

up out of the land of Egypt.
16 And it shall be at that day,
saith the LORD, *that* thou shalt
call me ^m Ishi; and shalt call
me no more ⁿ Baali.

17 For ^o I will take away the names of
Baalim out of her mouth, and they shall no
more be remembered by their name.

18 And in that day will I make a ^p covenant
for them with the beasts of the field, and with
the fowls of heaven, and *with* the creeping
things of the ground: and ^q I will break the
bow and the sword, and the battle out of the
earth, and will make them to ^r lie down safely.

19 And I will betroth thee unto me for ever;
yea, I will betroth thee unto me in righteous-
ness, and in judgment, and in lovingkindness,
and in mercies.

20 I will even betroth thee unto me in faith-
fulness; and ^s thou shalt know the LORD.

band.—ⁿ That is, *My lord*.—^o Exod. xxiii. 13. Job
xxiii. 7. Ps. xvi. 4. Zech. xiii. 2.—^p Job v. 23. Isai. n.
6—9. Ezek. xxxiv. 25.—^q Ps. xlvi. 9. Isai. ii. 4. Ezek.
xxxix. 9, 10. Zech. ix. 10.—^r Lev. xxvi. 5. Jer. xxiii. 6
xxx. xxxi. 33, 34. John xvii. 3.

The *valley of Achor* was very fruitful; it lay to the
north of Jericho, not far from Gilgal. See Isai. lxx. 10.

Verse 15. *She shall sing there*] There she shall
sing the *responsive song*, as on high festival occasions,
and in marriage ceremonies. The *Book of Canticles*
is of this sort.

Verse 16. *Thou shalt call me Ishi*] That is, *my*
man, or *my husband*; a title of *love* and *affection*:
and not *BAALI*, *my master*, a title exciting *fear* and
apprehension; which, howsoever good in itself, was
now rendered improper to be applied to Jehorah,
having been prostituted to false gods. This intimated
that they should scrupulously avoid idolatry; and
they had such a full proof of the inefficacy of their
idolatrous worship that, after their captivity, they
never more served idols.

Verse 18. *Will I make a covenant for them*] I will
make an *agreement* between them and the birds,
beasts, and reptiles, so that they shall not be injured
by those; their *flocks*, shall not be destroyed, nor
their *crops* spoiled. I will also prevent every species
of *war*, that they may no more have the calamities
that arise from that source. They shall also be safe
from robbers and nightly alarms; for *I will make*
them to lie down in safety.

Verse 19. *I will betroth thee unto me*] The people
are always considered under the emblem of a *wife*
unfaithful to her husband.

In righteousness] According to law, reason, and
equity.

In judgment] According to what is fit and be-
coming.

In lovingkindness] Having the utmost affection
and love for thee.

A. M. cir. 3219.
B. C. cir. 785.
Ante U. C. 32.
Amulii Sylvii,
R. Alban.,
cir. annum 12.

21 And it shall come to pass in that day, "I will hear, saith the LORD, I will hear the heavens, and they shall hear

the earth ;

22 And the earth shall hear the corn, and the wine, and the oil ;^b and they shall hear Jezreel.

^a Zech. viii. 12. — ^b Ch. i. 4. — ^c Jer. xxxi. 27. Zech. x. 9. ^d Ch. i. 6.

In mercies.] Forgiving and blotting out all past miscarriages. Or there may be an allusion here to the dowry given by the husband to his wife : "I will give righteousness," &c., as a dowry.

Verse 20. *In faithfulness]* Thou shalt no more prostitute thyself to idols, but be *faithful* to him who calls himself *thy husband*.

Thou shalt know the Lord.] There shall be no more *infidelity* on *thy part* nor *divorce* on *mine* ; and thou shalt experience me to be the sole, present, and eternal good of thy immortal spirit : and when this conviction is fully rooted, then there can be no more idolatry, for it shall be seen that an idol is nothing in the world.

Verse 21. *I will hear, saith the Lord]* The sentence is repeated, to show how fully the thing was determined by the Almighty, and how implicitly they might depend on the divine promise.

I will hear the heavens] The visible heavens, the atmosphere, where vapours are collected. The *clouds*, when they wish to deposit their fertilizing showers upon the earth.

They shall hear the earth] When it seems to supplicate for rain.

Verse 22. *Shall hear the corn, and the wine]* When they seem to express a desire to supply the wants of man.

And they shall hear Jezreel.] The destitute people who are in want of the necessaries of life.

This most elegant gradation in the exertion of the influences of nature, for the supply of the wants of man, may be considered thus :—

1. There is a concord, harmony, and mutual influence, which God has established in the parts of created nature, in reference to the support and preservation of the human race.

2. God alone is the author of all this ; and unless he give his command, communicate his *energetic influence* to the different parts of nature, these effects will not, cannot, be produced.

3. *Jezreel*, the people who have been *dispersed* for their iniquities, and now about to be *sown* or *planted* in their own land, will require the most *fostering care*. See on ver. 23.

4. They are heard in desiring *oil*, *wine*, and *corn*. These are necessary to the support and comfort of life ; and to those the desire of animal life naturally aspires.

5. These products are looked for from the *EARTH*. On it, and by it, grass grows for the cattle, and corn for the service of man.

23 And "I will sow her unto me in the earth ; "and I will have mercy upon her that had not obtained mercy ; and I

"will say to *them which were* not my people, Thou *art* my people ; and they shall say, *Thou art* my God.

* Ch. i. 10. Zech. xiii. 9. Rom. ix. 26. 1 Pet. ii. 10.

6. The seeds or germs, whence proceed corn, wine, and oil, live and grow in the earth ; but cannot come to perfection, unless the earth be impregnated with the dews and rains from the clouds. They are therefore represented as imploring the heavens to collect their clouds, to pour down their fructifying moisture upon it.

7. The clouds, or materials of which they are composed, not being able to arrange themselves, nor aggregate themselves so as to meet those demands, prevent drought, and maintain an effective vegetation, are represented as calling upon the heavens to form, arrange, and supply them with the requisite quantity of moisture.

8. God, who is the author of all being and all bounty, dependant on nothing, comes forward and says, *I will hear the heavens*, the clouds which are gathered in the atmosphere ; he will arrange the particles, saturate those that are *light*, till they become sufficiently *impregnated* with the necessary fluid ; and then direct them in his providence *where* to deposit their contents. And,

9. When brought to the proper place, he will *shake* them with his *winds*, or *strike* them with his *thunder*, so as to cause them to fall down in drops to fertilize the earth with their showers.

Thus then—

1. God works upon the *heavens*.

2. In them the *clouds* are collected.

3. The *clouds* drop their moisture upon the *earth*.

4. The *earth* exerts its vegetative influence upon the *germs* which it contains.

5. *They* expand, increase, and become matured, under the genial influences of the *heavens*, *sun*, *air*, *water*, from the clouds, &c.

6. *Man* receives and applies those bounties of Providence, and *variously prepares* them for the support and comfort of life.

Take all this in still fewer words :—

As *Jezreel* or the *Israelites* are here considered as perishing for want of food, all inanimate nature is represented as invoking God in their behalf.

1. The *heavens* have prayed that they be stored with *clouds*, that they may drop down fatness upon the *earth*.

2. The Lord answers the heavens, and *clouds* are formed.

3. The *earth* invokes the *clouds*, that they may drop down their fatness into its bosom.

4. The *bottles of heaven* are, consequently, unstoppered for this purpose.

5. Then the *corn, vine, and olive*, implore the *earth* to put forth its vegetative energy.

6. The *earth* answers; and *corn, wine, and oil* are produced.

7. *Jezreel* cries for the necessaries of life, and the abundance of the above supplies all his wants.

All these are dependant on each other, as the links are which constitute a chain; and God has the government of the whole; and he manages all for the benefit of man. How wondrous is this *providence!* How gracious is this God!

Here is a series of *prosopopœias* together. Corn, wine, oil, the earth, the clouds and their contents, the *heavens*, sun, moon, &c., are all represented as intelligent beings, speaking to and influencing each other. GOD is at *one end* of the *chain*, and MAN at the *other*; and by means of the *intermediate links* the *latter* is kept in a state of continued dependance upon the *former* for life, breath, and all things.

Verse 23. *I will sow her*] Alluding to the import

of the name *Jezreel*, the seed of God. Then shall it appear that God *has shown mercy to them that had not obtained mercy*. Then the *covenant* of God will be renewed; for he will call them *his people* who were *not his people*; and they shall call Jehovah *their God*, who before had *him* not for the object of their worship. It does not appear that these promises have had their fulfilment among the Jews. They must either be understood of the blessings experienced by the *Gentiles* on their conversion to God by the preaching of the gospel, or are yet to be fulfilled to the Jews on their embracing the gospel, and being brought back to their own land.

The sentences in the latter part of this verse are very abrupt, but exceedingly expressive; leaving out those words *supplied* by the translators, and which unnerve the passage, it stands thus: *I will say to NOT MY PEOPLE, THOU MY PEOPLE; and they shall say, MY GOD.*

CHAPTER III.

By the prophet's taking back his wife, for whom he (her friend or husband) still retained his affection, though she had proved unfaithful; by his entering into a new contract with her; and by his giving her hopes of reconciliation, after she should for some time prove, as in a state of widowhood, the sincerity of her repentance; is represented the gracious manner in which God will restore the Jews from the Babylonish captivity, 1—4. It is also very strongly intimated that the whole house of Israel will be added to the church of Christ in the latter days, 5.

A. M. cir. 3219.
B. C. cir. 786.
Ante U. C. 32.
Amulii Sylvi,
R. Alban.,
cir. annum 12.

THEN said the LORD unto me, * Go yet, love a woman beloved of *her* ^b friend, yet an adulteress, according to the

love of the LORD toward the children of Israel, who look to other gods, and love flagons ^c of wine.

2 So I bought her to me for fifteen *pieces* of silver, and for an homer of barley, and an ^d half homer of barley:

3 And I said unto her, Thou shalt ^e abide for me many days; thou shalt not play the

harlot, and thou shalt not be for another man: so will I also be for thee.

4 For the children of Israel shall abide many days ^f without a king, and without a prince, and without sacrifice, and without ^g an image, and without an ^h ephod, and without ⁱ teraphim:

5 Afterward shall the children of Israel return, and ^k seek the LORD their God, and ^l David their King; and shall fear the LORD and his goodness in the ^m latter days.

A. M. cir. 3219.
B. C. cir. 786.
Ante U. C. 32.
Amulii Sylvi,
R. Alban.,
cir. annum 12.

* Ch. i. 2.—^b Jer. iii. 20.—^c Heb. of grapes.—^d Heb. *lethech*.—^e Deut. xxi. 13.—^f Ch. x. 3. Song of the three children, ver. 15.—^g Heb. a standing, or statue, or pillar. Isai. xix. 19.—^h Exod. xxviii. 6.—ⁱ Judg. xvii. 5.

^k Jer. i. 4, 5. Ch. v. 6.—^l Jer. xxx. 9. Esek. xxxiv. 24. xxxvii. 22, 24.—^m Isai. ii. 2. Jer. xxx. 24. Esek. xxxviii. 8, 16. Dan. ii. 28. Mic. iv. 1.

NOTES ON CHAP. III.

Verse 1. *Go yet, love a woman*] This is a different command from that mentioned in the *first* chapter. *That* denoted the infidelity of the kingdom of Israel, and God's divorce of *them*. He gave them up to their *enemies*, and caused them to be *carried into captivity*. The *woman* mentioned *here* represents one who was a *lawful wife* joining herself to a *paramour*; then divorced by her *husband*; afterwards repenting, and desirous to be joined to her spouse; ceasing from her adulterous commerce, but not yet *reconciled* to him. This was the state and

disposition of the Jews under the Babylonish captivity. Though separated from their own *idols*, they continued *separated from their God*. He is still represented as having affectionate feelings towards them; awaiting their *full repentance* and *contrition*, in order to renew the marriage covenant. These things are pointed out by the symbolical actions of the prophet.

Beloved of her friend] Or, a lover of evil; or, loving another: for the Hebrew words רַחֵם mean one who loves evil or a friend: because רַחֵם signifies a friend, or evil, according as it

is pointed. The former seems to be its best sense here; *רע* *rea* is a *friend*; *רע* *ra* is *evil*.

According to the love of the Lord] This woman, who had proved false to her husband, was still beloved by him, though he could not acknowledge her; as the Israelites were beloved by the Lord, while they were *looking after other gods*. The *flagons of wine* were probably such as were used for *libations*, or drunk in idol feasts. Others think that the words should be translated *cakes of dried grapes, sweet cakes, consecrated wafers*.

Verse 2. Fifteen pieces of silver] If they were *shekels*, the price of this woman was about *two pounds five shillings*.

An homer of barley] As the homer was about *eight bushels*, or something more, the *homer and half* was about *twelve or thirteen bushels*.

Verse 3. Thou shalt abide for me many days] He did not take her home, but made a contract with her that, if she would abstain from her evil ways, he would take her to himself after a sufficient trial. In the mean time he gave her the *money* and the *barley* to subsist upon, that she might not be under the temptation of becoming again unfaithful.

So will I also be for thee.] That is, if *thou*, Israel, wilt keep thyself separate from thy idolatry, and give me proof, by thy total abstinence from idols, that thou wilt be my faithful worshipper, I will receive thee again, and in the mean time support thee with the *necessaries of life* while thou art in the land of thy captivity. This is further illustrated in the following verses.

Verse 4. Many days without a king] Hitherto this prophecy has been literally fulfilled. Since the destruction of the temple by the Romans they have neither had *king* nor *prince*, nor any *civil government* of their own, but have lived in different nations of the earth as *mere exiles*. They have neither *priests* nor *sacrifices*, nor *urim* nor *thummim*; no *prophet*, no *oracle*, no *communication* of any kind from God.

Without an image—ephod—teraphim] The Septuagint read, *Ουδὲ ἱερατείας, οὐδὲ ὄντος θυσιαστηρίου, οὐδὲ ἱερατείας, οὐδὲ δῆλων* "Without a sacrifice, without an altar, without a priesthood, and without oracles;" that is, the *urim* and *thummim*. The *Vulgate*, *Arabic*, and *Syriac* read nearly the same. Instead of *מַצֵּבָה* *matstebah*, an *image*, they have evidently read *מִזְבֵּחַ* *mizbeach*, an *altar*; the letters of these words being very similar, and easily mistaken for each other. But instead of either, one, if not two, of Kennicott's MSS. has *מִנְחָה* *minchah*, an *oblation*.

What is called *image* may signify any kind of *pillar*, such as God forbade them to erect, Lev. xxvi. 1, lest it should be an incitement to idolatry.

The *ephod* was the high-priest's garment of ceremony; the *teraphim* were some kind of *amulets*, *telesms*, or *idolatrous images*; the *urim* and *thummim* belonged to the *breast-plate*, which was attached to the *ephod*.

Instead of *teraphim* some would read *seraphim*, changing the *tau* into *w sin*; these are an order of the celestial hierarchy. In short, all the time that the Israelites were in captivity in Babylon, they seem to have been as wholly without *forms of idolatrous worship* as they were without the *worship of God*; and this may be what the prophet designs: they were totally without any kind of public worship, whether *true* or *false*. As well without *images* and *teraphim*, as they were without *sacrifice* and *ephod*, though still idolaters in their hearts. They were in a state of the most miserable darkness, which was to *continue many days*; and it has continued now nearly *eighteen hundred years*, and must continue yet longer, till they acknowledge him as their *Saviour* whom they crucified as a *blasphemer*.

Verse 5. Afterward shall the children of Israel return] Shall *repent* of their iniquities, and *seek the Lord*; lay aside their *mock worship*, and serve the true God *in spirit and in truth*.

And David their king] Or as the *Targum*, "They shall obey the *Messiah*, the *Son of David*, their *King*;" and thus look believingly upon him whom they have pierced, and mourn. And then shall their long *spiritual darkness* and *dismal captivity* have an end; but not before. The *Messiah*, as *David*, is promised in Jer. xxx. 9; Ezek. xxxiv. 23, xxxvii. 22, 24, 25 (where see the notes), and in this place of *Hosea*. Some think that the *family* of *David* is intended; but if we go to the rigour of the letter, the *house of Israel* was scarcely ever perfectly submissive to *David*. And we know that after the death of *Solomon* they never acknowledged the house of *David* till they were all carried away captive; and certainly never *since*. And to say that *Zerubbabel* is here meant, is not supportable, as the very *short* and *imperfect obedience* of the Jews to *Zerubbabel* can never comport with the *high terms* of this and similar prophecies. We are obliged, therefore, from the evidence of these *prophecies*, from the evidence of the above *facts*, from the evidence of the *rabbins* themselves, and from the evidence of the *New Testament*, to consider these texts as applying solely to *JESUS CHRIST*, the promised *MESSIAH*, who has been a *light to lighten the Gentiles*, and will yet be the *glory of his people Israel*. There is a strange propensity in some men to deny these evidences of Christianity, while they profess to believe its doctrines.

CHAPTER IV.

The prophet charges his people with their enormous sins, 1, 2; in consequence of which they are threatened with heavy judgments, 3—5. God himself is then introduced complaining

of the ignorance and obstinacy of Israel; and as their priests had a large share in the common guilt, it is declared that they shall be visited with a proportionable share of the common ruin, 6—11. The sins of idolatry and divination are then particularly reprov'd, 12—14; and Judah admonish'd to beware of these sins, which would leave her rebellious sister Israel helpless and desolate as a lamb in a desert, 15, 16. In the remaining verses the style is varied, but the subject is the same. Ephraim is given up to idolatry, and the necessary consequence declared to be a bitter draught! Immediately we see him bound in the wings of a mighty tempest, and driven as chaff before the wind, either to destruction or captivity, 17—19.

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvii,
R. Alban.,
cir. annum 17.

HEAR the word of the LORD,
ye children of Israel: for
the LORD hath a controversy
with the inhabitants of the land,

because *there is* no truth, nor mercy, nor
knowledge of God in the land.

2 By swearing, and lying, and killing, and
stealing, and committing adultery, they break
out, and blood toucheth blood.

3 Therefore shall the land mourn, and
every one that dwelleth therein shall languish,

^a Isai. i. 18. iii. 13, 14. Jer. xxv. 31. Ch. xii. 2. Mic.
vi. 2.—^b Jer. iv. 22. v. 4.—^c Heb. *bloods*.—^d Jer. iv.
28. xii. 4. Amos v. 16. viii. 8.—^e Zeph. i. 3.—^f Deut.

NOTES ON CHAP. IV.

Verse 1. *The Lord hath a controversy*] ריב ריב, *rib*, what we should call a *lawsuit*, in which God is plaintiff, and the Israelites defendants. It is Jehovah versus Israel and Judah.

But when has God a controversy with any land?—*Answer*. When there is *no truth, nor mercy, nor knowledge of God in the land*. These refer to the minds of the people. But wherever these righteous principles are wanting, there will soon be a vicious practice; hence it is added,

Verse 2. *By swearing, and lying*] Where there is *no truth* there will be *lies and perjury*; for false swearing is brought in to confirm lying statements. And when there is *no mercy, killing, slaying, and murders* will be frequent. And where there is *no knowledge of God*, no conviction of his *omnipresence* and *omniscience*, private offences, such as stealing, adulteries, &c., will prevail. These, sooner or later, break out, become a *flood*, and carry all before them. *Private stealing* will assume the form of a *public robbery*, and *adulteries* become *fashionable*, especially among the higher orders; and suits of *crim. con.* render them more public, scandalous, and corrupting. By the examination of *witnesses*, and reading of *infamous letters* in a court of justice, people are taught the *wiles and stratagems* to be used to accomplish these ends, and prevent detection; and also how to avoid those circumstances which have led to the detection of others. Every report of such matters is an *experimental lecture on successful debauchery*.

Blood toucheth blood.] Murders are not only frequent, but assassinations are mutual. Men go out to *kill each other*; as in our duels, the frenzy of cowards; and as there is no law regarded, and no justice in the land, the nearest akin slays the murderer.

with the beasts of the field, and
with the fowls of heaven; yea,
the fishes of the sea also shall
be taken away.

A. M. cir. 3224.
B. C. cir. 780.
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R. Alban.,
cir. annum 17.

4 Yet let no man strive, nor reprove another:
for thy people are as they that strive with the
priest.

5 Therefore shalt thou fall in the day, and
the prophet also shall fall with thee in the
night, and I will destroy thy mother.

6 My people are destroyed for lack of

xvii. 12.—^f See Jer. vi. 4, 5. xx. 8.—^g Heb. *cut of*
^h Isai. v. 13.—ⁱ Heb. *cut off*.

Even in our land, where *duels* are so frequent, if a man kill his antagonist, it is *murder*; and so generally brought in by an honest *coroner* and his jury. It is then brought into court; but who is *hanged* for it? The very murder is considered as an *affair of honour*, though it began in a dispute about a *prostitute*; and it is directed to be brought in manslaughter; and the murderer is slightly fined for having hurried his neighbour, perhaps once his *friend*, into the eternal world, *with all his imperfections on his head!* No wonder that a land *mourns* where these prevail; and that God should have a *controversy* with it. Such crimes as these are sufficient to bring God's curse upon any land. And how does God show his displeasure? See the following verse.

Verse 3. *Therefore shall the land mourn*] Fruitful seasons shall be denied.

That dwelleth therein shall languish] *Endemic* and *epidemic disorders* shall prevail, and multitudes shall die; so that *mourning* shall be found in all quarters.

The beasts of the field, and with the fowls] There is a death of cattle and domestic animals, in consequence of the badness of the season.

The fishes of the sea also shall be taken away] Those immense shoals which at certain seasons frequent the coasts, which are caught in millions, and become a very useful home supply, and a branch of most profitable traffic, they shall be directed by the unseen influence of God to avoid our coasts, as has frequently been the case with herrings, mackerel, pilchards, &c.; and so this source of supply and wealth has been shut up, because of the iniquities of the land.

Verse 4. *Yet let no man strive*] Or, *no man contendeth*. All these evils stalk abroad unreprieved, for all are guilty. None can say, "Let me pluck the

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvii,
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cir. annum 17.

knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
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R. Alban.,
cir. annum 17.

12 My people ask counsel at their ⁱstocks, and their staff declareth unto them: for ^kthe spirit of whoredoms hath caused

hast forgotten the law of thy God, I will also forget thy children.

them to err, and they have gone a whoring from under their God.

7 ^aAs they were increased, so they sinned against me: ^btherefore will I change their glory into shame.

13 ^lThey sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof ^{is} good: ^mtherefore your daughters shall commit whoredom, and your spouses shall commit adultery.

8 They eat up the sin of my people, and they ^cset their heart on their iniquity.

14 ⁿI will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people ^{that} ^odoth not understand shall ^pfall.

9 And there shall be, ^dlike people, like priest: and I will ^epunish them for their ways, and ^freward them their doings.

15 Though thou, Israel, play the harlot, *yet* let not Judah offend; ^qand come not ye unto

10 For ^gthey shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine ^htake away the heart.

^a Ch. xiii. 6.—^b 1 Sam. ii. 30. Mal. ii. 9. Phil. iii. 19. ^c Heb. *lift up their soul to their iniquity.*—^d Isai. xxiv. 2. Jer. v. 31.—^e Heb. *visit upon.*—^f Heb. *cause to return.* ^g Lev. xxvi. 26. Mic. vi. 14. Hag. i. 6.—^h Isai. xxviii. 7. See Eccles. vii. 7.—ⁱ Jer. ii. 27. Hab. ii. 19.—^k Isai.

xliv. 20. Ch. v. 4.—^l Isai. i. 29. lvii. 5, 7. Ezek. vi. 13. xx. 23.—^m Amos vii. 17. Rom. i. 28.—ⁿ Or, *Shall I not, &c.*—^o Ver. 1, 6.—^p Or, *be punished.*—^q Ch. ix. 15. xii. 11. Amos iv. 4. v. 5.

mote out of thy eye," because he knows that "there is a beam in his own."

is meant, and then it may apply to the *priests of Jeroboam's calves.*

For thy people are] The people and the priest are alike rebels against the Lord; the priests having become idolaters, as well as the people. Bp. Newcome renders this clause, "And as is the provocation of the priest, so is that of my people." The whole clause in the original is *veammecha kimeribey chochen*, "and thy people as the rebellions of the priest." But one of my oldest MSS. omits *cochen*, "priest;" and then the text may be read, *And thy people are as rebels.* In this MS. *cochen* is added in the margin by a much later hand.

Verse 7. *Will I change their glory into shame.*] As the idolaters at Dan and Bethel have changed my glory into the similitude of an ox that eateth grass (Rom. i. 23), so will I change their *glory* into *shame* or ignominy. In the day of my wrath, their calf-gods shall not deliver them.

Verse 5. *Therefore shalt thou fall in the day*] In the most open and public manner, without *snare* or *ambush*.

Verse 8. *They eat up the sin of my people*] *חטאת* *chattath*, the *sin-offering*, though it be offered contrary to the law; for their hearts are set on iniquity, they wish to do whatever is contrary to God.

And the prophet also shall fall—in the night] The false prophet, when employed in taking prognostications from stars, meteors, &c.

Verse 9. *Like people, like priest*] "The priest a wanderer from the narrow way; The silly sheep, no wonder that they stray."
I will punish them] Both priest and people; both equally bad.

And I will destroy thy mother.] The metropolis or mother city. Jerusalem or Samaria is meant.

Verse 10. *They shall eat, and not have enough*] Whatever means they may use to *satisfy* or *gratify* themselves shall be ineffectual.

Verse 6. *My people are destroyed for lack of knowledge*] They have not the knowledge of God, nor of sacred things, nor of their own interest, nor of the danger to which they are exposed. They walk on blindly, and perish.

Verse 11. *Whoredom and wine*] These debaucheries go generally together.

Because thou hast rejected knowledge] So they might have become wise, had they not rejected the means of improvement.

Take away the heart.] Darken the understanding, deprave the judgment, pervert the will, debase all the passions, &c.

Thou shalt be no priest to me] If this be the true reading, there must be reference to some particular priest, well known, to whom these words are personally addressed; unless by *priest* the whole *priesthood*

Verse 12. *At their stocks*] They consult their *wooden gods*.

And their staff declareth] They use divination by *rods*; see the note on Ezek. xxi., where this sort of divination (*rabdomancy*) is explained.

Verse 13. *Under oaks*] *אלון* *allon*, from *אלל* *alal*, he was *strong*. Hence, the *oak*, in Latin, is called *robur*; which word means also, *strength*, the oak being the *strongest* of all the trees of the forest.

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvii,
R. Alban.,
cir. annum 17.

Gilgal, neither go ye up to
Beth-aven, nor swear, The
LORD liveth.

16 For Israel slideth back
as a backsliding heifer : now the LORD will
feed them as a lamb in a large place.

17 Ephraim is joined to idols : let him
alone.

^a 1 Kings xii. 29. Ch. x. 5.—^b Amos viii. 14. Zeph. i. 5.
^c Jer. iii. 6. vii. 24. viii. 5. Zech. vii. 11.—^d Matt. xv. 14.
^e Heb. is gone.—^f Mic. iii. 11. vii. 3.—^g Heb. shields.

The shadow thereof is good] Their "daughters
committed whoredom, and their spouses committed
adultery." 1. Their deities were worshipped by
prostitution. 2. They drank much in their idol wor-
ship, ver. 11, and thus their passions became inflamed.
3. The thick groves were favourable to the whoredoms
and adulteries mentioned here. In imitation of these
some nations have their public gardens.

Verse 14. *I will not punish*] Why should you be
stricken any more ; ye will revolt more and more.
When God, in judgment, removes his judgments, the
case of that people is desperate. While there is
hope, there is correction.

Themselves are separated] There is a reference
here to certain debaucheries which should not be
described. The state of the people at this time must
have been abominable beyond all precedent ; animal,
sensual, bestial, diabolical : women consecrating
themselves to serve their idols by public prostitution ;
boys dismembered like the Galli or priests of Cybele ;
men and women acting unnaturally ; and all conjoining
to act diabolically.

Verse 15. *Let not Judah offend*] Israel was totally
dissolute ; Judah was not so. Here she is exhorted
to maintain her integrity. If the former will go to
what was once Beth-el, the house of God, now Beth-
aven, the house of iniquity, because Jeroboam has set
up his calves there, let not Judah imitate them. Gil-
gal was the place where the covenant of circumcision

18 Their drink is sour : they
have committed whoredom con-
tinually : her rulers with
shame do love, Give ye.

19 The wind hath bound her up in her
wings, and they shall be ashamed because of
their sacrifices.

A. M. cir. 3224.
B. C. cir. 780.
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Ps. lxxix. 9.—^b Ps. i. 4. lxxxiii. 13. Isai. xi. 15. xli. 16.
lvii. 13. Jer. iv. 11, 12. li. 1.—^c Isai. i. 29. Jer. li. 25.

was renewed when the people passed over Jordan ;
but was rendered infamous by the worship of idols,
after Jeroboam had set up his idolatry.

Verse 16. *Israel slideth back*] They are untract-
able, like an unbroken heifer or steer, that pulls back,
rather than draw in the yoke.

Will feed them as a lamb in a large place.] A species
of irony. Ye shall go to Assyria, and be scattered
among the nations ; ye may sport yourselves in the
extensive empire, whither ye shall be carried captives.

Verse 17. *Ephraim*] The ten tribes.

Is joined to idols] Is become incorporated with
false gods.

Let him alone.] They are irreclaimable, leave them
to the consequences of their vicious conduct.

Verse 18. *Their drink is sour*] Or rather, he is gone
after their wine. The enticements of idolatry have
carried them away.

Her rulers with shame do love] Rather, have
loved shame ; they glory in their abominations.

Give ye.] Perhaps it would be better to read, *Her
rulers have committed, &c. They have loved gifts.
What a shame!* These were their rulers, literally,
their shields. Justice and judgment were perverted.

Verse 19. *The wind hath bound her*] A parching
wind has blasted them in their wings—coasts, borders ;
or they are carried away into captivity, as with the
most rapid blight. These two last verses are very
obscure

CHAPTER V.

This chapter begins with threatening the Israelites for ensnaring the people to idolatry by their sacrifices and other rites on Mizpah and Tabor, 1—5. Their sacrifices, however costly, are declared to be unacceptable, 6 ; and their substance is devoted to the locust, 7. Nor is judgment to stop here. The cities of Judah are called upon, in a very animated manner, to prepare for the approach of enemies. Benjamin is to be pursued ; Ephraim is to be desolate ; and all this is intimated to Israel, that they may by repentance avert the judgment, 8, 9. The following verses contain further denunciations, 10—13, expressed in terms equally terrible and sublime, 14. The Lord afflicts not willingly the children of men ; he visits them with temporal calamities that he may heal their spiritual malady, 15.

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvii,
R. Alban.,
cir. annum 17.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ^a ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are ^b profound to make laughter, ^c though I *have been* ^d a Rebuker of them all.

3 ^e I know Ephraim, and Israel is not hid from me: for now, O Ephraim, ^f thou comittest whoredom, *and* Israel is defiled.

4 ^g They ^h will not frame their doings to turn unto their God: for ⁱ the spirit of whoredoms ^j is in the midst of them, and they have not known the LORD.

5 And ^k the pride of Israel doth testify to his face: therefore shall Israel and Ephraim all in their iniquity; Judah also shall fall with them.

6 ^l They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them.

7 They have ^m dealt treacherously against the LORD: for they have begotten strange children: now shall ⁿ a month devour them with their portions.

8 ^o Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: ^p cry aloud *at* ^q Beth-aven, ^r after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that ^s remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* ^t oppressed *and* broken in judgment, because he willingly walked after ^u the commandment.

A. M. cir. 3224.
B. C. cir. 780.
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^a Ch. vi. 9. — ^b Isai. xxix. 15. — ^c Or, *and, &c.* — ^d Heb. correction. — ^e Amos iii. 2. — ^f Ezek. xxiii. 5, &c. h. iv. 17. — ^g Heb. *They will not give.* — ^h Or, *Their wings will not suffer them.* — ⁱ Ch. iv. 12. — ^k Ch. vii. 10. Prov. i. 28. Isai. i. 15. Jer. xi. 11. Ezek. viii. 18. Mic.

iii. 4. John vii. 34. — ^m Isai. xlviii. 8. Jer. iii. 20. v. 11. Ch. vi. 7. Mal. ii. 11. — ⁿ Zech. xi. 8. — ^o Ch. viii. 1. Joel ii. 1. — ^p Isai. x. 30. — ^q Josh. vii. 2. Ch. iv. 15. ^r Judg. v. 14. — ^s Deut. xix. 14. xxvii. 17. — ^t Deut. xxviii. 33. — ^u 1 Kings xii. 28. Mic. vi. 16.

NOTES ON CHAP. V.

Verse 1. *Hear ye this, O priests*] A process is instituted against the *priests*, the *Israelites*, and the *house of the king*; and they are called on to appear and defend themselves. The accusation is, that they have *ensnared* the people, caused them to practise idolatry, both at *Mizpah* and *Tabor*. Mizpah was situated beyond Jordan, in the mountains of Gilead; see Judg. xi. 29. And Tabor was a beautiful mountain in the tribe of Zebulun. Both these places are said to be eminent for *hunting*, &c.; and hence the natural occurrence of the words *snare* and *net*, in speaking of them.

Verse 2. *The revolvers are profound to make slaughter*] Here may be a reference to the practice of *unters*, making *deep pits* in the ground, and lightly covering them over, that the beasts, not discovering the trap, might fall in, and become a prey.

Though I have been a Rebuker] "I will bring chastisement on them all." As they have made *victims* of others to their *idolatry*, I will make *victims* of them to my *justice*. Some have thought that as many as wished to depart from the idolatrous worship set up by Jeroboam, were *slaughtered*; and thus *Jeroboam the son of Nebat* made *Israel to sin*.

Verse 3. *I know Ephraim*] I know the whole to be idolaters.

Verse 4. *They will not frame their doings*] They never *purpose* to turn to God, they have fully imbibed the spirit of idolatry.

Verse 5. *The pride of Israel doth testify to his face*] The effrontery with which they practise idolatry

manifests, not only their insolence, but the deep depravity of their heart; but their pride and arrogance shall be humbled.

Verse 6. *They shall go with their flocks*] They shall *offer many sacrifices*, professing to *seek* and be reconciled to the Lord; but they shall not *find him*. As they still retain the spirit of their idolatry, he has withdrawn himself from them.

Verse 7. *Now shall a month devour them*] In a month's time the king of Assyria shall be upon them, and oblige them to purchase their lives and liberties by a grievous tax of *fifty shekels* per head. This Menahem, king of Israel, gave to *Pul*, king of Assyria, 2 Kings xv. 16—20. Instead of *month*, some translate the original *locust*. "The locusts shall devour them."

Verse 8. *Blow ye the cornet in Gibeah*] Gibeah and Ramah were cities of Judah, in the tribe of Benjamin.

After thee, O Benjamin] An abrupt call of warning. "Benjamin, fly for thy life! The enemy is just behind thee!" This is a prediction of the invasion of the Assyrians, and the captivity of the *ten tribes*.

Verse 9. *Among the tribes of Israel have I made known*] They have got sufficient warning; it is their own fault that they have not taken it.

Verse 10. *Like them that remove the bound*] As execrable as they who remove the *land-mark*. They have leaped over law's inclosure, and scaled all the walls of right; they have despised and broken all laws, human and divine.

Verse 11. *Walked after the commandment.*] Jeroboam's commandment to worship his calves at Dan

A. M. cir. 3224.
B. C. cir. 780.
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12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion,

^a Prov. xii. 4. — ^b Or, a worm. — ^c Jer. xxx. 12. — ^d 2 Kings xv. 19. Ch. vii. 11. xii. 1. — ^e Ch. x. 6. — ^f Or, to the king of Jareb; or, to the king that should plead. — ^g Lam.

and Beth-el. Many of them were not forced to do this; they did it willingly.

Verse 12. *Unto Ephraim as a moth*] I will consume them by little and little, as a moth frets a garment.

Verse 13. *When Ephraim saw his sickness*] When both Israel and Judah felt their own weakness to resist their enemies, instead of calling upon and trusting in me, they sought sinful alliances, and trusted in their idols.

King Jareb] This name occurs nowhere in Scripture but here and in chap. x. 6. The *Vulgate* and *Targum* render יָרֵב *yareb*, an avenger, a person whom they thought able to save them from their enemies. It is well known that *Menahem*, king of Israel,

and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

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iii. 10. Ch. xiii. 7, 8. — ^b Isai. xxx. 6. — ¹ Ps. l. 2. ² Heb. till they be guilty. — ¹ Lev. xxvi. 40, 41. Jer. xlii. 12, 13. Ezek. vi. 9. xx. 43. xxxvi. 31. — ² Ps. lxxviii. 3.

sought alliance with *Pul* and *Tiglath-pileser*, kings of Assyria, and *Ahaz*, king of Judah. These were the protectors that Ephraim sought after. See 2 Kings xv. and xvi. But far from healing them by making them tributary, the Assyrians made their wound more dangerous.

Verse 14. *I will be—as a lion*] כַּשְׁחָדִי *cashshadai*, as a panther or lioness.

Verse 15. *I will go and return to my place*] I will abandon them till they acknowledge their offences. This had the wished-for effect, as we shall see in the following chapter; for they repented and turned to God, and he had mercy upon them. These two verses are considered as instances of the true sublime.

CHAPTER VI.

The prophet earnestly exhorts to repentance, 1—3. God is then introduced as very tenderly and pathetically remonstrating against the backslidings of Ephraim and Judah, 4—11.

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvii,
R. Alban.,
cir. annum 17.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

^a Deut. xxxii. 39. 1 Sam. ii. 6. Job v. 18. Ch. v. 14.

NOTES ON CHAP. VI.

Verse 1. *Come, and let us return unto the Lord*] When God had purposed to abandon them, and they found that he had returned to his place—to his temple, where alone he could be successfully sought; they, feeling their weakness, and the fickleness, weakness, and unfaithfulness of their idols and allies, now resolve to “return to the Lord;” and, referring to what he said, chap. v. 14: “I will tear and go away;” they say, he “hath torn, but he will heal us;” their allies had torn, but they gave them no healing. While, therefore, they acknowledge the justice of God in their punishment, they depend on his well-known mercy and compassion for restoration to life and health.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, if we follow on to

A. M. cir. 3224.
B. C. cir. 780.
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^b Jer. xxx. 17. — ^c 1 Cor. xv. 4. — ^d Isai. liv. 13.

Verse 2. *After two days will he revive*] Such is his power that in two or three days he can restore us. He can realize all our hopes, and give us the strongest token for good.

In the third day he will raise us up] In so short a time can he give us complete deliverance. These words are supposed to refer to the death and resurrection of our Lord; and it is thought that the apostle refers to them, 1 Cor. xv. 4: “Christ rose again the third day, according to the scriptures;” and this is the only place in the scriptures, i. e., of the Old Testament, where his resurrection on the third day seems to be hinted at. The original, *וַיִּקְרָא יְהוָה* *yekimenu*, has been translated, *he will raise him up*. Then they who trusted in him could believe that they should be quickened together with him.

A. M. cir. 3224. know the LORD: his going
B. C. cir. 780. forth is prepared ^a as the morn-
Ante U. C. 27. ing; and ^b he shall come unto
Amulii Sylvii, us ^c as the rain, as the latter
R. Alban.,
cir. annum 17.

and former rain unto the earth.

4 ^o Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness ^{is} ^f as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed ^{them} ^g by the prophets; I have slain them by ^h the words of my mouth: ⁱ and thy judgments ^{are} as the light that goeth forth.

6 For I desired ^k mercy, and ^l not sacrifice; and the ^m knowledge of God more than burnt-offerings.

^a 2 Sam. xxiii. 4. — ^b Ps. lxxii. 6. — ^c Job xxix. 23. Ch. xi. 8. — ^e Or, mercy, or kindness. — ^f Ch. xiii. 3. Jer. i. 10. v. 14. — ^h Jer. xxiii. 29. Hebr. iv. 12. — ⁱ Or, but thy judgments might be, &c. — ^k 1 Sam. xv. 22. Eccles. i. 1. Mic. vi. 8. Matt. ix. 13. xii. 7. — ^l Ps. l. 8, 9. Prov. xi. 3. Isai. i. 11. — ^m Jer. xxiii. 16. John xvii. 3.

And we shall live in his sight.] His resurrection being a proof of theirs.

Verse 3. Then shall we know] We shall have the fullest evidence that we have not believed in vain.

If we follow on to know the Lord] If we continue to be as much in earnest as we now are.

His going forth] The manifestation of his mercy to our souls is as certain as the rising of the sun at the appointed time.

And he shall come unto us as the rain] As surely as he early and the latter rain come. The first, to prepare the earth for the seed; this fell in autumn: the second, to prepare the full ear for the harvest; this fell in spring. Here is strong confidence; but not misplaced, however worthless the persons were. As early as the sun, who is now set, is running his course to arise on us in the morning, and make a glorious day after a dreary night; so surely shall the Lord come again from his place, and the Sun of Righteousness shall arise on our souls with healing in his wings. He is already on his way to save us.

Verse 4. O Ephraim, what shall I do unto thee?] This is the answer of the Lord to the above pleas; solutions; sincere while they lasted, but frequently forgotten, because the people were fickle. Their wickedness (for goodness it was while it endured) was like the morning cloud that fadeth away before the rising sun, or like the early dew which is speedily evaporated by heat. Ephraim and Judah had too much goodness in them to admit of their total rejection, and too much evil to admit of their being placed among the children. Speaking after the manner of men, the justice and mercy of God seem puzzled how to act toward them. When justice was about to destroy them for their iniquity, it was prevented by their repentance and contrition: when mercy was about to pour upon them as penitents its choicest blessings, it was prevented by their fickleness and

7 But they ^a like men ^o have transgressed the covenant: there ^p have they dealt treacherously against me.

8 ^q Gilead is a city of them that work iniquity, and ^{is} ^r polluted with blood.

9 And as troops of robbers wait for a man, so ^s the company of priests murder in the way ^t by consent: for they commit ^u lewdness.

10 I have seen ^v an horrible thing in the house of Israel: there ^{is} ^w the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, ^x he hath set an harvest for thee, ^y when I returned the captivity of my people.

^a Or, like Adam. Job xxxi. 33. — ^o Ch. viii. 1. — ^p Ch. v. 7. — ^q Ch. xii. 11. — ^r Or, causing for blood. — ^s Jer. xi. 9. Ezek. xxii. 25. Ch. v. 1, 2. — ^t Heb. with one shoulder, or to Shechem. — ^u Or, enormity. — ^v Jer. v. 30. — ^w Ch. iv. 12, 13, 17. — ^x Jer. li. 33. Joel iii. 13. Rev. xiv. 15. — ^y Ps. cxxvi. 1.

relapse! These things induce the just and merciful God to exclaim, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" The only thing that could be done in such a case was that which God did.

Verse 5. Therefore have I hewed them by the prophets] I have sent my prophets to testify against their fickleness. They have smitten them with the most solemn and awful threatenings; they have, as it were, slain them by the words of my mouth. But to what purpose?

Thy judgments are as the light that goeth forth] Instead of אור ימיני umispateycha or yetse, "and thy judgments a light that goeth forth," the Versions in general have read אור ימיני umishpati keor, "and my judgment is as the light." The final ^g caph in the common reading has by mistake been taken from אור aur, and joined to משפטי mishpati; and thus turned it from the singular to the plural number, with the postfix ^g cha. The proper reading is most probably, "And my judgment is as the light going forth." It shall be both evident and swift; alluding both to the velocity and splendour of light.

Verse 6. I desired mercy, and not sacrifice] I taught them righteousness by my prophets; for I desired mercy. I was more willing to save than to destroy; and would rather see them full of penitent and holy resolutions, than behold them offering the best and most numerous victims upon my altar. See Matt. ix. 13.

Verse 7. But they like men (כאדם כאדם headam, "like Adam") have transgressed the covenant] They have sinned against light and knowledge as he did. This is sense, the other is scarcely so. There was a striking similarity in the two cases. Adam, in Paradise, transgressed the commandment, and I cast him out: Israel, in possession of the promised land, transgressed

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvii,
R. Alban.,
cir. annum 17.

my covenant, and I cast *them* out, and sent them into captivity.

Verse 8. *Gilead is a city of them that work iniquity*] In this place Jacob and Laban made their covenant, and set up a *heap of stones*, which was called *Galeed*, the *heap of testimony*; and most probably idolatry was set up here. Perhaps the very *heap* became the object of superstitious adoration.

Verse 9. *As troops of robbers*] What a sad picture is this of the state of the priesthood! The country of Gilead was infamous for its robberies and murders. The idolatrous priests there formed themselves into companies, and kept possession of the roads and passes; and if they found any person going to Jerusalem to worship the true God, they put him to death. The reason is given:—

For they commit lewdness.] They are gross idolaters.

Verse 10. *I have seen a horrible thing*] That is,

the idolatry that prevailed in Israel to such a degree that the whole land was defiled.

Verse 11. *O Judah, he hath set a harvest for thee*] Thou also hast transgressed; thy *harvest* will come; thou shalt be *reaped down* and sent into captivity. The *sickle* is already thrust in. That which thou *hast sowed* shalt thou *reap*. They who *sow* unto the *flesh* shall *reap corruption*.

When I returned the captivity of my people.] Bp. Newcome translates, “Among those who lead away the captivity of my people.” There is thy harvest; they who have led Israel into captivity shall lead thee also into the same. The Assyrians and Babylonians were the same kind of people; equally idolatrous, equally oppressive, equally cruel. From the common reading some suppose this to be a *promise of return from captivity*. It is true that Judah was gathered together again and brought back to their own land; but the majority of the *Israelites* did not return, and are not now to be found.

CHAPTER VII.

Here God complains that though he had employed every means for reforming Israel, they still persisted in their iniquity, without fearing the consequences, 1, 2; that those who ought to check their crimes were pleased with them, 3; and that they all burned with adultery, as an oven when fully heated, and ready to receive the kneaded dough, 4. The fifth verse alludes to some recent enormities; the sixth charges them with dividing their time between inactivity and iniquity; the seventh alludes to their civil broils and conspiracies (see 2 Kings xv. 10, 14, 25); the eighth to their joining themselves with idolatrous nations; and the ninth describes the sad consequence. The tenth verse reproves their pride and open contempt of God's worship; the eleventh reproves their foolish conduct in applying for aid to their enemies (see 2 Kings xv. 19, and xvii. 4); the twelfth and thirteenth threaten them with punishments; the fourteenth charges them with hypocrisy in their acts of humiliation; the fifteenth with ingratitude; and the image of the deceitful bow, in the sixteenth verse, is highly expressive of their frequent apostasies; and their hard speeches against God shall be visited upon them by their becoming a reproach in the land of their enemies.

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylviu.
R. Alban.,
cir. annum 17.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the ^a wickedness of Samaria:

for ^b they commit falsehood; and the thief cometh in, and the troop of robbers ^c spoileth without.

^a Heb. *evils*. — ^b Ch. v. 1. vi. 10. — ^c Heb. *strippeth*.
^d Heb. *say not to*.

NOTES ON CHAP. VII.

Verse 1. *When I would have healed Israel*] As soon as one wound was healed, another was discovered. Scarcely was one sin blotted out till another was committed.

The thief cometh in] Their own princes spoil them.

The troop of robbers spoileth without.] The Assyrians, under different leaders, waste and plunder the country.

Verse 2. *They consider not in their hearts*] They do not consider that *my eye is upon all their ways*;

2 And they ^d consider not in their hearts that I ^e remember all their wickedness: now ^f their own doings have beset them about; they are ^g before my face.

3 They make the king glad with their wickedness, and the princes ^h with their lies.

^e Jer. xvii. 1. — ^f Ps. ix. 16. Prov. v. 22. — ^g Ps. xc. 8.
^h Rom. i. 32

they do not think that I *record* all their wickedness; and they know not that their *own evil doings* are a *host of enemies encompassing* them about.

Verse 3. *They make the king glad*] They pleased Jeroboam by coming readily into his measures, and heartily joining with him in his idolatry. And they professed to be perfectly happy in their change, and to be greatly advantaged by their new gods; and that the religion of the state now was better than that of Jehovah. Thus, they made all their rulers “glad with their lies.”

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvii,
R. Alban.,
cir. annum 17.

4 * They are all adulterers,
as an oven heated by the baker,
^b who ceaseth ^c from raising after
he hath kneaded the dough,

until it be leavened.

5 In the day of our king the princes have made him sick ^d with bottles of wine; he stretched out his hand with scorers.

6 For they have ^e made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it urneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; ^f all their kings ^g are fallen: ^h there is none among them that calleth unto me.

* Jer. ix. 2.—^b Or, the raiser will cease.—^c Or, from baking.—^d Or, with heat through wine.—^e Or, applied. (Ch. viii. 4.—^f 2 Kings xv. 10, 14, 25, 30.—^g Isai. lxi. 7. Ps. cvi. 35.—^h Ch. viii. 7.—ⁱ Heb. sprinkled.—^m Ch.

Verse 4. *As an oven heated by the baker*] Calmet's paraphrase on this and the following verses expresses pretty nearly the sense: Hosea makes a twofold comparison of the Israelites; to an oven, and to dough. Jeroboam set fire to his own oven—his kingdom, and put the leaven in his dough; and afterwards went to rest, that the fire might have time to heat his oven, and the leaven to raise his dough, that the false principles which he introduced might infect the whole population. This prince, purposing to make his subjects relinquish their ancient religion, put, in a certain sense, the fire to his own oven, and mixed his dough with leaven. At first he used no violence; but was satisfied with exhorting them, and proclaiming a fast. This fire spread very rapidly, and the dough was very soon impregnated by the leaven. All Israel was seen running to this feast, and partaking in these innovations. But what shall become of the oven—the kingdom; and the bread—the people? The oven shall be consumed by these flames; the king, the princes, and the people shall be enveloped in the burning, ver. 7. Israel was put under the ashes, as a loaf well kneaded and leavened; but not being carefully turned, it was burnt on one side before those who prepared it could eat of it; and enemies and strangers came and carried off the loaf. See ver. 8 and 9. Their lasting captivity was the consequence of their wickedness and their apostasy from the religion of their fathers. On this explication verses 4, 5, 6, 7, 8, and 9 may be easily understood.

Verse 7. *All their kings are fallen*] There was a plentiful slaughter among the idolatrous kings of Israel; many of them had fallen in the time of this prophet. Menahem was slain by Shallum; Shallum, by Menahem; Pekahiah, by Pekah; and Pekah, by Hoshea, Kings xv. All were idolaters, and all came to an untimely death.

Verse 8. *A cake not turned.*] In the East, having baked the hearth, they sweep one corner, put the

8 Ephraim, he ¹ hath mixed himself among the people; Ephraim is a cake not turned.

9 ^k Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are ^l here and there upon him, yet he knoweth not.

10 And the ^m pride of Israel testifieth to his face: and ⁿ they do not return to the LORD their God, nor seek him for all this.

11 ^o Ephraim also is like a silly dove without heart: ^p they call to Egypt, they go to Assyria.

12 When they shall go, ^q I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, ^r as their congregation hath heard.

v. 5.—^s Isai. ix. 13.—^t Ch. xi. 11.—^u See 2 Kings xv. 19. xvii. 4. Ch. v. 13. ix. 3. xii. 1.—^v Ezek. xii. 13. ^w Lev. xxvii. 14, &c. Dent. xxviii. 15, &c. 2 Kings xvii. 13, 18.

cake upon it, and cover it with embers; in a short time they turn it, cover it again, and continue this several times, till they find it sufficiently baked. All travellers into Asiatic countries have noted this.

Verse 9. *Gray hairs are here and there upon him, yet he knoweth not.*] The kingdom is grown old in iniquity; the time of their captivity is at hand, and they are apprehensive of no danger. They are in the state of a silly old man, who through age and infirmities is become nearly bald, and the few remaining hairs on his head are quite gray. But he does not consider his latter end; is making no provision for that eternity on the brink of which he is constantly standing; does not apply to the sovereign Physician to heal his spiritual diseases; but calls in the doctors to cure him of old age and death! This miserable state and preposterous conduct we witness every day. O how fast does the human being cling to his native earth! Reader, hear the voice of an old man:—

O my coevals! remnants of yourselves,
Shall our pale withered hands be still stretched out?
Trembling at once with eagerness and age;
With avarice and ambition grasping,—fast
Grasping at air! For what hath earth beside?
We want but little; nor that little long.

Verse 10. *The pride of Israel*] The same words as at chap. v. 5, where see the note.

Verse 11. *Ephraim also is like a silly dove without heart*] A bird that has little understanding; that is easily scared and taken; that is careless about its own young, and seems to live without any kind of thought. It has been made, by those who, like itself, are without heart, the symbol of conjugal affection. Nothing worse could have been chosen, for the dove and its mate are continually quarrelling.

They call to Egypt, they go to Assyria.] They strive to make these their allies and friends; but in this they showed that they were without heart, had not a sound understanding; for these were rival na-

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvi,
R. Alban.,
cir. annum 17.

13 Woe unto them! for they
have fled from me: * destruction
unto them! because they
have transgressed against me:

though ^b I have redeemed them, yet they have
spoken lies against me.

14 ^c And they have not cried unto me with
their heart, when they howled upon their
beds: they assemble themselves for corn and
wine, and they rebel against me.

* Heb. *spoil*.—^b Mic. vi. 4.—^c Job xxxv. 9, 10. Ps.
lxxviii. 36. Jer. iii. 10. Zech. vii. 5.

tions, and Israel could not attach itself to the one
without incurring the jealousy and displeasure of the
other. Thus, like the *silly dove*, they were constantly
falling into *snare*s; sometimes of the Egyptians, at
others of the Assyrians. By the former they were
betrayed; by the latter, *ruined*.

Verse 12. *When they shall go*] To those nations
for help,—

I will spread my net upon them] I will cause them
to be taken by those in whom they trusted.

I will bring them down] They shall no sooner set
off to seek this foreign help, than *my net* shall *bring
them down to the earth*. The allusion to the *dove*, and
to the mode of taking the *fowls of heaven*, is still
carried on.

As their congregation hath heard.] As in their *solemn
assemblies* they before have heard; in the *reading of
my law*, and the denunciation of my wrath against
idolaters.

Bishop *Newcome* translates: "I will chastise them
when they hearken to their assembly." That is,
when they take the counsel of their elders to go down
to Egypt for help, and trust in the *arm* of the Assy-
rians for succour.

Verse 13. *Woe unto them!*] They shall have *woe*,
because they have *fled from me*. They shall have
destruction, because they have *transgressed against me*.

Though I have redeemed them] Out of Egypt; and
given them the fullest proof of my love and power.

Yet they have spoken lies against me.] They have
represented me as rigorous and cruel; and my service
as painful and unprofitable.

Verse 14. *They have not cried unto me with their*

15 Though I ^d have bound
and strengthened their arms,
yet do they imagine mischief
against me.

16 ^e They return, *but* not to the Most High:
^f they are like a deceitful bow: their princes
shall fall by the sword for the ^g rage of their
tongue: this *shall be* their derision ^h in the
land of Egypt.

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvi,
R. Alban.,
cir. annum 17.


^d Or, *chastened*.—^e Ch. xi. 7.—^f Ps. lxxvii. 57.—^g Ps.
lxxiii. 9.—^h Ch. ix. 3, 6.

heart] They say they have sought me, but could not
find me; that they have cried unto me, but I did not
answer. I know they have *cried*, yea, *howled*; but
could I hear them when all was forced and hypo-
critical, not one sigh coming from their *heart*?

They assemble themselves for corn and wine] In
dearth and famine they call and howl: but they
assemble themselves, not to seek *me*, but to invoke
their false gods for corn and wine.

Verse 15. *Though I have bound and strengthened
their arms*] Whether I dealt with them in *judgment*
or *mercy*, it was all one; in all circumstances they
rebelled against me.

Verse 16. *They return, but not to the Most High*]
They go to their idols.

They are like a deceitful bow] Which, when it is
reflexed, in order to be strung, suddenly *spring
back* into its *quiescent curve*; for the *eastern bows*
stand in their quiescent state in a curve, something
like ; and in order to be strung must be *bended
back* in the *opposite direction*. This bending of the
bow requires both *strength* and *skill*; and if not pro-
perly done, it will fly back, and regain its former
position; and in this recoil endanger the archer—may
even break an arm. I have been in this *danger*
myself in bending the Asiatic bow. For want of
this knowledge not one commentator has hit the
meaning of the passage.

Shall fall by the sword] Their *tongue* has been en-
raged against *me*; the *sword* shall be enraged against
them. They have *mocked me* (ver. 5), and their fall
is now a subject of *derision in the land of Egypt*.
What they have sown, that do they now reap.

CHAPTER VIII.

*This chapter begins with threatening some hostile invasion in short and broken sentences, full
of rapidity, and expressive of sudden danger and alarm: "The trumpet to thy mouth
he cometh as an eagle," 1. And why? For their hypocrisy, 2; iniquity, 3; treason
(see 2 Kings xv. 13, 17) and idolatry, 4; particularly the worshipping of the calves of
Dan and Beth-el, 5, 6. The folly and unprofitableness of pursuing evil courses is then set
forth in brief but very emphatic terms. The labour of the wicked is vain, like sowing of
the wind; and the fruit of it destructive as the whirlwind. Like corn blighted in the bud,
their toil shall have no recompence; or if it should have a little, their enemies shall
devour it, 7. They themselves, too, shall suffer the same fate, and shall be treated by the*

nations of Assyria and Egypt as the vile sherds of a broken vessel, 8, 9. Their incorrigible idolatry is again declared to be the cause of their approaching captivity under the king of Assyria. And as they delighted in idolatrous altars, there they shall have these in abundance, 10—14. The last words contain a prediction of the destruction of the fenced cities of Judah, because the people trusted in these for deliverance, and not in the Lord their God.

A. M. cir. 3244.
B. C. cir. 760.
Ante U. C. 7.
Amulii Syvii,
R. Alban.,
cir. annum 37.

SET ^athe trumpet to ^bthy mouth. *He shall come*

^cas an eagle against the house of the LORD, because ^dthey

have transgressed my covenant, and trespassed against my law.

2 ^eIsrael shall cry unto me, My God, ^fwe know thee.

3 Israel hath cast off *the thing that is good*: the enemy shall pursue him.

4 ^gThey have set up kings, but not by me: they have made princes, and I knew *it* not: ^hof their silver and their gold have they made

them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: ⁱhow long *will it* be ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God; but the calf of Samaria shall be broken in pieces.

7 For ^kthey have sown the wind, and they shall reap the whirlwind: it hath no ^lstalk: the bud shall yield no meal: if so be it yield, ^mthe strangers shall swallow it up.

A. M. cir. 3244.
B. C. cir. 760.
Ante U. C. 7.
Amulii Syvii,
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^a Ch. v. 8.—^b Heb. *the roof of thy mouth*. — ^c Deut. xviii. 49. Jer. iv. 13. Hab. i. 8.—^d Ch. vi. 7.—^e Ps. lxxviii. 34. Ch. v. 15.—^f Tit. i. 16.—^g 2 Kings xv. 13.

17, 26, Shallum, Menahem, Pekahiah.—^h Ch. ii. 8. xiii. 2. ⁱ Jer. xiii. 27.—^k Prov. xxii. 8. Ch. x. 12, 13.—^l Or, *standing corn*.—^m Ch. vii. 9.

NOTES ON CHAP. VIII.

Verse 1. *Set the trumpet to thy mouth*] Sound another alarm. Let them know that an enemy is fast approaching.

As an eagle against the house of the Lord] If this be a prophecy against Judah, as some have supposed, then by the eagle Nebuchadnezzar is meant, who is often compared to this king of birds. See Ezek. xvii. 3; Jer. xlvi. 40; xlix. 22; Dan. vii. 4.

But if the prophecy be against Israel, which is the most likely, then *Shalmaneser*, king of Assyria, is intended, who, for his rapidity, avarice, rapacity, and strength, is fitly compared to this royal bird. He is represented here as *hovering over the house of God*, as the eagle does over the prey which he has just espied, and on which he is immediately to pounce.

Verse 2. *Israel shall cry*] The rapidity of the eagle's flight is well imitated in the rapidity of the sentences in this place.

My God, we know thee.] The same sentiment, from the same sort of persons, under the same feelings, as that in the Gospel of St. Matthew, chap. vii. 22: "Lord, have we not prophesied in thy name? and in thy name have cast out devils? Then will I profess unto them, I never knew you."

Verse 4. *They have set up kings, but not by me*] Properly speaking, not one of the kings of Israel, from the defection of the ten tribes from the house of David, was the anointed of the Lord.

I knew it not] It had not my approbation. In this sense the word *know* is frequently understood.

That they may be cut off.] That is, they shall be cut off in consequence of their idolatry.

Verse 5. *Thy calf, O Samaria, hath cast thee off*] Bishop Newcome translates: "Remove far from thee

thy calf, O Samaria!" Abandon thy idolatry; for my anger is kindled against thee.

How long will it be ere they attain to innocency?] How long will ye continue your guilty practices? When shall it be said that ye are free from these vices? The calf or ox, which was the object of the idolatrous worship of the Israelites, was a supreme deity in Egypt; and it was there they learned this idolatry. A white ox was worshipped under the name of *Apis*, at Memphis; and another ox under the name of *Mnevis*, was worshipped at On, or Heliopolis. To Osiris the males of this genus were consecrated, and the females to Isis. It is a most ancient superstition, and still prevails in the East. The cow is a most sacred animal among the Hindoos.

Verse 6. *The workman made it; therefore it is not God*] As God signifies the supreme eternal Good, the creator and upholder of all things, therefore the workman cannot make Him who made all things. This is an overwhelming argument against all idols. Nothing need be added. *The workman has made them; therefore they are not God.*

Verse 7. *They have sown the wind, and they shall reap the whirlwind*] As the husbandman reaps the same kind of grain which he has sown, but in far greater abundance, thirty, sixty, or one hundred fold; so he who sows the wind shall have a whirlwind to reap. The ventral seed shall be multiplied into a tempest; so they who sow the seed of unrighteousness shall reap a harvest of judgment. This is a fine, bold, and energetic metaphor.

It hath no stalk] Nothing that can yield a blossom. If it have a blossom, that blossom shall not yield fruit; if there be fruit, the sower shall not enjoy it, for strangers shall eat it. The meaning is, the labours of this people shall be utterly unprofitable and vain.

A. M. cir. 3244.
B. C. cir. 760.
Ante U. C. 7.
Anulii Sylvii,
R. Alban.,
cir. annum 37.

8 ^a Israel is swallowed up: now shall they be among the Gentiles ^b as a vessel wherein is no pleasure.

9 For ^c they are gone up to Assyria, ^d a wild ass alone by himself: Ephraim ^e hath hired ^f lovers.

10 Yea, though they have hired among the nations, now ^g will I gather them, and they shall ^h sorrow ⁱ a little for the burden of ^k the king of princes.

11 Because Ephraim hath made ^l many altars to sin, altars shall be unto him to sin.

12 I have written to him ^m the great things

^a 2 Kings xvii. 6. — ^b Jer. xxii. 28. xlvi. 38. — ^c 2 Kings xv. 19. — ^d Jer. ii. 24. — ^e Isai. xxx. 6. Ezek. xvi. 33, 34. ^f Heb. loves. — ^g Ezek. xvi. 37. Ch. x. 10. — ^h Or, begin. ⁱ Or, in a little while, as Hag. ii. 6. — ^k Isai. x. 8. Ezek. xxvi. 7. Dan. ii. 37. — ^l Ch. xii. 11. — ^m Deut. iv. 6, 8. Ps. cxix. 18. cxlvii. 19, 20. — Jer. vii. 21. Zech. vii. 6.

Verse 8. *Now shall they be among the Gentiles*] They shall be carried into captivity, and there be as a vessel wherein there is no pleasure; one soiled, unclean, infectious, to be despised, abhorred, not used. The allusion is to a rotten, corrupted skin-bottle; a bottle made of goat, deer, or calf hide, still commonly used in Asia and Africa. Some of them are splendidly ornamented. This is the case with one now before me made of a goat's skin well dressed, variously painted, and ornamented with leather fringes, tassels, &c. In such a bottle there might be pleasure; but the Israelites are compared to such a bottle, rough, ill-dressed, not ornamented, old, musty, and putrid. This shows the force of the comparison.

Verse 9. *They are gone up to Assyria*] For succour.

A wild ass alone by himself] Like that animal, jealous of its liberty, and suffering no rival. If we may credit *Pliny* and others, one male wild ass will keep a whole flock of females to himself, suffer no other to approach them, and even bite off the genitals of the colts, lest in process of time they should become his rivals. "Mares singuli fœminarum gregibus imperitant; timent libidinis œmulos, et ideo gravidas custodiunt, morsuque natos mares castrant."—*Hist. Nat.*, lib. viii., c. 30. The Israelites, with all this selfishness and love of liberty, took no step that did not necessarily lead to their thralldom and destruction.

Ephraim hath hired lovers.] Hath subsidized the neighbouring heathen states.

Verse 10. *For the burden of the king of princes.*] The exactions of the Assyrian king, and the princes of the provinces.

Verse 11. *Many altars to sin*] Though it does

of my law, *but* they were counted as a strange thing.

13 ^a They ^b sacrifice flesh for the sacrifices of mine offerings, and eat *it*; ^c *but* the LORD accepteth them not; ^d now will he remember their iniquity, and visit their sins: ^e they shall return to Egypt.

14 ^f For Israel hath forgotten ^g his Maker, and ^h buildeth temples: and Judah hath multiplied fenced cities: but ⁱ I will send a fire upon his cities, and it shall devour the palaces thereof.

^a Or, in the sacrifices of mine offerings they, &c. — Jer. xiv. 10, 12. Ch. v. 6. ix. 4. Amos v. 22. — ^b Ch. ix. 9. Amos viii. 7. — ^c Deut. xxviii. 68. Ch. ix. 3, 6. xi. 5. — ^d Deut. xxxii. 18. — ^e Isai. xxix. 23. Eph. ii. 10. — ^f Kings xii. 31. — ^g Jer. xvii. 27. Amos ii. 5.

not appear that the Jews in Babylon were obliged to worship the idols of the country, except in the case mentioned by Daniel, yet it was far otherwise with the Israelites in Assyria, and the other countries of their dispersion. Because they had made many altars to sin while they were in their own land, they were obliged to *continue* in the land of their captivity a similar system of idolatry against their will. Thus they felt and saw the evil of their idolatry, without power to help themselves.

Verse 12. *I have written to him the great things of my law*] I have as it were inscribed my laws to them, and they have treated them as matters in which they had no interest.

Verse 13. *They sacrifice flesh*] Bp. Newcome translates thus: "They sacrifice gifts appointed unto me, and eat flesh." They offer to their idols the things which belong to Jehovah; or, while pretending to offer unto the Lord, they eat and drink idolatrously; and therefore the Lord will not accept them.

They shall return to Egypt.] Many of them did return to Egypt after the conquest of Palestine by Shalmaneser, and many after the ruin of Jerusalem by Nebuchadnezzar; but they had in effect returned to Egypt by setting up the worship of the golden calves, which were in imitation of the Egyptian *Apis*.

Verse 14. *Israel hath forgotten his Maker*] And therefore built temples to other gods. Judah had lost all confidence in the divine protection, and therefore built many fenced cities. But the fire of God's anger burnt up both the temples and the fortified cities.

A. M. cir. 3244.
B. C. cir. 760.
Ante U. C. 7.
Anulii Sylvii,
R. Alban.,
cir. annum 37.

CHAPTER IX.

The prophet reproves the Israelites for their sacrifices and rejoicings on their corn-floors, by which they ascribed to idols, as the heathen did, the praise of all their plenty, 1. For which reason they are threatened with famine and exile, 2, 3, in a land where they should be polluted, and want the means of worshipping the God of their fathers, or observing the solemnities of his appointment, 4, 5. Nay more; they shall speedily fall before the destroyer, be buried in Egypt, and leave their own pleasant places desolate, 6—9. God is then introduced declaring his early favour for his people, and the delight he took in their obedience; but now they had so deeply revolted, all their glory will take wing, God will forsake them, and their offspring be devoted to destruction, 10—16.

A. M. cir. 3244.
B. C. cir. 760.
Ante U. C. 7.
Amulii Sylvii,
Reg. Alban.,
cir. annum 37.

REJOICE not, O Israel,
for joy, as other people:
for thou hast gone a whoring
from thy God, thou hast loved

a reward upon every cornfloor.

2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

4 They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread

their soul shall not come into the house of the LORD.

A. M. cir. 3244.
B. C. cir. 760.
Ante U. C. 7.
Amulii Sylvii,
R. Alban.,
cir. annum 37.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim was with my

^a Ch. iv. 12. v. 4, 7. — ^b Jer. xlv. 17. Ch. ii. 12. — ^c Or, *z*, &c. — ^d Ch. ii. 9, 12. — ^e Or, *wine-fat*. — ^f Lev. xxv. 23. Jer. ii. 7. xvii. 18. — ^g Ch. viii. 13. xi. 5. Not into Egypt itself, but into another bondage as bad as that. — ^h Ezek. iv. 13. Dan. i. 8. — ⁱ 2 Kings xvii. 6. Ch. xi. 11. — ^k Ch. iii. 4. — ^l Jer. vi. 20. Ch. viii. 13. — ^m Deut. xxvi. 14.

ⁿ Lev. xvii. 11. — ^o Ch. ii. 11. — ^p Heb. *spoil*. — ^q Ch. vii. 16. Ver. 3. — ^r Or, *their silver shall be desired, the nettle, &c.* — ^s Heb. *the desire*. — ^t Isai. v. 6. xxxiii. 13. xxxiv. 13. Ch. x. 8. — ^u Heb. *man of the spirit*. — ^v Ezek. xiii. 3, &c. Mic. ii. 11. Zeph. iii. 4. — ^w Jer. vi. 17. xxxi. 6. Ezek. iii. 17. xxxiii. 7.

NOTES ON CHAP. IX.

Verse 1. *Rejoice not*] Do not imitate the heathens, nor serve their idols. Do not prostitute thy soul and body in practising their impurities. Hitherto thou hast acted as a common harlot, who goes even to the common threshing places; connects herself with the meanest, in order to get a hire even of the grain there threshed out.

Verse 3. *But Ephraim shall return to Egypt*] See on chap. viii. 12.

Verse 4. *As the bread of mourners*] By the law, a dead body, and every thing that related to it, the house where it lay, and the persons who touched it, were all polluted and unclean, and whatever they touched was considered as defiled. See Deut. xxvi. 14; Numb. xix. 11, 13, 14.

For their bread for their soul] The bread for the common support of life shall not be sanctified to them by having the first-fruits presented at the temple.

Verse 5. *What will ye do in the solemn day*] When ye shall be despoiled of every thing by the Assyrians; for the Israelites who remained in the land after its subjection to the Assyrians did worship the true God, and offer unto him the sacrifices appointed by the law, though in an imperfect and schismatic manner;

and it was a great mortification to them to be deprived of their religious festivals in the land of strangers. See *Calmet*.

Verse 6. *For, lo, they are gone*] Many of them fled to Egypt to avoid the destruction; but they went there only to die.

Memphis] Now Cairo, or *Kahira*, found them graves.

The pleasant places for their silver] The fine estates or villas which they had purchased by their money, being now neglected and uninhabited, are covered with nettles; and even in their tabernacles, thorns and brambles of different kinds grow. These are the fullest marks of utter desolation.

Verse 7. *The days of visitation*] Of punishment, are come.

The prophet is a fool] Who has pretended to foretel, on divine authority, peace and plenty; for behold all is desolation.

The spiritual man] *ish haruach*, the man of spirit, who was ever pretending to be under a divine afflatus.

Is mad] He is now enraged to see every thing falling out contrary to his prediction.

Verse 8. *The watchman of Ephraim*] The true prophet, was with—faithful to, God.

A. M. cir. 3244.
B. C. cir. 760.
Ante U. C. 7.
Amulii Sylvii,
R. Alban.,
cir. annum 37.

God: *but* the prophet is a snare of a fowler in all his ways, *and* hatred * in the house of his God.

9 ^bThey have deeply corrupted *themselves*, as in the days of ^cGibeah: ^d *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the * the first-ripe in the fig-tree ^f at her first time: *but* they went to ^g Baal-peor, and ^h separated themselves ⁱ unto *that* shame; ^k and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 ^l Though they bring up their children, yet ^m will I bereave them, *that there shall not be a man left*: yea, ⁿ woe also to them when I ^o depart from them!

* Or, *against*.—^b Isai. xxxi. 6. Ch. x. 9.—^c Judg. xix. 22.—^d Ch. viii. 13.—^e Isai. xxviii. 4. Mic. vii. 1. ^f See ch. ii. 15.—^g Numb. xxv. 3. Ps. cvi. 28.—^h Ch. iv. 14.—ⁱ Jer. xi. 13. See Judg. vi. 32.—^k Pe. lxxxii. 12. Ezek. xx. 8. Amos iv. 5.—^l Job xxvii. 14.—^m Deut. xxviii. 41, 62.—ⁿ Deut. xxxi. 17. 2 Kings xvii. 18. Ch.

The prophet] The *false prophet* is the snare of a fowler; is continually deceiving the people, and leading them into snares, and infusing into their hearts deep hatred against God and his worship.

Verse 9. *They have deeply corrupted themselves, as in the days of Gibeah*] This relates to that shocking rape and murder of the Levite's wife, mentioned Judg. xix. 16, &c.

Verse 10. *I found Israel like grapes in the wilderness*] While they were faithful, they were as acceptable to me as ripe grapes would be to a thirsty traveller in the desert.

I saw your fathers] Abraham, Isaac, Jacob, Moses, Joshua, Caleb, Samuel, &c.

As the first-ripe] Those grapes, whose bud having come first, and being exposed most to the sun, have been the first ripe upon the tree; which tree was now in the vigour of youth, and bore fruit for the first time. A metaphor of the rising prosperity of the Jewish state.

But they went to Baal-peor] The same as the Roman Priapus, and worshipped with the most impure rites.

And their abominations were according as they loved.] Or, "they became as abominable as the object of their love." So Bp. Newcome. And this was superlatively abominable.

Verse 11. *Their glory shall fly away*] It shall suddenly spring away from them, and return no more.

From the birth] "So that there shall be no birth, no carrying in the womb, no conception." Newcome. They shall cease to glory in their numbers; for no children shall be born, no woman shall be pregnant,

13 Ephraim, ^p as I saw Tyrus, ^q is planted in a pleasant place; ^r but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them ^s a miscarrying womb and dry breasts.

15 All their wickedness ^t is in Gilgal: for there I hated them; ^u for the wickedness of their doings I will drive them out of mine house, I will love them no more: ^v all their princes are revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, ^w though they bring forth, yet will I slay *even* ^x the beloved fruit of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be ^y wanderers among the nations.

A. M. cir. 3244.
B. C. cir. 760.
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v. 6.—^o See 1 Sam. xxviii. 15, 16.—^p See Ezek. xvi. xxvii., xxviii.—^q Ver. 16. Ch. xiii. 16.—^r Luke xiii. 29.—^s Heb. *that casteth the fruit*.—^t Ch. iv. 15. xii. 11.—^u Ch. i. 6.—^v Isai. i. 23.—^w Ver. 13.—^x Heb. *the desire*. Ezek. xxiv. 21.—^y Deut. xxviii. 64, 65.

for none shall conceive. Here judgment blasts the very germs of population.

Verse 12. *Though they bring up their children*] And were they even to have children, I would bereave them of them; for, when I depart from them, they shall have all manner of wretchedness and woe.

Verse 13. *Ephraim, as I saw Tyrus*] Tyre was strongly situated on a rock in the sea; Samaria was on a mountain, both strong and pleasant. But the strength and beauty of those cities shall not save them from destruction.

Ephraim shall bring forth his children to the murderer.] The people shall be destroyed, or led into captivity by the Assyrians. Of the grandeur, wealth, power, &c. of Tyre, see the notes on Ezekiel, chap. xxvii. and xxviii.

Verse 14. *Give them, O Lord: what wilt thou give?*] There is an uncommon beauty in these words. The prophet, seeing the evils that were likely to fall upon his countrymen, begins to make intercession for them; but when he had formed the first part of his petition, "Give them, O Lord!" the prophetic light discovered to him that the petition would not be answered, and that God was about to give them something widely different. Then changing his petition, which the Divine Spirit had interrupted, by signifying that he must not proceed in his request, he asks the question, then, "What wilt thou give them?" and the answer is, "Give them a miscarrying womb, and dry breasts." And this he is commanded to announce. It is probable that the Israelites had prided themselves in the fruitfulness of their families, and the numerous population of

their country. God now tells them that this shall be no more; their wives shall be barren, and their land cursed.

Verse 15. *All their wickedness is in Gilgal*] Though we are not directly informed of the fact, yet we have reason to believe they had been guilty of some scandalous practices of idolatry in *Gilgal*. See chap. iv. 15.

For there I hated them] And therefore he determined, "for the wickedness of their doings, to drive them out of his house," so that they should cease to be a part of the heavenly family, either as *sons* or *servants*; for he would "love them no more," and bear with them no longer.

Verse 16. *Ephraim is smitten*] The thing being determined, it is considered as already done.

Their root is dried up] They shall never more be a kingdom. And they never had any political form from their captivity by the Assyrians to the present day.

Yes, though they bring forth] See the note on ver. 11, 12.

Verse 17. *My God will cast them away*] Here the prophet seems to apologize for the severity of these denunciations; and to vindicate the divine justice, from which they proceeded. It is—

Because they did not hearken unto him] That "my God," the fountain of mercy and kindness, "will cast them away."

And they shall be wanderers among the nations.] And where they have wandered to, who can tell? and in what nations to be found, no man knows. *Wanderers* they are; and perhaps even now unknown to themselves. Some have thought they have found them in one country; some, in another; and a very pious writer, in a book entitled, *The Star in the West*, thinks he has found their descendants in the *American Indians*; among whom he has discovered many *customs*, apparently the same with those of the *ancient Jews*, and commanded in the *Law*. He even thinks that the word *Je-ho-vah* is found in their solemn festal cry, *Ye-ho-wa-he*. If they be this long-lost people, they are utterly unknown to themselves; their origin being lost in a very remote antiquity.

CHAPTER X.

This chapter treats of the same subject, but elegantly varied. It begins with comparing Israel to a fruitful vine, but corrupted by too much prosperity, 1. It next reproves and threatens them for their idolatry, 2; anarchy, 3; and breach of covenant, 4. Their idolatry is then enlarged on; and its fatal consequences declared in terms full of sublimity and pathos, 5—8. God is now introduced complaining of their excessive guilt; and threatening them with captivity in terms that bear a manifest allusion to their favourite idolatry, the worshipping the similitude of a calf or heifer, 9—11. Upon which the prophet, in a beautiful allegory suggested by the preceding metaphors, exhorts them to repentance; and warns them of the dreadful consequences of their evil courses, if obstinately persisted in, 12—15.

A. M. cir. 3264.
B. C. cir. 740.
A. U. C. cir. 14.
Romuli,
R. Roman.,
cir. annum 14.

ISRAEL is ^a an ^b empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit ^c he hath increased the altars; according to the goodness of his land ^d they have made goodly ^e images.

2 Their heart is ^a divided; now shall they be found faulty: he shall ^b break down their altars, he shall spoil their images.

A. M. cir. 3264.
B. C. cir. 740.
A. U. C. cir. 14.
Romuli,
R. Roman.,
cir. annum 14.

3 For now they shall say, We have no

^a Nah. ii. 2.—^b Or, a vine emptying the fruit which it beareth.—^c Ch. viii. 11. xii. 11.—^d Ch. viii. 4.—^e Heb. *statues, or standing images*.—^f Or, He hath divided their

heart.—^g 1 Kings xviii. 21. Matt. vi. 24.—^h Heb. *behead*.—ⁱ Ch. iii. 4. xi. 5. Mic. iv. 9. Ver. 7.

NOTES ON CHAP. X.

Verse 1. *Israel is an empty vine*] Or, a vine that wasteth its grapes.

He bringeth forth fruit] Or, he laid up fruit for himself. He abused the blessings of God to the purposes of idolatry. He was prosperous; but his prosperity corrupted his heart.

According to the multitude of his fruit] He became idolatrous in proportion to his prosperity; and in proportion to their wealth was the costliness of their *nages*, and the expensiveness of their idol worship. *ruie* is the homely saying of old *Quarles*:—

"So God's best gifts, usurp'd by wicked ones, To poison turn, by their con-ta-gi-ons."

Another poet, of a higher order, but worse school, says:—

Effodiuntur opes, irritamenta malorum.—OVID.

Of which the words of St. Paul are nearly a literal rendering,—

Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία.

"For the love of money is the root of all these evils." 1 Tim. vi. 10. Pity that this beautiful metal, on which God has bestowed such a large portion of mineral perfection, and then hid in the earth, should, on its being *digged up* by man, become the *incentive* to so many *vices*, and draw away his heart from the Creator of all things, and the fountain of ineffable perfection and goodness.

A. M. cir. 3264. king, because we feared not the
 B. C. cir. 740. LORD; what then should a king
 A. U. C. cir. 14. Romuli, do to us?
 R. Roman.,
 cir. annum 14.

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up ^a as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of ^b the calves of ^c Beth-aven: for the people thereof shall mourn over it, and ^d the priests thereof *that* rejoiced on it, ^e for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to ^f king Jareb: Ephraim shall receive

^a See Deut. xxix. 18. Amos v. 7. vi. 12. Acts viii. 23. Hebr. xii. 15. — ^b 1 Kings xii. 28, 29. Ch. viii. 5, 6. ^c Ch. iv. 15. — ^d Or, *Chemarim*. 2 Kings xxiii. 5. Zeph. i. 4. — ^e 1 Sam. iv. 21, 22. Ch. ix. 11. — ^f Ch. v. 13.

Verse 2. *Their heart is divided*] They wish to serve God and Mammon, Jehovah and Baal: but this is impossible. Now God will do in judgment what they should have done in contrition, "break down their altars, and spoil their images."

Verse 3. *We have no king*] We have rejected the King of kings; and had we any king, he would be of no service to us in this state, as he would be a captive like ourselves; nor could we have the approbation of God, as we now justly lie under his displeasure.

Verse 4. *They have spoken words*] Vain, empty, deceitful words.

Swearing falsely] This refers to the alliances made with strange powers, to whom they promised fidelity without intending to be faithful; and from whom they promised themselves protection and support, notwithstanding God was against them, and they knew it. All their words were vain, and in the end as bitter as gall.

Judgment springeth up as hemlock] As our land lies without cultivation, so that we have nothing but noxious weeds instead of crops; so we have no administration of justice. What is done in this way is a perversion of law, and is as hurtful to society as hemlock would be to animal life. All this may refer to the anarchy that was in the kingdom of Israel before Hoshea's reign, and which lasted, according to Archbishop Usher, nine years. They then, literally, "had no king."

Verse 5. *The inhabitants of Samaria shall fear*] According to Calmet, shall worship the calves of Beth-aven; those set up by Jeroboam, at Beth-el. Fear is often taken for religious reverence.

The people thereof shall mourn] On seeing the object of their worship carried into captivity, as well as themselves.

And the priests thereof] כַּמְרִים *kemarim*. The priests of Samaria, says Calmet, are here called *kemarim*, that is, *black coats*, or *shouters*, because they made loud cries in their sacrifices. Instead of כַּמְרִים

shame, and Israel shall be ashamed ^a of his own counsel.

7 ^b As for Samaria, her king is cut off as the foam upon ^c the water.

8 ^d The high places also of Aven, ^e the sin of Israel, shall be destroyed: ^f the thorn and the thistle shall come up on their altars; ^g and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 ^h O Israel, thou hast sinned from the days of Gibeah: there they stood: ⁱ the battle in Gibeah against the children of iniquity did not overtake them.

^a Ch. xi. 6. — ^b Ver. 3, 15. — ^c Heb. *the face of the water*. ^d Ch. iv. 15. — ^e Deut. ix. 21. 1 Kings xii. 30. — ^f Ch. ix. 6. — ^g Isai. ii. 19. Luke xxiii. 30. Rev. vi. 16. ix. 6. ^h Ch. ix. 9. — ⁱ See Judg. xx.

ygilû, "they shall rejoice;" learned men propose יַיִלִי *yailû*, "shall howl," which is likely to be the true reading: but it is not supported by any of the MSS. yet discovered. But the *exigentia loci*, the necessity of the place, requires some such word.

Verse 6. *A present to king Jareb*] See on chap. v. 13. If this be a proper name, the person intended is not known in history: but it is most likely that *Pal*, king of Assyria, is intended, to whom Menahem, king of Israel, appears to have given one of the golden calves, to insure his assistance.

Verse 7. *Her king is cut off as the foam*] As lightly as a puff of wind blows off the foam that is formed below by a fall of water, so shall the kings of Israel be cut off. We have already seen that not less than four of them died by assassination in a very short time. See on chap. vii. 7.

Verse 8. *The high places*] Idol temples. *Of Aven*] Beth-aven.

The thorn and the thistle shall come up on their altars] Owing to the uncultivated and unfrequented state of the land, and of their places of idol worship, the people being all carried away into captivity.

"And they shall say to the mountains, Cover us, And to the hills, Fall on us."

"This sublime description of fear and distress our Lord had in view, Luke xxiii. 30, which may be a reference, and not a quotation. However, the *Septuagint*, in the *Codex Alexandrinus*, has the same order of words as occurs in the Evangelist. The parallelism makes the passages more beautiful than Rev. vi. 16; and Isai. ii. 19 wants the animated dramatic form. That there is a reference to the caverns that abounded in the mountainous countries of Palestine, see the note on Isai. ii. 19." — *Newcome*.

Verse 9. *Thou hast sinned from the days of Gibeah*] This is another reference to the horrible rape and murder of the Levite's wife, Judg. xix. 13, 14.

There they stood] Only one tribe was nearly destroyed, viz., that of *Benjamin*. They were the

A. M. cir. 3264.
B. C. cir. 740.
A. U. C. cir. 14.
Romuli,
R. Roman.,
cir. annum 14.

10 ^a It is in my desire that I should chastise them; and ^b the people shall be gathered against them, ^c when they shall bind themselves in their two furrows.

11 And Ephraim is as ^d an heifer that is taught and loveth to tread out the corn; but I passed over upon ^e her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; ^a break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

^a Dent. xxviii. 63.—^b Jer. xvi. 16. Ezek. xxiii. 46, 47. Ch. viii. 10.—^c Or, when I shall bind them for their two transgressions, or in their two habitations.—^d Jer. l. 11. Mic. iv. 13.—^e Heb. the beauty of her neck.—^f Prov.

criminals, the children of iniquity; the others were faultless, and stood only for the rights of justice and mercy.

Verse 10. When they shall bind themselves in their two furrows.] “When they are chastised for their two iniquities,” i. e., the calves in Dan and Beth-el.—Newcome. But this double iniquity may refer to what Jeremiah says, chap. xi. 13: “My people have committed two evils.”—1. They have forsaken me. 2. They have joined themselves to idols.

Verse 11. Ephraim is as an heifer that is taught] One thoroughly broken in to the yoke.

And loveth to tread out] Goes peaceably in the yoke; and is pleased because, not being muzzled, she eats of the corn.

I passed over upon her fair neck] I brought the yoke upon it, that she should not tread out the corn merely, but draw the plough and drag the harrow. These operations of husbandry are all referred to here, with some others. Ephraim shall tread out the corn, that there may be seed for the fields.

Judah shall plow] That the furrows may receive it. Jacob shall break his clods.] Harrow—that the seed may be covered with the mould.

Israel very frequently made great depredations on Judah; and as this heifer loved to tread out the corn, and not plough, it is therefore added that he should be made to plough, be put under the yoke, namely, that of the Assyrians. What is added, “Judah and Jacob shall plough for themselves,” means, that Judah should not now plough for Israel, but for himself; as Israel shall no more make depredations upon him.—Dodd.

Verse 12. Sow to yourselves in righteousness] Let the seed you sow be of the best kind, and in just measure.

Reap in mercy] By the blessing of God on this ploughing, sowing, and harrowing, you may expect a good crop in harvest.

Break up your fallow ground] Do not be satisfied with a slight furrow; let the land that was fallowed

13 ^a Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled ^b Beth-arbel in the day of battle: ^c the mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you because of ^a your great wickedness: in a morning ^b shall the king of Israel utterly be cut off.

A. M. cir. 3264.
B. C. cir. 740.
A. U. C. cir. 14.
Romuli,
R. Roman.,
cir. annum 14.

xviii. 21.—^c Jer. iv. 3.—^d Job iv. 8. Prov. xxii. 8. Ch. viii. 7. Gal. vi. 7, 8.—^e Ch. xiii. 16.—^f 2 Kings xviii. 34. xix. 13.—^g Ch. xiii. 16.—^h Heb. the evil of your evil.—ⁱ Ver. 7.

(slightly plowed) be broken up again with a deep furrow.

For it is time to seek the Lord] This should be immediately done: the season is passing; and if you do not get the seed in the ground, the early rain will be past, and your fields will be unfruitful.

Rain righteousness upon you.] God will give you the early rain in due time, and in proper measure. Here are the metaphors, and the application cannot be difficult. Here are ploughing, fallowing, sowing, harrowing, watering, reaping, threshing, and feeding on the produce of well-directed labour. All may be applied to the human heart, and the work of God upon it. Correction, contrition, conversion, receiving the grace of Christ, bringing forth fruit, &c.

Verse 13. Ye have plowed wickedness] Ye have laboured sinfully.

Ye have reaped iniquity] The punishment due to your iniquity.

Ye have eaten the fruit of lies] Your false worship and your false gods have brought you into captivity and misery.

Because thou didst trust in thy way] Didst confide in thy own counsels, and in thy mighty men, and not in the God who made you.

Verse 14. Shall a tumult arise] The enemy shall soon fall upon thy people, and take all thy fortified places.

As Shalman spoiled Beth-arbel] Some think that this refers to Jerubbaal, or Gideon's victory over Zalmunna, general of the Midianites; see Judg. vii., viii. Others think that an allusion is made here to the destruction of Arbela, a city of Armenia, by Shalmaneser, here called Shalman; and this while he was only general of the Assyrian forces, and not yet king. I think the history to which this refers is unknown. It seems that it was distinguished by some remarkable ferocities.

The mother was dashed in pieces upon her children.] But when, where, how, and by whom, still remain unknown. Conjecture in such a case must be useless.

Verse 15. *So shall Beth-el do unto you*] This shall be the consequence of your idolatry.

In a morning shall the king of Israel utterly be cut off.] Suddenly, unexpectedly. *Hoshea*, the king of

Israel, shall be cut off by the Assyrians. There are some allusions to facts in this chapter, which cannot be easily verified, as we have not sufficient acquaintance with the history of those times.

CHAPTER XI.

This chapter gives a very pathetic representation of God's tender and affectionate regard for Israel, by metaphors chiefly borrowed from the conduct of mothers towards their tender offspring. From this, occasion is taken to reflect on their ungrateful return to the divine goodness, and to denounce against them the judgments of the Almighty, 1—7. But suddenly and unexpectedly the prospect changes. Beams of mercy break from the clouds just now fraught with vengeance. God, to speak in the language of men, feels the relentings of a tender parent; his bowels yearn; his mercy triumphs; his rebellious child shall yet be pardoned. As the lion of the tribe of Judah, he will employ his power to save his people, he will call his children from the land of their captivity; and as doves, they will fly to him, a faithful and a holy people, 8—12.

A. M. cir. 3264.
B. C. cir. 740.
A. U. C. cir. 14.
Romuli,
R. Roman.,
cir. annum 14.

WHEN ^a Israel was a child,
then I loved him, and
^b called my ^c son out of Egypt.

2 As they called them, so they went from them: ^d they sacrificed unto Baalim, and burned incense to graven images.

3 ^e I taught Ephraim also to go, taking them by their arms; but they knew not that ^f I healed them.

4 I drew them with cords of a man, with

bands of love: and ^g I was to them as they that ^h take off the yoke on their jaws, and ⁱ I laid meat unto them.

5 ^k He shall not return into the land of Egypt, but the Assyrian shall be his king, ^l because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour ^m them because of their own counsels.

A. M. cir. 3264.
B. C. cir. 740.
A. U. C. cir. 14.
Romuli,
R. Roman.,
cir. annum 14.

^a Ch. ii. 15.—^b Matt. ii. 15.—^c Exod. iv. 22, 23.—^d 2 Kings xvii. 16. Ch. ii. 13. xiii. 2.—^e Deut. i. 31. xxxii. 10, 11, 12. Isai. xvi. 3.—^f Exod. xv. 26.—^g Lev. xxvi.

13.—^h Heb. *lift up*.—ⁱ Pa. lxxviii. 26. Ch. ii. 8.—^k See ch. viii. 13. ix. 3.—^l 2 Kings xvii. 13, 14. Cir. 728, they became tributaries to Salmanasser.—^m Ch. x. 6.

NOTES ON CHAP. XI.

Verse 1. *When Israel was a child*] In the infancy of his political existence.

I loved him, and called my son out of Egypt.] Where he was greatly oppressed; and in this I gave the proof of my love. I preserved my people in their affliction there, and brought them safely out of it.

Verse 3. *I taught Ephraim also to go*] An allusion to a mother or nurse teaching a child to walk, directing it how to lift and lay its feet, and supporting it in the mean time by the arms, that it may use its feet with the greater ease. This is a passage truly pathetic.

Verse 4. *I drew them with cords of a man*] This is a reference to leading strings, one end of which is held by the child, the other by the nurse, by which the little one, feeling some support, and gaining confidence, endeavours to walk. God, their heavenly Father, made use of every means and method to teach them to walk in the right and only safe path; for as the Targum says, "As beloved children are drawn, I drew them by the strength of love."

That take off the yoke on their jaws] I did every thing that mercy could suggest, and justice permit, to make their duty their delight and profit. There appears to be here an allusion to the moving and pulling forward the collar or yoke of beasts which have been hard at work, to let in the cool air between

it and their neck, so as to refresh them, and prevent that heat, which with the sweat would scald their necks, and take off not only the hair, but the skin. I have often done this at the land ends, in ploughing, when at the turnings the cattle were permitted a few moments to draw their breath after the hard pull that terminated the furrow at either end of the field:—

And I laid meat unto them] Giving them at the same time a bite of grass or hay, to encourage them to go on afresh. The metaphor is strong and expressive; and he who ever had or saw the management of cattle in the plough or cart must admire it. Thus God acted with the people on whose necks was the yoke of his law. How many privileges, advantages, and comforts did he mingle with his precepts, to make them at once a righteous and happy people!

Verse 5. *He shall not return into—Egypt*] I have brought them thence already, with the design that the nation should never return thither again; but as they have sinned, and forfeited my favour and protection, they shall go to Assyria; and this because they refused to return to me. This view of the vengeance removes every difficulty.

Verse 6. *The sword shall abide on his cities*] Israel was agitated with external and intestine wars from the time of Jeroboam the Second. Although Zechariah his son reigned twelve years, yet it was in continual troubles; and he was at last slain by the rebel

A. M. cir. 3264.
B. C. cir. 740.
A. U. C. cir. 14.
Romuli,
R. Romanus,
cir. annum 14.

7 And my people are bent to
backsliding from me: though
they called them to the Most
High, none at all would exalt

him.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

^a Jer. iii. 6, &c. viii. 5. Ch. iv. 16.—^b Ch. vii. 16.
^c Heb. together they exalted not.—^d Jer. ix. 7. Ch. vi. 4.
^e Gen. xiv. 8, xix. 24, 25. Deut. xxix. 23. Amos iv. 11.
^f Deut. xxxii. 36. Isai. lxiii. 15. Jer. xxxi. 20.—^g Numb.

10 They shall walk after the
LORD: he shall roar like a
lion: when he shall roar, then
the children shall tremble from
the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

xxiii. 19. Isai. lv. 8, 9. Mal. iii. 6.—^b Isai. xxxi. 4.
Joel iii. 16. Amos i. 2.—^c Zech. viii. 7.—^d Isai. lx. 8.
Ch. vii. 11.—^e Ezek. xxviii. 25, 26. xxxvii. 21, 25.—^f Ch.
xii. 1.—^g Or, with the most holy.

Shallum, who, having reigned one month, was slain by Menahem. Pekahiah succeeded his father Menahem, and reigned two years, and was killed by Pekah, son of Remaliah. He joined Rezin, king of Syria, and made an irruption into the land of Judah; but Abaz having obtained succour from Tiglath-Pileser, king of Assyria, Pekah was defeated, and the tribes of Reuben, Gad, Naphtali, and the half-tribe of Manasseh, were carried away captives by the Assyrian king; and in a short time after, Hosea, son of Elah, slew Pekah, and usurped the kingdom, which he could not possess without the assistance of Shalmaneser, who for his services imposed a tribute on the Israelitish king. Wishing to rid himself of this yoke, he applied to the king of Egypt; but this being known to Shalmaneser, he came against Samaria, and after a three years' siege took and destroyed it. Thus the sword rested on their cities; it continued in the land till all was ruined. See Calmet.

Verse 7. *Though they called them to the Most High*] Newcome is better: "And though they call on him together because of the yoke, he will not raise it. He shall receive no refreshment." See the metaphor, ver. 4.

Verse 8. *How shall I give thee up*] See the notes on chap. vi. 4, where we have similar words from similar feeling.

Mine heart is turned within me] Justice demands thy punishment; Mercy pleads for thy life. As thou changest, Justice resolves to destroy, or Mercy to save. My heart is oppressed, and I am weary with repenting—with so frequently changing my purpose. All this, though spoken after the manner of men, shows how merciful, compassionate, and loath to punish, the God of heaven is. What sinner or saint upon earth has not been a subject of these gracious operations?

Verse 9. *I will not execute*] Here is the issue of his conflict in the divine mind. Mercy triumphs over Judgment; Ephraim shall be spared. He is God, and not man. He cannot be affected by human

caprices. They are now penitent, and implore mercy; he will not, as man would do, punish them for former offences, when they have fallen into his hand. The holy place is in Ephraim, and God is in this holy place; and he will not go into the cities, as he did into Sodom and Gomorrah, to destroy them. Judgment is his strange work. How exceedingly affecting are these two verses!

Verse 10. *They shall walk after the Lord*] They shall discern the operations of his providence, when, *He shall roar like a lion*] When he shall utter his majestic voice, Cyrus shall make his decree. The people shall tremble—be in a state of commotion; every one hurrying to avail himself of the opportunity to return to his own land.

Verse 11. *They shall tremble as a bird*] Those of them that are in Egypt shall also be called thence, and shall speed hither as a bird. Those in Assyria shall also be called to return, and they shall flee as doves to their windows. All shall, in the fulness of time, return to their own land. And,

I will place them in their houses, saith the Lord.] They shall have their temple once more, and all their holy ordinances.

Verse 12. *Ephraim compasseth me about with lies*] I think this verse does not well unite with the above; it belongs to another subject, and should begin the following chapter, as in the Hebrew.

Judah yet ruleth with God] There is an allusion here to Gen. xxxii. 24, where Jacob, having "wrestled with the Angel," had his name changed to Israel, one that rules with God. That glory the Israelites had lost by their idolatry; but Judah still retained the true worship, and alone deserved the name of Israel.

Bp. Newcome translates this clause thus:—"But hereafter they shall come down a people of God; Even a faithful people of saints."

Even allowing this to be the most correct view of the original, I do not see what we gain by this change.

CHAPTER XII.

The prophet, in very pointed terms, describes the unprofitableness and destruction attending vicious courses; particularly such as Ephraim pursued, who forsook God, and courted the alliance of idolatrous princes, 1. Judah is also reprov'd, 2. He is remind'd of the extraordinary favour of God to his father Jacob, in giving him the birthright; and exhorted, after his example, to wrestle with God (the Angel of the covenant, the same unchangeable Jehovah,) for a blessing; and to love mercy, and execute justice, 3—6. Ephraim is accused of pursuing practices that are deceitful, although pretending to integrity, 7, 8. God then threatens to deprive this people of their possessions, 9, as they had rejected every means of reformation, 10, and given themselves up to gross impieties, 11. And, as an aggravation of their guilt, they are remind'd from what humble beginnings they had been raised, 12, 13. The divine judgments about to fall upon Israel are declared to be the result of great provocation, 14.

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
R. Roman.,
cir. annum 29.

EPHRAIM ^a feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; ^b and they do make a covenant with the Assyrians, and ^c oil is carried into Egypt.

2 ^d The LORD hath also a controversy with Judah, and will ^e punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother ^f by the heel in the womb, and by his strength he ^g had ^h power with God:

^a Ch. viii. 7. — ^b 2 Kings xvii. 4. Ch. v. 13. Ch. vii. 11. ^c Isai. xxx. 6. lvii. 9. — ^d Ch. iv. 1. Mic. vi. 2. — ^e Heb. visit upon. — ^f Gen. xxv. 26. — ^g Heb. was a prince, or behaved himself princely. — ^h Gen. xxxii. 24, &c. — ⁱ Gen.

NOTES ON CHAP. XII.

Verse 1. *Ephraim feedeth on wind*] He forms and follows empty and unstable counsels.

Followeth after the east wind] They are not only empty, but dangerous and destructive. The east wind was, and still is, in all countries, a parching, wasting, injurious wind.

He daily increaseth lies] He promises himself safety from foreign alliances. He “made a covenant with the Assyrians,” and sent a subsidy of “oil to Egypt.” The latter abandoned him; the former oppressed him.

Verse 2. *The Lord hath also a controversy with Judah*] The rest of the prophecy belongs both to Judah and Israel. He reproaches both with their ingratitude, and threatens them with God’s anger. In order to make their infidelity the more hateful, and their malice the more sensible, he opposes to them the righteousness, obedience, and piety of their father Jacob. He recalls to their minds the benefits they had received since they returned from Egypt. He speaks afterwards of their kings; and how, in their ingratitude, they refused to have him for their Monarch. Having mentioned this fact, he subjoins reflections, exhortations, invectives, and threatenings; and continues this subject in *this* and the *two* following chapters.—*Calmet.*

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4 Yea, he had power over the Angel, and prevailed: he wept, and made supplication unto him: he found him in ⁱ Beth-el, and there he spake with us;

5 Even the LORD God of hosts; the LORD is his ^k memorial.

6 ^l Therefore turn thou to thy God: keep mercy and judgment, and ^m wait on thy God continually.

7 *He is* ⁿ a merchant, ^o the balances of deceit are in his hand: he loveth to ^p oppress.

8 And Ephraim said, ^q Yet I am become

xxviii. 12, 19. xxxv. 9, 10, 15. — ^k Exod. iii. 15. — ^l Ch. xiv. 1. Mic. vi. 8. — ^m Ps. xxxvii. 7. — ⁿ Or, Canaanite. See Ezek. xvi. 3. — ^o Prov. xi. 1. Amos viii. 5. — ^p Or, deceive. — ^q Zech. xi. 5. Rev. iii. 17.

Verse 3. *He took his brother by the heel*] See a Gen. xxv. 26, and xxxii. 24, &c.

Verse 4. *He had power over the Angel*] Who represented the invisible Jehovah.

He wept, and made supplication] He entreated with tears that God would bless him; and he prevailed. The circumstance of his weeping is not mentioned in *Genesis*.

He found him in Beth-el] It was there that God made those glorious promises to Jacob relative to his posterity. See Gen. xxviii. 13—15.

Verse 5. *The Lord is his memorial.*] He is the same God as when Jacob so successfully wrestled with him.

Verse 6. *Therefore turn thou to thy God*] Because he is the same, and cannot change. Seek him ^u faithfully and as fervently as Jacob did, and you will find him the same merciful and compassionate being.

Verse 7. *He is a merchant*] Or a *Canaanite*, referring to the *Phenicians*, famous for their traffic. Ephraim is as corrupt as those heathenish traffickers were. He kept, as many in all ages have done, a *weight* and a *weight*; a *heavy* one to buy with, and a *light* one to sell by.

Verse 8. *I am become rich*] They boasted in their riches, notwithstanding the *unjust manner* in which they were acquired.

In all my labours they shall find none iniquity in

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
R. Roman.,
cir. annum 29.

rich, I have found me out substance: ^a in all my labours they shall find none iniquity in me ^b that were sin.

9 And ^c I that am the LORD thy God from the land of Egypt ^d will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 ^e I have also spoken by the prophets, and I have multiplied visions, and used similitudes, ^f by the ministry of the prophets.

11 ^g Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in ^h Gilgal;

^a Or, all my labours suffice me not: he shall have punishment of iniquity in whom is sin. — ^b Heb. which. — ^c Ch. xiii. 4. — ^d Lev. xxiii. 42, 43. Neh. viii. 17. Zech. xiv. 16. — ^e 2 Kings xvii. 13. — ^f Heb. by the hand. — ^g Ch. v. l. vi. 8. — ^h Ch. iv. 15. ix. 15. Amos iv. 4. v. 5. — ⁱ Ch. viii. 11. x. 1. — ^k Gen. xxviii. 5. Deut. xxvi. 5. — ^l Gen.

me] This is frequently the language of merchants, tradesmen, &c. None are so full of professions of equity and justice, while all the time they are endeavouring to overreach, both in buying and selling. "Sir, I cannot afford it at that price." "It is not mine for that money." "I assure you that it cost me more than you offer." "I am sorry I cannot take your money; but if I did, I should lose by the article," &c., &c., &c. I have heard such language over and over, when I knew every word was false. Truth is a sacred thing in the sight of God; but who regards it as he should? There are, however, many noble exceptions among merchants and tradesmen. Bp. Newcome gives another turn to the subject, by translating:—

"All his labours shall not be found profitable unto him, For the iniquity wherewith he hath sinned."

Verse 9. And I—the Lord thy God] I who brought thee out of the land of Egypt, will again make thee to dwell in tabernacles. This appears to be a threatening. I will reduce you to as miserable a state in the land of your captivity, as you often were through your transgressions in the wilderness. This was the opinion of some of the ancients on this verse; and the context requires it to be understood in this way. I do not think that the feast of tabernacles is referred to.

Verse 10. I have also spoken] I have used every means, and employed every method, to instruct and save you. I have sent prophets, who spake plainly, exhorting, warning, and beseeching you to return to me. They have had divine visions, which they have declared and interpreted. They have used similitudes, symbols, metaphors, allegories, &c., in order to fix your attention, and bring you back to your duty and interest. And, alas! all is in vain; you have not profited by my condescension. This text St. Paul seems to have had full in view, when he wrote, Heb. i. 1: "God who, at SUNDRY TIMES and in DIVERS MANNERS, spake in time past unto the FATHERS by the PROPHETS." See the note on the above.

Dr. Dodd supposes that there are three distinct kinds of prophecy mentioned here: 1. Immediate

yea, their ⁱ altars are as heaps in the furrows of the fields.

12 And Jacob ^k fled into the country of Syria, and Israel

^l served for a wife, and for a wife he kept sheep.

13 ^m And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 ⁿ Ephraim provoked him to anger ^o most bitterly: therefore shall he leave his ^p blood upon him, ^q and his ^r reproach shall his Lord return unto him.

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
R. Roman.,
cir. annum 29.

xxix. 20, 28. — ^m Exod. xii. 50, 51. xiii. 3. Ps. lxxvii. 20. Isai. lxxiii. 11. Mic. vi. 4. — ⁿ 2 Kings xvii. 11—18. ^o Heb. with bitternesses. — ^p Heb. bloods. See Ezek. xviii. 13. xix. 10. xxiv. 7, 8. — ^q Dan. xi. 18. — ^r Deut. xxviii. 37. Lam. iii. 61—66.

inspiration, when God declares the very words. 2. Vision; a representation of external objects to the mind, in as lively a manner as if they were conveyed by the senses. 3. Parables and apt resemblances.

Verse 11. Iniquity in Gilead] Gilgal and Gilead are equally iniquitous, and equally idolatrous. Gilead, which was beyond Jordan, had already been brought under subjection by Tiglath-pileser. Gilgal, which was on this side Jordan, shall share the same fate; because it is now as idolatrous as the other.

Their altars are as heaps] They occur every where. The whole land is given to idolatry.

Verse 12. Served for a wife] Seven years for Rachel.

For a wife he kept sheep.] Seven years for Leah; having been cheated by Laban, who gave him first Leah, instead of Rachel; and afterwards made him serve seven years more before he would confirm his first engagement. Critics complain of want of connexion here. Why is this isolated fact predicted? Thus, in a detached sentence, the prophet speaks of the low estate of their ancestors, and how amply the providence of God had preserved and provided for them. This is all the connexion the place requires.

Verse 13. By a prophet (Moses) the Lord brought Israel out of Egypt, and by a prophet (Joshua) was he preserved.] Joshua succeeded Moses, and brought the Israelites into the promised land; and when they passed the Jordan at Gilgal, he received the covenant of circumcision; and yet this same place was now made by them the seat of idolatry! How blind, and how ungrateful!

Verse 14. Therefore shall he leave his blood upon him] He will not remove his guilt. These are similar to our Lord's words, John iii. 36, ix. 41: "He that believeth not on the Son of God, shall not see life, for the wrath of God abideth on him"—shall not be removed by any remission, as he rejects the only way in which he can be saved. Because ye say, We see; therefore, your sin remaineth, i. e., it still stands charged against you. Your miseries and destruction are of your own procuring; your perdition is of yourselves. God is as merciful as he is just.

CHAPTER XIII.

This chapter begins with observing that the fear of God leads to prosperity, but sin to ruin; a truth most visibly exemplified in the sin and punishment of Ephraim, 1—3. As an aggravation of their guilt, God reminds them of his former favours, 4, 5; which they had shamefully abused, 6; and which now expose them to dreadful punishments, 7, 8. He however tempers these awful threatenings with gracious promises; and, on their repentance, engages to save them, when no other could protect them, 9—11. But alas! instead of repenting, Ephraim is filling up the measure of his iniquity, 12, 13. Notwithstanding this, God promises to put forth his almighty power in behalf of his people, and, as it were, raise them from the dead, 14; although, in the mean time, they must be visited with great national calamities, compared first to the noxious and parching east wind, 15, and described immediately after in the plainest terms, 15.

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
R. Roman.,
cir. annum 29.

WHEN Ephraim spake trembling, he exalted himself in Israel: but when he offended in Baal, he died.

2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning

cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

5 I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
R. Roman.,
cir. annum 29.

^a 2 Kings xvii. 16, 18. Ch. xi. 2. — ^b Heb. they add to sin. — ^c Ch. ii. 8. viii. 4. — ^d Or, the sacrifices of men. — ^e 1 Kings xix. 18. — ^f Ch. vi. 4. — ^g Dan. ii. 35. — ^h Isai.

xliii. 11. Ch. xii. 9. — ⁱ Isai. xliii. 11. xlv. 21. — ^j Deut. ii. 7. xxxii. 10. — ^k Deut. viii. 15. xxxii. 10. — ^l Heb. droughts. — ^m Deut. viii. 12, 14. xxxii. 15.

NOTES ON CHAP. XIII.

Verse 1. *When Ephraim spake trembling*] When he was meek and humble, of a broken heart and contrite spirit.

He exalted himself in Israel] He became great in God's sight; he rose in the divine esteem in proportion as he sank in his own. But this did not continue.

He offended in Baal] He became an idolater.

He died.] The sentence of death from the divine justice went out against him.

This has been differently understood: "As soon as Ephraim spake (To your tents, O Israel!) there was a trembling or commotion: then the kingdom was exalted in Israel." Thus taken, it refers to the division of the ten tribes from Rehoboam, son of Solomon, 1 Kings xii. 16, &c., and the establishment of the Kingdom of Israel under Jeroboam in opposition to that of Judah; which breach was never healed.

Verse 2. *And now they sin more and more*] They increase in every kind of vice, having abandoned the great Inspirer of virtue.

Let the men that sacrifice kiss the calves.] This was the test. If there be a Jew that pretends to sacrifice, and whose conversion is dubious, let him come openly and kiss the calves. This will show what he is; no real Jew will do this. If he be an idolater, he will not scruple. This was the ancient method of adoration. 1. They kissed the idol. 2. When the statue was too high or too far off, they presented the hand, in token of alliance. 3. They brought that hand

respectfully to their mouths, and kissed it. This was the genuine act of adoration; from ad, to, and a, oris, the mouth. So PLINY, *Hist. Nat.* lib. xxviii, c. 1. Adorando, dexteram ad oscula referimus.

And APULEIUS, *Asin.* lib. iv.: Admoventes onbes suis dexteram, ut ipsam prorsus deam religionis adorationibus venerabantur. See *Calmet*, and see the note on Job xxxi. 17.

Verse 3. *Therefore they shall be as the morning cloud—as the early dew—as the chaff—as the work*] Four things, most easy to be driven about and dissipated, are employed here to show how they should be scattered among the nations, and dissipated by captivity.

Verse 4. *I am the Lord thy God*] This was the first discovery I made of myself to you, and the first commandment I gave; and I showed you that besides me there was no Saviour. There is a remarkable addition in the Septuagint here: "But I am Jehovah thy God, who stretched out the heavens and created the earth. And I showed them not to thee, that thou shouldst walk after them. And I brought thee up out of the land of Egypt," &c. This might have been once in the Hebrew text.

Verse 5. *I did know thee*] I approved of thee; I loved thee; and by miraculously providing for thee in that land of drought, I demonstrated my love.

Verse 6. *According to their pasture*] They had a rich pasture, and were amply supplied with every good. They became exalted in their heart, forgot their God, and became a prey to their enemies. "He that exalteth himself shall be abased."

filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will observe them:

8 I will meet them as a bear that is be-caved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 O Israel, thou hast destroyed thyself; but in me is thine help.

10 I will be thy king: where is any other

that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

Ch. viii. 14.—Lam. iii. 10. Ch. v. 14.—Jer. v. 6. 2 Sam. xvii. 8. Prov. xvii. 12.—Heb. the beast of the field.—Prov. vi. 32. Ch. xiv. 1. Mal. i. 9.—Ver. 4. Heb. in thy help.—Rather, Where is thy king? King looses being then in prison. 2 Kings xvii. 4.—Deut.

xxxii. 38. Ch. x. 3. Ver. 4.—1 Sam. viii. 5, 19.—1 Sam. viii. 7. x. 19. xv. 22, 23. xvi. 1. Ch. x. 3.—Deut. xxxii. 34. Job xiv. 17.—Isai. xiii. 8. Jer. xxx. 6. Prov. xxii. 3.—2 Kings xix. 3.—Heb. a time. Isai. xxv. 8. Ezek. xxxvii. 12.—Heb. the hand.

Verse 7. I will be unto them as a lion] שׁוֹרֵף שׁחַלֵּל supposed to mean here the black lion, frequent in Ethiopia.

As a leopard] נֶמֶר namar, so termed from its spotted skin, for to be spotted is the signification of the root.

Will I observe them] The leopard, tiger, and panther will hide themselves in thick bush-wood, near where they expect any prey to pass; and as soon as it comes near, spring suddenly upon it. To this is the allusion in the text: "By the way will I observe them;" watch for them as the leopard does. They shall be greatly harassed even on their way to Assyria, when going into captivity.

Verse 8. As a bear—bereaved] This is a figure to denote excessive ferocity. See the note on 2 Sam. vii. 8, where a remarkable instance is given.

And will rend the caul of their heart] Every savage first goes to the seat of the blood when it has seized its prey; as in this fluid they delight more than in the most delicate parts of the flesh.

There will I devour them like a lion] לָבִי labi, the strong lion; drinking the blood, tearing the flesh, and breaking the bones to extract the marrow.

The wild beast shall tear them] Probably this refers to the chakal or jackal, who frequently hunts down the prey, which the lion takes the liberty to devour, while the jackal stands by, and afterwards picks the bones. Hence he has been called the lion's provider, and the lion's waiting man.

Verse 9. O Israel, thou hast destroyed thyself] These evils come not by my immediate infliction; they are the consequences of thy own crimes. In the above terrifying figures of the ferocious beasts, the prophet only shows what they would meet with from the hand of the Assyrians in the war, the famine, and the captivity; God being represented as doing what he only permits to be done.

But in me is thine help.] "Though thou hast destroyed thyself, yet in me alone can thy help be found."—Newcome. And others read, And who will help thee? reading מִי mi, who, for בִּי bi, in me. Though this is countenanced by the Syriac, yet there

is no evidence of it in any of the MSS. yet collated, nor do I think it to be the true reading.

Verse 10. Give me a king and princes] Referring to the time in which they cast off the divine theocracy, and chose Saul in the place of Jehovah.

Verse 11. I gave thee a king in mine anger] Such was Saul; for they highly offended God when they clamoured to have a king like the heathen nations that were around them.

Took him away in my wrath.] Permitted him and the Israelites to fall before the Philistines. Others think that Shalmaneser was the king thus given, and Hoshea the king thus taken away.

Verse 12. The iniquity of Ephraim is bound up] It is registered in my court of justice; the death warrant is in store, and will be produced in due time. Though there be not at present the judgment inflicted which such glaring transgressions demand, yet it will surely come. Such crimes cannot go unpunished.

Verse 13. The sorrows of a travailing woman] These judgments shall come suddenly and unavoidably.

The place of the breaking forth of children.] As there is a critical time in parturition in which the mother in hard labour may by skillful assistants be eased of her burden, which, if neglected, may endanger the life both of parent and child; so there was a time in which Ephraim might have returned to God, but they would not; therefore they are now in danger of being finally destroyed. And, speaking after the manner of men, he must be deemed an unwise son, who, if he had power and consideration, would prolong his stay in the porch of life, where he must necessarily be suffocated; so is Ephraim, who, though warned of his danger, having yet power to escape, continued in his sin, and is now come to destruction. I could illustrate the allusion in the text farther, and show the accurate propriety of the original; but the subject forbids it.

Verse 14. I will ransom them from the power of the grave] In their captivity they are represented as

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
R. Roman.,
cir. annum 29.

the grave; I will redeem them from death; * O death, I will be thy plagues; O grave, I will be thy destruction: ^brepentance shall be hid from mine eyes.

15 Though ^che be fruitful among his brethren, ^dan east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and

* 1 Cor. xv. 54, 55.—^b Jer. xv. 6. Rom. xi. 29.—^c See Gen. xli. 52. xlvi. 19.—^d Jer. iv. 11. Ezek. xvii. 10. xix. 12. Ch. iv. 19.—^e Heb. *vessels of desire*, Nah. ii. 9.

dead and buried, which is a similar view to that taken of the Jews in the Babylonish captivity by Ezekiel in his *vision of the valley of dry bones*. They are now lost as to the purpose for which they were made, for which God had wrought so many miracles for them and for their ancestors; but the gracious purpose of God shall not be utterly defeated. He will bring them out of that grave, and ransom them from that death; for as they have *deserved* that death and disgraceful burial, they must be *redeemed* and *ransomed* from it, or still lie under it. And who can do this but God himself? And he will do it. In the prospect of this the prophet exclaims, in the person of the universal Redeemer, "O death, I will be thy plagues;" I will bring into thy reign the principle of its destruction. The *Prince of life* shall lie for a time under thy power, that he may destroy that power.

[O grave, I will be thy destruction] I will put an end to thy dreary domination by rising from the dead, and bringing life and immortality to light by my gospel, and by finally raising from death the whole human race in the day of the general resurrection.

sheol, which we translate *grave*, is the *state of the dead*. *maveth*, which we translate *death*, is the *principle of corruption* that renders the body unfit to be longer the tenement of the soul, and finally decomposes it. *Sheol* shall be destroyed, for it must deliver up all its dead. *Maveth* shall be an-

his fountain shall be dried up: he shall spoil the treasure of all *pleasant vessels.

16 'Samaria shall become desolate; * for she hath rebelled against her God: ^bthey shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
R. Roman.,
cir. annum 29.

' Fulfilled, cir. 721. 2 Kings xvii. 6.—^c 2 Kings xvii. 12. ^b 2 Kings viii. 12. xv. 16. Isai. xiii. 16. Ch. x. 14, 15. Amos i. 13. Nah. iii. 10.

ihilated, for the *body shall be raised incorruptible*. See the use which the apostle makes of this passage. 1 Cor. xv. 54, 55; but he does not quote from the Hebrew, nor from any of the ancient Versions. He had to apply the subject anew; and the Spirit, which had originally given the words, chose to adapt them to the subject then in hand, which was the *resurrection of the dead in the last day*. Instead of *debareycha, thy plagues*, one of my oldest MSS., ninety-six of Kennicott's, and thirty-two of De Rossi's, have *debarcha, thy plague*, that which shall carry thee off, as the *plague* does them who are affected by it. To carry off, carry away, is one of the regular meanings of the verb *dabar*.

[Repentance shall be hid from mine eyes.] On these points I will not change my purpose; this is the signification of repentance when attributed to God.

Verse 15. *Though he be fruitful*] *yaphri*; a paronomasia on the word *ephrayim*, which comes from the same root *parah*, to be fruitful, to sprout, to bud.

[An east wind shall come] As the east wind parches and blasts all vegetation, so shall *Shalmaneser* blast and destroy the Israelitish state.

Verse 16. *Samaria shall become desolate*] This was the capital of the Israelitish kingdom. What follows is a simple prophetic declaration of the cruelties which should be exercised upon this hapless people by the Assyrians in the sackage of the city.

CHAPTER XIV.

By the terrible denunciation of vengeance which concludes the preceding chapter, the prophet is led to exhort Israel to repentance, furnishing them with a beautiful form of prayer, very suitable to the occasion, 1—3. Upon which God, ever ready to pardon the penitent, is introduced making large promises of blessings, in allusion to those copious deus which refresh the green herbs, and which frequently denote, not only temporal salvation, but also the rich and refreshing comforts of the gospel, 4—7. Their reformation from idolatry is foretold, and their consequent prosperity, under the emblem of a green flourishing fir-tree, 8; but these promises are confined to those who bring forth the fruits of righteousness, and the wicked are declared to have no share in them, 9.

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
Reg. Roman.,
cir. annum 29.

O ISRAEL, ^areturn unto the LORD thy God; ^bfor thou hast fallen by thine iniquity.

² Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and ^creceive us graciously: so will we render the calves of our lips.

³ ^dAsshur shall not save us; ^ewe will not

^a Ch. xii. 6. Joel ii. 13.—^b Ch. xiii. 9.—^c Or, give us.—^d Hebr. xiii. 15.—^e Jer. xxxi. 18, &c. Ch. v. 13. ii. 1.—^f Deut. xvii. 16. Ps. xxxiii. 17. Isai. xxx. 2, 16.

NOTES ON CHAP. XIV.

Verse 1. *O Israel, return unto the Lord*] These words may be considered as addressed to the people now in captivity; suffering much, but having still much more to suffer if they did not repent. But it seems that these evils might yet be prevented, though so negatively predicted, if the people would repent and turn; and the very exhortation to this repentance shows that they still had power to repent, and that God was ready to save them and avert all these evils. It is easily accounted for on the doctrine of the contingency of events, i. e., the poisoning a multitude of events on the possibility of being and not being, and leaving the will of man to turn the scale; and that God will not foreknow a thing as *absolutely certain*, which his will has determined to make *contingent*. A doctrine against which some solemn men have blasphemed, and philosophic infidels declaimed; but without which fate and dire necessity must be the universal governors, prayer be a useless meddling, and Providence nothing but the ineluctable adamantine chain of unchangeable events; all virtue vice, and vice virtue; or there is no distinction between them, each being eternally determined and unalterably fixed by a sovereign and uncondemnable will and unvarying necessity, from the creation of which no soul of man can escape, and no occurrence in the universe be otherwise than it is. From such blasphemy, and from the *atheistic* publications which avouch it, good Lord, deliver us!

Verse 2. *Take with you words*] And you may be assured that you pray aright, when you use the words which God himself has put in your mouths. On this very ground there is a potency in the LORD'S PRAYER, when offered up believingly, beyond what can be found in any human composition. And it may be presumed that it was this consideration that induced the reformers to introduce it so frequently in the public liturgy.

- See the order of God's directions here:—
1. Hearing these merciful invitations, believe them to be true.
 2. Cast aside your idols; and return to God as your Maker, King, and Saviour.
 3. Take with you the words by which you have been encouraged, and plead them before God.

ride upon horses: ^aneither will we say any more to the work of our hands, *Ye are our gods*: ^bfor in thee the fatherless findeth mercy.

⁴ I will heal ^ctheir backsliding, I will love them ^dfreely: for mine anger is turned away from him.

⁵ I will be as ^ethe dew unto Israel: he shall

A. M. cir. 3279.
B. C. cir. 725.
A. U. C. cir. 29.
Romuli,
R. Roman.,
cir. annum 29.

xxx. 1.—^f Ch. ii. 17. Ver. 8.—^g Ps. x. 14. lxxviii. 5. ^h Jer. v. 6. xiv. 7. Ch. xi. 7.—ⁱ Eph. i. 6.—^j Job xxix. 19. Prov. xix. 12.

4. Remember your iniquity, deeply deplore it, and beg of God to take it all away.

5. Let faith be in exercise to receive what God waits to impart. "Receive us graciously;" וקח טוב *velach tob, receive, or let us receive good*; when thou hast emptied us of evil, fill us with goodness.

6. Be then determined, through grace, to live to his glory, "so shall we render thee the calves" (בָּרִים) *parim*, for which the *Versions* in general read פֵּרִי *peri, fruits*, omitting the מֵמַם (*mem*) "of our lips;" the sacrifices of praise, thanksgiving, gratitude, and the hearty obedience which our lips have often promised.

7. Having thus determined, specify your resolutions to depend on God alone for all that can make you wise, useful, holy, and happy. The resolutions are,—

1. *Asshur shall not save us*—We will neither trust in, nor fear, this rich and powerful king. We will not look either to riches or power for true rest and peace of mind.

2. *We will not ride upon horses*—We shall no more fix our hopes on the proud Egyptian cavalry, to deliver us out of the hands of enemies to whom thy divine justice has delivered us. We will expect no rest nor happiness in the elegancies of life, and gratification of our senses.

3. *Neither will we say any more to the work of our hands, Ye are our gods*—We will not trust in any thing without us; nor even in any good thing we are able to do through thy grace; knowing we have nothing but what we have received. We will trust in thy infinite mercy for our final salvation.

4. And we will do all this from the conviction, that in thee the fatherless findeth mercy; for we are all alike helpless, desolate, perishing orphans, till translated into thy family.

Verse 4. *I will heal their backsliding*] Here is the answer of God to these prayers and resolutions. See its parts:—

1. Ye have backslidden and fallen, and are grievously and mortally wounded by that fall; but I who am the Author of life, and who redeem from death, will heal all these wounds and spiritual diseases.

2. *I will love them freely*—נְדָבָה *nedabah*, after a liberal princely manner. I will love them so as to do them incessant good. It shall not be a love of affection merely, but shall be a beneficial love. A love that not only feels delight in itself, but fills them

A. M. cir. 3279. ^a grow as the lily, and ^b cast
 B. C. cir. 725. forth his roots as Lebanon.
 A. U. C. cir. 29. 6 His branches ^c shall spread,
 Romuli, and ^d his beauty shall be as the
 R. Roman., olive tree, and ^e his smell as Lebanon.
 cir. annum 29.

7 'They that dwell under his shadow shall return; they shall revive *as* the corn, and ^a grow as the vine: the ^b scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, 'What have I to do

^a Or, blossom.—^b Heb. strike.—^c Heb. shall go.—^d Ps. lii. 8. cxviii. 3. Eccclus. i. 10.—^e Gen. xxvii. 27. Cant. iv. 11.—^f Pa. xci. 1.—^g Or, blossom.—^h Or, memorial. ⁱ Ver. 3.—^j Jer. xxxi. 18.—^k James i. 17.—^l Ps. cvii.

with *delight* who are its objects, by making them unutterably and supremely happy.

3. *For mine anger is turned away from him*—Because he has turned back to me. Thus God and man become *friends*.

Verse 5. *I will be as the dew unto Israel*] On these metaphors I gladly avail myself of the elegant and just observations of Bp. Louth. "These verses (5, 6, 7) contain gracious promises of God's favour and blessings upon Israel's conversion. In the *fifth* verse, it is described by that refreshment which copious *dews* give to the grass in summer. If we consider the nature of the climate, and the necessity of *dews* in so hot a country, not only to refresh, but likewise to preserve life; if we consider also the beauty of the oriental *lilies*, the fragrance of the *cedars* which grow upon Lebanon, the beauteous appearance which the spreading *olive trees* afforded, the exhilarating coolness caused by the shade of such trees, and the *aromatic smell* exhaled by the *cedars*; we shall then partly understand the force of the metaphors here employed by the prophet; but their full energy no one can conceive, till he feels both the *want*, and enjoys the *advantage*, of the particulars referred to in that climate where the prophet wrote."—Louth's *twelfth* and *nineteenth* prelection; and *Dodd* on the place.

What a glorious prophecy! What a wonderful prophet! How sublime, how energetic, how just! The great master prophet, Isaiah, alone could have done this better. And these promises are not for *Israel* merely after the flesh; they are for all the people of God. *We* have a lot and portion in the matter; God also places his love upon *us*. Here the reader must feel some such sentiment as the shepherd in *Virgil*, when enraptured with the elegy which his associate had composed on their departed friend. The phraseology and metaphors are strikingly similar; and therefore I shall produce it. Tale tuum carmen nobis, divine Poeta,
 Quale sopor fessis in gramine, quale per æstum
 Dulcis aquæ saliente sitim restinguere rivo.
 Nec calamis solum æquiparas, sed voce magistrum.
 Fortunate puer! tu nunc eris alter ab illo.
 Nos tamen hæc quocunque modo tibi nostra vicissim
 Dicemus, Daphninque tuum tollemus ad astra:
 Daphnin ad astra feremus: *amavit nos quoque Daphnis.*

VIRGIL. *Ecl.* v., ver. 45.

any more with idols? ^a I have heard *him*, and observed him: *I am* like a green fir-tree. ^b From me is thy fruit found.

9 ^a Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for ^b the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

A. M. cir. 3279.
 B. C. cir. 725.
 A. U. C. cir. 29.
 Romuli,
 R. Roman.,
 cir. annum 29.

43. Jer. ix. 12. Dan. xii. 10. Eccclus. xxxix. 24, 27. Job viii. 47. xviii. 37.—^a Pa. cxix. 14, 27, 33. cxlv. 17. Prov. x. 29. Luke ii. 34. 2 Cor. ii. 16. 1 Pet. ii. 7, 8.

"O heavenly poet, such thy verse appears,
 So sweet, so charming to my ravished ears,
 As to the *weary swain* with cares opprest,
 Beneath the *sylovan shade*, refreshing rest;
 As to the *feverish traveller*, when first
 He finds a *crystal stream* to quench his thirst.
 In singing, as in piping, you excel;
 And scarce your master could perform so well.
 O fortunate young man! at least your lays
 Are *next* to *his*, and claim the second praise.
 Such as they are, my rural songs I join
 To raise your *Daphnis* to the powers divine;
 For *Daphnis* was *my friend*, as well as *thine*."

Verse 7. *They that dwell under his shadow shall return*] The *Targum* is curious: "They shall be gathered together from the midst of their captivity; they shall dwell under the shadow of *his* *Chaust*, and the dead shall revive."

They shall revive as the corn] The justness and beauty of this metaphor is not generally perceived. After the corn has been a short time above the earth, in a single spike, the blades begin to separate, and the stalk to spring out of the centre. The side leaves turn back to make way for the protruding stalk; and fall bending down to the earth, assuming a *withered* appearance, though still attached to the plant. To look at the corn in this state, no one, unacquainted with the circumstance, could entertain any sanguine hope of a copious *harvest*. In a short time other leaves spring out; the former freshen, and begin to stand erect; and the whole seems to *revive from a vegetative death*. This is the circumstance to which the prophet refers; "they shall revive as the corn." Of this a prudent and profitable use may be made.

1. When a soul is first "drawn by the cords of love," chap. xi. 4, every thing seems to it promising, comfortable, and delightful, like the corn in its *first state*.

2. But when the Spirit of judgment brings to the light of conscience the hidden things of iniquity, and repentance is deepened into *contrition*, the broken and the contrite heart groans, and thinks that *all is lost*; deep distress takes place, and discouragement succeeds discouragement. This answers to the corn in its *second state*.

3 By and by the pardon comes, and God's love is

shed abroad in the heart by the Holy Ghost ; every hope is revived and realized, the *full corn* in the ear becomes manifest ; and this answers to the corn in its *third state*. "They shall revive as the corn." Glory be to God for his unspeakable gift !

Verse 8. *What have I to do any more with idols ?*] The conversion of Ephraim is now as complete as it was sincere. God hears and observes this.

I am like a green fir-tree.] Perhaps these words should be joined to the preceding, as *Newcome* has done, and be a part of God's speech to Ephraim. "I have heard him ; and I have seen him as a flourishing fir-tree." He is become strong and vigorous ; and from his present appearance of healthiness, his future increase and prosperity may be safely anticipated.

From me is thy fruit found.] All thy goodness springs from the principle of grace which I have planted in thy soul ; for as the earth cannot bring forth fruit without the blessing of God, sending the *dews* and *rains*, with the *genial rays* of the sun ; so neither can the soul of man, even of the most pious, bear fruit, without a continual influence from the *Most High*. Without the *former*, neither *grass* could grow for *cattle*, nor *corn* for the service of *man* ; without the *latter*, no seeds of righteousness could take root, no stalk of promise could grow, no fruit of grace could be produced. And the unclean spirit, which was cast out, would soon return ; and, finding his former house empty, swept, and garnished, would re-enter with seven demons of greater power and worse influence ; and the latter end of that man would be worse than the first. Reader, ever consider that all *thy good* must be derived from God ; and all that good must be preserved in thee by his continued influence of *light*, *love*, and *power* upon thy soul.

Verse 9. *Who is wise, and he shall understand these things ?*] What things ? Those which relate to the *backslidings*, *iniquity*, and *punishment* of Israel ; and to the *mercy* and *kindness* of God in their promised restoration. *The things* which belong to the work of *sin* in the heart ; *the things* which belong to the work of *grace* in the soul ; and particularly *the things* mentioned in this wonderful chapter.

Prudent, and he shall know them ?] He who endeavours to *understand* them, who lays his heart to them, such a person shall understand them.

For the ways of the Lord are right] This is the *conclusion* which the prophet makes from the whole. All God's conduct, both in the *dispensation of justice* and *mercy*, is right : all as it should be, all as it must be ; because he is too wise to err, too good to be unkind.

The just shall walk in them] This is a truth which he will always acknowledge ; and illustrate it by a righteous and godly life.

But the transgressors shall fall therein.] Howsoever good they might have been before, if they do not consider the necessity of depending upon God ; of receiving all their light, life, power, and love from him ; ever evidencing that *faith* which *worketh* by *love* ; maintaining an obedient conduct, and having respect to all God's precepts ; they shall fall, even in the "way of righteousness." When still using the *divine ordinances*, and *associating with God's people*, they shall perish from the way ; and be like Ephraim, who once "spoke trembling," and "was exalted in Israel," who was "God's beloved son," and "called out of Egypt ;" yet, by "offending in Baal," giving way to "the idols of his heart," fell from God, fell into the hands of his enemies, and became a wretched thrall in a heathen land.

"Whoso is wise, let him understand these things !
Whoso is prudent, let him know them !"—

He who is well instructed will make a proper application of what he has here read ; will tremble at the *threatenings*, and embrace the *promises*, of his God.

The *Targum* is worthy the most serious attention.

"The ways of the Lord are right, and the just who walk in them shall live for ever ; but the ungodly, because they have not walked in them, shall be delivered into hell."

How instructive, how convincing, how awakening, and yet how consolatory, are the words of this prophecy ! Reader, lay them to heart. A godly mind cannot consider them in vain ; such shall know them, and know that the ways of the Lord are right.

INTRODUCTION TO THE BOOK

OF THE

P R O P H E T J O E L.

JOEL, the son of *Pethuel*, the second of the twelve minor prophets, was, as is said, of the tribe of *Reuben*, and city of *Bethoran*; or rather *Betharan*, for *Bethoran* was on this side *Jordan*, in the tribe of *Ephraim*, and *Betharan* was on the other side of the river, in the tribe of *Reuben*. Joel prophesied in the kingdom of *Judah*; and it is the opinion of some critics that he did not appear there till after the removal of the ten tribes and the destruction of the kingdom of *Israel*. We do not know distinctly the year wherein he began to prophesy, nor that in which he died. He speaks of a great famine, and an inundation of locusts, which ravaged *Judea*; but as these are evils not uncommon in that country, and all sorts of events have not been registered in history, we can infer nothing from thence towards fixing the particular period of *Joel's* prophecy.

St. Jerome, followed by many others, both ancients and moderns, believed *Joel* to have been contemporary with *Hosea*, according to this rule laid down by him, that when there is no certain proof of the time wherein any prophet lived, we are to be directed in our conjectures by the time of the preceding prophet, whose epoch is better known. But this rule is not always certain, and should not hinder us from following another system, if we have good reason for doing so. The *Hebrews* maintain that *Joel* prophesied under *Manasseh*; and as collateral circumstances seem to preponderate in favour of this hypothesis, it has been accordingly followed in the margin. Under the idea of an enemy's army, the prophet represents a cloud of locusts, which in his time fell upon *Judea*, and caused great desolation. This, together with the caterpillars, and the drought, brought a terrible famine upon the land. God, being moved with the calamities and prayers of his people, scattered the locusts, and the wind blew them into the sea. These misfortunes were succeeded by plenty and fertility. After this, the prophet foretold the day of the Lord, and the vengeance he was to exercise in the valley of *Jezreel*. He speaks of the *teacher of righteousness*, whom God was to send; and of the Holy Spirit, which was to descend upon all flesh. He says that *Jerusalem* will be inhabited for ever; that salvation will come out from thence; and that whosoever shall call upon the name of the Lord shall be saved. All this relates to the new covenant, and the time of the Messiah. See *Calmet*.

Bishop *Lowth* observes that "the style of Joel differs much from that of *Hosea*; but, though of a different kind, is equally poetical. It is elegant, perspicuous, clear, diffusive, and flowing; and, at the same time, very sublime, nervous, and animated. He displays the whole power of poetic description in the first and second chapters; and, at the same time, his fondness for metaphors, comparisons, and allegories; nor is the connexion of his subjects less remarkable than the graces of his diction. It is not to be denied that in some places he is very obscure; which every attentive reader will perceive, especially in the end of this prophecy." Præl. xxi.; and see *Dodd*. The two first chapters are inimitably beautiful; and the language, in force, and often in *sound*, well adapted to the subject. See the note on ver. 1.

THE BOOK

OF THE

P R O P H E T J O E L.

Chronological Notes relative to the commencement of Joel's prophesying, upon the supposition that this event took place about six hundred and ninety years before the commencement of the Christian era.

Year from the Creation, according to Archbishop Usher, 3314.—Year of the Julian Period, 4024.—Year since the Flood, 1658.—Year from the foundation of Solomon's temple, 322.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 285.—Year since the extinction of the kingdom of Israel by Shalmaneser, king of Assyria, 31.—Third year of the *twenty-second* Olympiad. Year from the building of Rome, according to the Varronian computation, 64.—Year before the vulgar era of Christ's nativity, 690.—Cycle of the Sun, 20.—Cycle of the Moon, 15.—Third year of Eryxias, the last decennial archon of the Athenians.—First year of Anaxidamus, king of Lacedæmon, of the family of the Proclidæ.—Thirty-fifth year of Eurycrates I., king of Lacedæmon, of the family of the Eurysthenidæ.—Eleventh year of Deioeces, the first king of the Medes.—Fortieth year of Perdiccas I., king of Macedon.—Twenty-ninth year of Gyges, king of Lydia.—Ninth year of Manasseh, king of Judah.

CHAPTER I.

This and the beginning of the next chapter contain a double prophecy, applicable in its primary sense to a plague of locusts which was to devour the land, and to be accompanied with a severe drought and famine; and in its secondary sense it denotes the Chaldean invasion. Both senses must be admitted: for some of the expressions will apply only to the dearth by insects; others, to the desolation by war. The contexture of both is beautiful and well conducted. In this chapter the distress of every order of people is strongly painted; and not only does the face of nature languish when the God of nature is displeased, 1—19; but the very beasts of the field, by a bold figure, are represented as supplicating God in their distress, and reproaching the stupidity of man, 20.

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THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. ^a Hath

^a Ch. ii. 2.

this been in your days, or even in the days of your fathers?

3 ^b Tell ye your children of it, and let your children tell their

children, and their children another generation.

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^b Ps lxxviii. 4.

NOTES ON CHAP. I.

Verse 1. *The word of the Lord that came to Joel*] is the introduction for some account of this prophet, whose history is very obscure. Bishop Newme thinks that he prophesied while the kingdom of Judah subsisted, and refers to chap. ii. 1, 16 (see also chap. i. 14, and the note there), but not long before its subversion; as his words, chap. iii. 1, seem to imply that its captivity was approaching. Verse 2 Kings xxi. 10—15. He therefore favours the conjecture of *Drusius*, that this prophet lived under *Manasseh*, and before his conversion, 2 Chron. xxxiii. 1; that is, some time from before Christ 697 (to suppose) 660.

Verse 2. *Ye old men*] Instead of חזקנים *hazzekenim*, *old men*, a few MSS. have חכמים *hacchohanim*, *ye priests*, but improperly.

Hath this been in your days] He begins very abruptly; and before he proposes his *subject*, excites attention and alarm by intimating that he is about to announce disastrous events, such as the *oldest man* among them has never seen, nor any of them learnt from the histories of ancient times.

Verse 3. *Tell ye your children of it*] To heighten the effect, he still conceals the subject, and informs them that it is such as should be handed down from father to son through all generations.

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4 * That^b which the palmerworm hath left hath the locust eaten: and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; * for it is cut off from your mouth.

6 For^d a nation is come up upon my land, strong, and without number, * whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath^f laid my vine waste, and^e barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

* Deut. xxviii. 38. Ch. ii. 25.—^b Heb. *The residue of the palmerworm.*—^c Isai. xxxii. 10.—^d So Prov. xxx. 26, 27. Ch. ii. 2, 11, 25.—^e Rev. ix. 8.—^f Isai. v. 6. ^g Heb. *laid my fig-tree for a barking.*—^h Isai. xxii. 12.

Verse 4. *That which the palmerworm hath left*] Here he begins to open his message, and the words he chooses show that he is going to announce a devastation of the land by locusts, and a famine consequent on their depredations. What the different insects may be which he specifies is not easy to determine. I shall give the words of the original, with their etymology.

The palmerworm, גזז *gazaz*, from the same root, to cut short; probably the caterpillar, or some such blight, from its cutting the leaves of the trees into pieces for its nourishment.

The locust, ארבה *arbeh*, from רבה *rabah*, to multiply, from the immense increase and multitude of this insect.

Cankerworm, ילק *yelek*, from לק *lak*, to lick or lap with the tongue; the reference is uncertain.

Caterpillar, חסיל *chasil*, from חסל *chasal*, to consume, to eat up; the consumer. Bishop Newcome translates the first, grasshopper; the second, locust; the third, devouring locust; and the fourth, consuming locust. After all that has been said by interpreters concerning these four animals, I am fully of opinion that the *arbeh*, or locust himself, is the *gazaz*, the *yelek*, and the *chasil*; and that these different names are used here by the prophet to point out the locust in its different states, or progress from embryo to full growth. See the note on chap. ii. 2.

Verse 5. *Awake, ye drunkards*] The general destruction of vegetation by these devouring creatures has totally prevented both harvest and vintage; so that there shall not be wine even for necessary uses, much less for the purposes of debauchery. It is well known that the ruin among the vines by locusts prevents the vintage for several years after.

Verse 6. *A nation is come up upon my land*] That

8 * Lament like a virgin girded with sackcloth for¹ the husband of her youth.

9 * The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, ¹ the land mourneth; for the corn is wasted: ^m the new wine is ⁿ dried up, the oil languisheth.

11 * Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 ^p The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees

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¹ Prov. ii. 17. Jer. iii. 4.—^k Ver. 13. Ch. ii. 14.—^l Jer. xii. 11. xiv. 2.—^m Isai. xxiv. 7. Ver. 12.—ⁿ *g*. *ashamed.*—^o Jer. xiv. 3, 4.—^p Ver. 10.

real locusts are intended there can be little doubt; but it is thought that this may be a double prophecy, and that the destruction by the Chaldeans may also be intended, and that the four kinds of locust mentioned above may mean the four several attacks made on Judea by them. The first in the last year of Nabonassar (father of Nebuchadnezzar), which was the third of Jehoiakim; the second when Jehoiakim was taken prisoner in the eleventh year of his reign; the third in the ninth year of Zedekiah; and the fourth three years after, when Jerusalem was destroyed by Nebuchadnezzar. Others say that they mean four powers which have been enemies of the Jews: 1. The palmerworm, the Assyrians and Chaldeans. 2. The locust, the Persians and Medes. 3. The cankerworm, the Greeks, and particularly Antiochus Epiphanes. 4. The caterpillar, the Romans. Others make them four kings; Tiglath-pileser, Sennacherib, and Nebuchadnezzar. But of such similitudes there is no end; and the best of them is arbitrary and precarious.

Verse 7. *He hath laid my vine waste*] The locusts have eaten off both leaves and bark. חספח חספח *chasaph chasaphah*, he hath made it clean bare; שדה *suddad sadeh*, the field is laid waste, ver. 10; כבוד כבוד *kevod mishhaddai*, a destruction from the mighty, ver. 15; are all paronomasias in which the prophet seems to delight.

Verse 8. *Lament like a virgin—for the husband of her youth.*] *Virgin* is a very improper version here. The original is בתולה *bethulah*, which signifies a young woman or bride; not a virgin, the proper Hebrew which is אלמא *almah*. See the notes on Isai. vii. 14 and Matt. i. 23.

Verse 9. *The meat-offering and the drink-offering is cut off*] The crops and the vines being destroyed by the locusts, the total devastation in plants, trees, corn, &c., is referred to and described with a

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of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

15 Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

^a Isai. xxiv. 11. Jer. xviii. 33. See Ps. iv. 7. Isai. ix. 3. — ^b Ver. 8. Jer. iv. 8. — ^c Ver. 9. — ^d 2 Chron. xx. 3, 4. Ch. ii. 15, 16. — ^e Lev. xxiii. 36. — ^f Or, day of restraint. — ^g 2 Chron. xx. 13. — ^h Jer. xxx. 7. — ⁱ Isai.

striking variety of expression in this and the following verses.

Verse 12. *The vine is dried up*] Dr. Shaw observes that in Barbary, in the month of June, the locusts collect themselves into compact bodies a furlong or more square, and march on, eating up every thing that is green or juicy, and letting nothing escape them, whether vegetables or trees.

They destroy the pomegranate, the palm, the apple (מן tappuach, the citron tree), the vine, the fig, and every tree of the field. See the note on chap. ii. 2.

Verse 14. *Call a solemn assembly*] צָרָה atarah signifies a time of restraint, as the margin has it. The clause should be translated—consecrate a fast, proclaim a time of restraint; that is, of total abstinence from food, and from all secular employment. All the elders of the land and the representatives of the people were to be collected at the temple to cry unto the Lord, to confess their sins, and pray for mercy. The temple was not yet destroyed. This prophecy was delivered before the captivity of Judah.

Verse 15. *Alas for the day!*] The Syriac repeats this; the Vulgate, Septuagint, and Arabic, thrice: "Alas, alas, alas, for the day!"

As a destruction from the Almighty] The destruction that is now coming is no ordinary calamity; it is as a signal judgment immediately inflicted by the Almighty.

Verse 17. *The seed is rotten under their clods*] When the sprout was cut off as low as possible by the locusts, there was no further germination. The seed rotted away.

Verse 18. *How do the beasts groan!*] I really

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

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xiii. 6, 9. Ch. ii. 1. — ^b See Dent. xii. 6, 7. xvi. 11, 14, 15. ^c Heb. grains. — ^d Hos. iv. 3. — ^e Ps. l. 15. — ^f Jer. ix. 10. Ch. ii. 3. — ^g Or, habitations. — ^h Job xxxviii. 41. Pa. civ. 21. cxlv. 15. — ⁱ 1 Kings xvii. 7. xviii. 5.

think that the *neighing* of horses, or *braying* of asses, is wonderfully expressed by the sound of the original: חֲרָחִיב מַה נִּנְחָח behemah, how do the horses neigh! how do the asses bray! בהמה behemah is a collective name for all domestic cattle, and those used in husbandry.

Cattle are perplexed] They are looking every where, and wandering about to find some grass, and know not which way to run.

Verse 19. *O Lord, to thee will I cry*] Let this calamity come as it may, we have sinned, and should humble ourselves before God; and it is such a calamity as God alone can remove, therefore unto him must we cry.

The fire hath devoured the pastures] This may either refer to a drought, or to the effects of the locusts; as the ground, after they have passed over it, everywhere appears as if a sheet of flame had not only scorched, but consumed every thing.

Verse 20. *The beasts of the field cry also unto thee*] Even the cattle, wild and tame, are represented as supplicating God to have mercy upon them, and send them provender! There is a similar affecting description of the effects of a drought in Jeremiah, chap. xiv. 6.

The rivers of waters are dried up] There must have been a drought as well as a host of locusts; as some of these expressions seem to apply to the effects of intense heat.

For חַמְדִּיבֵּר hammidbar, "the wilderness," one of my oldest MSS. reads מִדְּבָר midbar, "wilderness" simply, as in ver. 19. Eight or ten of Dr. Kennicott's have the same reading.

CHAPTER II.

The prophet sounds the alarm of a dreadful calamity, the description of which is most terribly worked up, 1—11. Exhortation to repentance, fasting, and prayer, that the divine judgments may be averted, 12—17. God will in due time take vengeance on all the enemies of pure and undefiled religion, 18—20. Great prosperity of the Jews subsequent to their return from the Babylonish captivity, 21—27. Joel then makes an elegant transition to the outpouring of the Holy Ghost on the day of Pentecost, 28—30; for so these verses are explained by one of the twelve apostles of the Lamb. See Acts ii. 16—21. Prophecy concerning the destruction of Jerusalem, which was shortly to follow the opening of the gospel dispensation, 31. Promises of safety to the faithful and penitent; promises afterwards remarkably fulfilled to the Christians in their escape to Pella from the desolating sword of the Roman army, 32.

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BLOW ^aye the ^btrumpet in Zion, and ^csound an alarm in my holy mountain: let all the inhabitants of the land

tremble: for ^dthe day of the LORD cometh, for *it is nigh* at hand;

2 ^eA day of darkness and of

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^a Jer. iv. 5. Ver. 15.—^b Or, *cornet*.—^c Numb. x. 5, 9.

^d Ch. i. 15. Obad. 15. Zeph. i. 14, 15.—^e Amos v. 18, 20.

NOTES ON CHAP. II.

Verse 1. *Blow ye the trumpet in Zion*] This verse also shows that the temple was still standing. All assemblies of the people were collected by the sound of the trumpet.

The day of the Lord cometh] This phrase generally means a day of judgment or punishment.

Verse 2. *A day of darkness, &c.*] The depredations of the locusts are described from the second to the eleventh verse, and their destruction in the twentieth. Dr. Shaw, who saw locusts in Barbary in 1724 and 1725, thus describes them:—

“I never observed the *mantes*, bald locusts, to be gregarious. But the *locusts*, properly so called, which are so frequently mentioned by *sacred* as well as *profane* writers, are sometimes so beyond expression. Those which I saw in 1724 and 1725 were much bigger than our common grasshoppers; and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was toward the latter end of *March*, the wind having been for some time south. In the middle of *April* their numbers were so vastly increased that, in the heat of the day, they formed themselves into large and numerous swarms; flew in the air like a succession of clouds; and, as the prophet Joel expresses it (ii. 10), they darkened the sun. When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the Psalmist (Ps. cix. 23), of being “tossed up and down as the locust.” In the month of *May*, when the ovaries of those insects were ripe and turgid, each of these swarms began gradually to disappear; and retired into the *Mettijah*, and other adjacent plains, where they deposited their eggs. These were no sooner hatched in June, than each of these broods collected itself into a compact body of a furlong or more in square; and, marching immediately forward in the direction of the sea, they let nothing escape them; eating up every thing that was green and juicy, not only the lesser kinds of

vegetables, but the *vine* likewise; the *fig-tree*, the *pomegranate*, the *palm*, and the *apple-tree*, even all the trees of the field, Joel i. 12; in doing which they kept their ranks like men of war; climbing over, as they advanced, every tree or wall that was in their way. Nay, they entered into our very houses and bedchambers, like so many thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up in them heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished, by infinite swarms succeeding one another; while the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them; gnawing off the very bark, and the young branches, of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet Joel (chap. ii. 3) to a great army; who further observes, that “the land is as the garden of Eden before them, and behind them a desolate wilderness.”

“Having lived near a month in this manner (like a *μυριοστομον ξιφος*, or sword with ten thousand edges, to which they have been compared), upon the ruin and destruction of every vegetable substance which came in their way, they arrived at their full growth, and threw off their *nympha state* by casting their outward skin. To prepare themselves for this change they clung by their hinder feet to some bush, twig, or corner of a stone; and immediately, by using an undulating motion, their heads would first break out, and then the rest of their bodies. The whole transformation was performed in seven or eight minutes, after which they lay for a short time in a torpid and seemingly languishing condition: but as soon as the

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gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains :
* a great people and a strong ;

^b there hath not been ever the like, neither shall be any more after it, *even* to the years ^c of many generations.

³ A fire devoureth before them ; and behind them a flame burneth : the land *is* as ^e the garden of Eden before them, ' and behind them a desolate wilderness ; yea, and nothing shall escape them.

⁴ The appearance of them *is* as the appearance of horses ; and as horsemen, so shall they run.

⁵ Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, ⁱ as

^a Ver. 5, 11, 25. Ch. i. 6. — ^b Exod. x. 14. — ^c Heb. of generation and generation. — ^d Ch. i. 19, 20. — ^e Gen. ii. 8 xiii. 10. Isai. li. 3. — ^f Zech. vii. 14. — ^g Rev. ix. 7.

a strong people set in battle array.

⁶ Before their face the people shall be much pained : ^h all faces shall gather ⁱ blackness.

⁷ They shall run like mighty men ; they shall climb the wall like men of war ; and they shall march every one on his ways, and they shall not break their ranks.

⁸ Neither shall one thrust another ; they shall walk every one in his path : and *when* they fall upon the ^m sword, they shall not be wounded.

⁹ They shall run to and fro in the city ; they shall run upon the wall, they shall climb up upon the houses : they shall ⁿ enter in at the windows ^o like a thief.

¹⁰ ^p The earth shall quake before them ; the

^h Rev. ix. 9. — ⁱ Ver. 2. — ^k Jer. viii. 21. Lam. iv. 8. Nah. ii. 10. — ^l Heb. *pot.* — ^m Or, *dart.* — ⁿ Jer. ix. 21. ^o John x. 1. — ^p Ps. xviii. 7.

sun and air had hardened their wings, by drying up the moisture which remained upon them, after casting their sloughs, they reassumed their former voracity, with an addition both of strength and agility. Yet they did not continue long in this state before they were entirely dispersed, as their parents were before, after they had laid their eggs ; and as the direction of the marches and flights of them both was always to the northward, and not having strength, as they have sometimes had, to reach the opposite shores of Italy, France, or Spain, it is probable they perished in the sea, a grave which, according to these people, they have in common with other winged creatures." — *Travels*, 4to edition, pp. 187, 188.

A day of darkness] They sometimes obscure the sun. And *Thuanus* observes of an immense crowd, that "they darkened the sun at mid-day."

As the morning spread upon the mountains] They appeared suddenly : as the sun, in rising behind the mountains, *shoots his rays* over them. *Adanson*, in his voyage to *Senegal*, says : "Suddenly there came over our heads a thick cloud which *darkened the air, and deprived us of the rays of the sun*. We soon found that it was owing to a cloud of *locusts*." Some clouds of them are said to have darkened the sun for a mile, and others for the space of *twelve miles* ! See on ver. 10.

Verse 3. *A fire devoureth before them*] They consume like a general conflagration. "They destroy the ground, not only for the time, but burn trees for two years after." Sir *Hans Sloane*, Nat. Hist. of Jamaica, Vol. i., p. 29.

Behind them a flame burneth] "Wherever they feed," says *Ludolf*, in his History of Ethiopia, "their leavings seem as if *parched with fire*."

Nothing shall escape them.] "After devouring the herbage," says *Adanson*, "with the fruits and leaves

of trees, they attacked *even* the *buds* and the very *bark* ; they did not so much as spare the *reeds with which the huts were thatched*."

Verse 4. *The appearance of horses*] The head of the locust is remarkably like that of the horse ; and so *Ray* on Insects describes them : *Caput oblongum, equi instar, prona spectans*—"They have an oblong head, like to that of a horse, bending downward." On this account, the *Italians* call them *cavaletta*, cavalry. *Bochart* remarks, from an *Arabic writer*, that the *locusts* resemble ten different kinds of animals : 1. The HORSE in its head. 2. The ELEPHANT in its eyes. 3. The BULL in its neck. 4. The STAG in its horns. 5. The LION in its breast. 6. The SCORPION in its belly. 7. The EAGLE in its wings. 8. The CAMEL in its thighs. 9. The OSTRICH in its feet. And 10. The SERPENT in its tail. *Vid. Hieroz.*, Vol. ii., p. 475, edit. 1692. But its most prominent resemblance is to the horse, which the prophet mentions ; and which the *Arabic writer* puts in the *first place*, as being the chief.

Verse 5. *Like the noise of chariots*] *Bochart* also remarks :—"The locusts fly with a *great noise*, so as to be heard *six miles off*, and while they are eating the fruits of the earth, the *sound* of them is like that of a *flame driven by the wind*."—*Ibid.*, p. 478.

Verse 6. *All faces shall gather blackness.*] Universal mourning shall take place, because they know that such a plague is irresistible.

Verse 7. *Like mighty men—like men of war (and as horsemen, ver. 4)*] The prophet does not say they are such, but they resemble. They are locusts ; but in their operations they are LIKE the above.

They shall not break their ranks] See the account on ver. 2, from Dr. *Shaw*.

Verse 8. *They shall not be wounded.*] They have hard scales like a coat of mail ; but the expression

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heavens shall tremble: * the sun
and the moon shall be dark,
and the stars shall withdraw
their shining:

11 ^b And the LORD shall utter his voice before ^c his army: for his camp *is* very great: ^d for *he is* strong that executeth his word: for the ^e day of the LORD *is* great and very terrible; and ^f who can abide it?

12 Therefore also now, saith the LORD, ^g turn ye *even* unto me with all your heart, and with fasting, and with weeping, and with mourning:

13 And ^h rend your heart, and not ⁱ your garments, and turn unto the LORD your God: for he *is* ^k gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 ^l Who knoweth *if* he will return and repent, and leave ^m a blessing behind him; *even*

* Isai. xiii. 10. Ezek. xxxii. 7. Ver. 31. Ch. iii. 15. Matt. xxiv. 29.—^b Jer. xxv. 30. Ch. iii. 16. Amos i. 2. ^c Ver. 25.—^d Jer. l. 34. Rev. xviii. 8.—^e Jer. xxx. 7. Amos v. 18. Zeph. i. 15.—^f Numb. xxiv. 23. Mal. iii. 2. ^g Jer. iv. 1. Hos. xii. 6. xiv. 1.—^h Ps. xxxiv. 18. li. 17. ⁱ Gen. xxxvii. 34. 2 Sam. i. 11. Job i. 20.—^k Exod. xxxiv. 6. Ps. lxxvii. 5, 15. Jonah iv. 2.—^l Josh. xiv. 12. 2 Sam. xii. 22. 2 Kings xix. 4. Amos v. 15. Jonah iii. 9.

refers to the utter uselessness of all means to prevent their depredations. See *Shaw's* account above.

Verse 10 *The earth shall quake—the heavens shall tremble*] Poetical expressions, to point out universal consternation and distress. The earth quaked to see itself deprived of its verdure; the heavens trembled to find themselves deprived of their light.

The sun and the moon shall be dark] *Bochart* relates that “their multitude is sometimes so immense as to obscure the heavens for the space of twelve miles!”—*Ibid.* p. 479.

Verse 11. *The Lord shall utter his voice*] Such a mighty force seems as if summoned by the Almighty, and the noise they make in coming announces their approach, while yet afar off.

Verse 12. *Turn ye even to me*] Three means of turning are recommended: *Fasting, weeping, mourning*, i. e., continued sorrow.

Verse 13. *Rend your heart*] Let it not be merely a rending of your garments, but let your hearts be truly contrite. Merely external worship and hypocritical pretensions will only increase the evil, and cause God to meet you with heavier judgments.

For he is gracious] Good and benevolent in his own nature.

Merciful] Pitying and forgiving, as the effect of goodness and benevolence.

Slow to anger] It is not easily provoked to punish, because he is gracious and merciful.

Of great kindness] Exuberant goodness to all them that return to him.

a meat-offering and a drink-offering unto the LORD your God?

15 ^o Blow the trumpet in Zion,

^p sanctify a fast, call a solemn assembly:

16 Gather the people, ^q sanctify the congregation, ^r assemble the elders, ^s gather the children, and those that suck the breasts: ^t let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep ^u between the porch and the altar, and let them say, ^v Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should ^w rule over them: ^x wherefore should they say among the people, Where *is* their God?

18 Then will the LORD ^y be jealous for his land, ^z and pity his people.

19 Yea, the LORD will answer and say unto

Zeph. ii. 3.—^o Isai. lxxv. 8. Hag. ii. 19.—^p Ch. i. 9, 11. ^q Numb. x. 3. Ver. 1.—^r Ch. i. 14.—^s Exod. xix. 10, 21. ^t Ch. i. 14.—^u 2 Chron. xx. 13.—^v 1 Cor. vii. 5. ^w Ezek. viii. 16. Matt. xxiii. 35.—^x Exod. xxxii. 11, 12. Deut. ix. 26—29.—^y Or, use a byword against them. ^z Ps. xlii. 10. lxxix. 10. cxv. 2. Mic. vii. 10.—^z Zech. i. 14. viii. 2.—^z Deut. xxxii. 36. Isai. lx. 10.

And repenteth him of the evil.] Is ever ready to change his purpose to destroy, when he finds the culprit willing to be saved. See the notes on Exod. xxxiv. 6, 7.

Verse 14. *Who knoweth if he will return*] He may yet interpose and turn aside the calamity threatened, and so far preserve the land from these ravagers, that there will be food for men and cattle, and a sufficiency of offerings for the temple service. Therefore—

Verse 15. *Blow the trumpet*] Let no time be lost, let the alarm be sounded.

Verse 16. *Gather the children*] Let all share in the humiliation, for all must feel the judgment, should it come. Let no state nor condition among the people be exempted. The elders, the young persons, the infants, the bridegroom, and the bride; let all leave their houses, and go to the temple of God.

Verse 17. *Let the priests—weep between the porch and the altar*] The altar of burnt-offerings stood before the porch of the temple, 2 Chron. viii. 12, v. between them there was an open space of fifty or twenty cubits. It was there that the priests prostrated themselves on such occasions. It was into this place that the priests brought the sacrifice or victim of atonement; and where the high-priest laid his hands on the head of the victim confessing his sins.

Let them say] The following was the form to be used on this occasion, “Spare thy people,” &c. And if this be done with a rent heart, &c., “then will the

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his people, Behold, I will send you ^acorn, and wine, and oil, and ye shall be satisfied there-with: and I will no more make

you a reproach among the heathen:

20 But ^bI will remove far off from you ^cthe northern army, and will drive him into a land barren and desolate, with his face ^dtoward the east sea, and his hinder part ^etoward the utmost sea, and his stink shall come up, and his ill savour shall come up, because ^fhe hath done great things.

21 Fear not, O land; be glad and rejoice^g: for the LORD will do great things.

22 Be not afraid, ^hye beasts of the field: for ⁱthe pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and ^jrejoice in the LORD your God: for he hath

^a See ch. i. 10. Mal. iii. 10, 11, 12. — ^b See Exod. x. 19. Jer. i. 14. — ^c Ezek. xlvii. 18. Zech. xiv. 8. — ^d Dent. xi. 24. — ^e Heb. he hath magnified to do. — ^f Ch. i. 18, 20. ^g Zech. viii. 12. See ch. i. 19. — ^h Isai. xli. 16. lxi. 10. Hab. iii. 18. Zech. x. 7. — ⁱ Or, a teacher of righteousness. ^j Heb. according to righteousness. — ^k Lev. xxvi. 4. Deut.

Lord be jealous for his land, and pity his people," ver. 18. He will surely save, if ye seriously return to and penitently seek him.

Verse 19. *Ye, the Lord will answer*] It is not a *peradventure*; it will surely be done; if ye seek God as commanded, ye will find him as promised.

I will send you corn and wine] He will either prevent the total ravaging of the land, or so bless it with extraordinary vegetable strength, that ye shall have plentiful crops.

Verse 20. *I will remove far off from you the northern army*] "That is, the locusts; which might enter Judea by the north, as Circassia and Mingrelia abound with them. Or the locusts may be thus called, because they spread terror like the Assyrian armies, which entered Judea by the north. See Zeph. ii. 13."—*Newcome*. Syria, which was northward of Judea, was infested with them; and it must have been a northern wind that brought them into Judea, in the time of Joel; as God promises to change this wind, and carry them into a barren and desolate land, Arabia Deserta. "And his face toward the east sea," i. e., the Dead Sea, which lay eastward of Jerusalem. "His hinder part toward the utmost sea, the western sea, i. e., the Mediterranean.

And his stink shall come up] After having been drowned by millions in the Mediterranean, the reflux of the tide has often brought them back, and thrown them in heaps upon the shore, where they putrefied in such a manner as to infect the air and produce pestilence, by which both men and cattle have died in great multitudes. See *Bochart*, Hieroz. vol. ii., p. 481.

Livy, and *St. Augustine* after him, relate that there

given you ^kthe former rain ^lmoderately, and he ^mwill cause to come down for you ⁿthe rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years ^othat the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, ^pmy great army which I sent among you.

26 And ye shall ^qeat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 ^rAnd ye shall know that I am ^sin the midst of Israel, and that ^tI am the LORD your God, and none else: and my people shall never be ashamed.

28 ^uAnd it shall come to pass afterward,

xi. 14, xxviii. 12. — ⁿ James v. 7. — ^o Ch. i. 4. — ^p Ver. 11. — ^q Lev. xxvi. 5. Ps. xxii. 26. See Lev. xxvi. 26. Mic. vi. 14. — ^r Ch. iii. 17. — ^s Lev. xxvi. 11, 12. Ezek. xxxvii. 26, 27, 28. — ^t Isai. xlv. 5, 21, 22. Ezek. xxxix. 22, 23. — ^u Isai. xlv. 3. Ezek. xxxix. 29. Acts ii. 17.

was such an immense crowd of locusts in Africa that, having eaten up every green thing, a wind arose that carried them into the sea, where they perished; but being cast upon the shore, they putrefied, and bred such a pestilence, that eighty thousand men died of it in the kingdom of Massinissa, and thirty thousand in the garrison of Utica, in which only ten remained alive. See *Culmet* and *Livy*, lib. xc., and *August. De Civitate Dei*, lib. iv. c. 31. We have many testimonies of a similar kind.

Because he hath done great things] Or, כִּי, although he have done great things, or, after he has done them, i. e., in almost destroying the whole country.

Verse 21. *Fear not—for the Lord will do great things.*] The words are repeated from the preceding verse; Jehovah will do great things in driving them away, and supernaturally restoring the land to fertility.

Verse 23. *The former rain moderately*] המורה לירקא hammoreh litsadakah, "the former rain in righteousness," that is, in due time and in just proportion. This rain fell after autumn, the other in spring. See *Hosea* vi. 3.

In the first month.] ברשון barishon, "as aforetime." So *Bp. Newcome*. In the month Nisan.—*Syriac*.

Verse 25. *I will restore—the years*] It has already been remarked that the locusts not only destroyed the produce of that year, but so completely ate up all buds, and barked the trees, that they did not recover for some years. Here God promises that he would either prevent or remedy that evil; for he would restore the years that the locust, cankerworm, caterpillar, and palmerworm had eaten.

Verse 26. *Praise the name of the Lord your God*

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that I ^a will pour out my Spirit upon all flesh; ^b and your sons and ^c your daughters shall prophesy, your old men shall dream

dreams, your young men shall see visions:

29 And also upon ^d the servants and upon the handmaids in those days will I pour out my Spirit.

30 And ^e I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

^a Zech. xii. 10. John vii. 39. — ^b Isai. liv. 13. — ^c Acts xxi. 9. — ^d 1 Cor. xii. 13. Gal. iii. 28. Col. iii. 11. — ^e Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 11, 25. — ^f Ver. 10. Isai. xiii. 9, 10. Ch. iii. 1, 15. Matt. xxiv. 29. Mark.

that hath dealt wondrously with you] In so destroying this formidable enemy; and so miraculously restoring the land to fertility, after so great a devastation.

Verse 28. *Shall come to pass afterward*] אחריו *acharey ken*, "after this;" the same, says *Kimchi*, as in the latter days, which always refers to the days of the Messiah; and thus this prophecy is to be interpreted: and we have the testimony of St. Peter, Acts ii. 17, that this prophecy relates to that mighty effusion of the Holy Spirit which took place after the day of Pentecost. Nor is there any evidence that such an effusion took place, nor such effects were produced, from the days of this prophet till the day of Pentecost. And the Spirit was poured out then upon all flesh, that is, on people of different countries, speaking the languages of almost all the people of the earth; which intimated that these were the first-fruits of the conversion of all the nations of the world. For there was scarcely a tongue in the universe that was not to be found among the Parthians, Medes, Elamites, Mesopotamians, Jews, Cappadocians, people of Pontus, of Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Rome, Crete, and Arabia, who were residents at Jerusalem at that time; and on whom this mighty gift was poured out, each hearing and apprehending the truths of the gospel, in his own language wherein he was born. Thus we have divine authority for saying, that was the fulfilment of this prophecy by Joel. And the mighty and rapid spread of the gospel of Christ in the present day, by means of the translation of the Scriptures into almost all the regular languages of the world, and the sending missionaries to all nations, who preach the gospel in those tongues, are farther proofs that the great promise is in the fullest progress to be speedily fulfilled, even in the utmost sense of the words.

Your sons and your daughters shall prophesy] Shall preach—exhort, pray, and instruct, so as to benefit the church.

Your old men shall dream dreams] Have my will represented to them in this way, as the others by direct inspiration.

Your young men shall see visions] Have true representations of divine things made upon their imaginations by the power of God; that they shall

31 'The sun shall be turned into darkness, and the moon into blood, ^e before the great and the terrible day of the LORD come.

32 And it shall come to pass, that ^h whosoever shall call on the name of the LORD shall be delivered: for ⁱ in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in ^k the remnant whom the LORD shall call.

xiii. 24. Luke xxi. 25. Rev. vi. 12. — ^g Mal. ii. 5. ^h Rom. x. 13. — ⁱ Isai. xlvi. 13. lix. 20. Obad. 17. Rom. xi. 26. — ^j Isai. xi. 11, 16. Jer. xxxi. 7. Mic. iv. 7. v. 3, 7, 8. Rom. ix. 27. xi. 5, 7.

have as full an evidence of them as they could have of any thing that came to the mind through the medium of the senses.

Verse 29. *And also upon the servants and upon the handmaids*] The gifts of teaching and instructing men shall not be restricted to any one class or order of people. He shall call and qualify the men of his own choice; and shall take such out of all ranks, orders, degrees, and offices in society. And he will pour out his Spirit upon them; and they shall be endowed with all the gifts and graces necessary to convert sinners, and build up the church of Christ to its most holy faith.

And this God has done, and is still doing. He left the line of Aaron, and took his apostles indiscriminately from any tribe. He passed by the regular order of the priesthood, and the public schools of the most celebrated doctors, and took his evangelists from among fishermen, tent-makers, and even the Roman tax-gatherers. And he, lastly, passed by the Jewish tribes, and took the Gentile converts, and made them preachers of righteousness to the inhabitants of the whole earth. The same practice he continues to the present day; yet he did not then pass by a man brought up at the feet of Gamaliel, no more than he would now a man brought up in a celebrated seminary of learning. He is ever free to use his own gifts, in his own way; and when learning is sanctified, by being devoted to the service of God, and the possessor is humble and pious, and has those natural gifts necessary for a public teacher, perhaps we might safely say, God would in many cases prefer such; but he will have others, as intimated in the prophecy that we may see the conversion of men is not by human might, nor power, but by the Spirit of the Lord of hosts. The learned man can do nothing without his Spirit; the unlearned must have his gifts and graces, without which both their labours would be unprofitable; and thus the excellency of the power of God, and no flesh can glory in his presence. See my sermon on this passage.

Verse 30. *Wonders in the heavens and in the earth*] This refers to those dreadful sights, dreadful portents, and destructive commotion, by which the Jewish polity was finally overthrown, and the Christian

religion established in the Roman empire. See how our Lord applies this prophecy, Matt. xxiv. 29, and the parallel texts.

Verse 31. *The sun shall be turned into darkness*] The Jewish polity, civil and ecclesiastical, shall be entirely destroyed.

Before the great and the terrible day of the Lord come.] In the taking and sacking of Jerusalem, and burning of the temple, by the Romans, under Titus, the son of Vespasian. This was, perhaps, the greatest and most terrible day of God's vengeance ever shown to the world, or that ever will be shown, till the great day of the general judgment. For a full view of this subject, I wish to refer the reader to the notes on Matt. xxiv.

Verse 32. *Whosoever shall call on the name of the Lord*] כל אשר יקרא בשם דהוה *col asher yikra beshem 'ehovah*, "All who shall invoke in the name of Jehovah." That CHRIST is the *Jehovah* here mentioned appears plain from Rom. x. 16, where the reader had better consult the notes. "This refers," says Bp. Venetome, "to the safety of the Christians during the Jewish and the Roman war." It may: but it has a

much more extensive meaning, as the use of it by St. Paul, as above, evidently shows. *Every man who invokes Jehovah* for mercy and salvation *by or in the name*—JESUS, that very name given under heaven among men for this purpose, *shall be saved*. Nor is there salvation in any other; and those who reject him had better lay these things to heart before it be too late.

For in Mount Zion and in Jerusalem] Our blessed Lord first began to preach the gospel in *Mount Zion*, in the temple, and throughout *Jerusalem*. There he formed his church, and thence he sent his apostles and evangelists to every part of the globe: "Go ye into all the world, and preach the gospel to every creature." Of the Jews there was but a remnant, a very small number, that received the doctrine of the gospel, here termed the remnant that the Lord should call; קרא *kore*, whom he calleth. Many were called who would not obey: but those who obeyed the call were saved; and still he delivers those who call upon him; and he is still calling on men to come to him that they may be saved.

CHAPTER III.

The prophecy in this chapter is thought by some to relate to the latter times of the world, when God shall finally deliver his people from all their adversaries; and it must be confessed, that the figures employed are so lofty as to render it impossible to restrain the whole of their import to any events prior to the commencement of the Christian era. The whole prophecy is delivered in a very beautiful strain of poetry: but what particular events are referred to is at present very uncertain, 1—21.

M. cir. 3314.
C. cir. 690.
Ol. cir. XXII. 3.
Numæ Pompilii,
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FOR, behold, ^ain those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

² I will also gather all nations, and will bring them down into ^c the valley of Jehoshaphat, and ^d will plead with them

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^a Jer. xxx. 3. Ezek. xxxviii. 14. — ^b Zech. xiv. 2, 3, 4.

^c 2 Chron. xx. 26. Ver. 12. — ^d Isai. lxvi. 16. Ezek. xxxviii. 22.

NOTES ON CHAP. III.

Verse 1. *For, behold, in those days*] According to the preceding prophecy, *these days* should refer to *latter times*, or to such as should immediately precede them. But this is a part of the prophecy which is difficult to be understood. All interpreters are at variance upon it; some applying its principal parts to *Cambyases*; his unfortunate expedition to Egypt; the destruction of *fifty thousand* of his troops (by moving pillars of sand), whom he had sent across the desert to plunder the rich temple of Jupiter at *Ammon*; his return to *Judea*, and dying of a wound which he received from his own sword, in mounting his horse, which happened at *Ecbatane*, at the foot of *Mount Carmel*. On which his army, composed of different nations, seeing themselves without a head, fought, and fought against each other, till the whole was destroyed. And this is supposed to be what *Isai. lxxviii.* means by *Gog* and *Magog*, and the destruction of the former. See Ezek. xxxviii. and xxxix.

Others apply this to the victories gained by the *Maccabees*, and to the destruction brought upon the enemies of their country; while several consider the whole as a figurative prediction of the success of the gospel among the nations of the earth. It may refer to those times in which the Jews shall be brought in with the fulness of the Gentiles, and be re-established in their own land. Or there may be portions in this prophecy that refer to all the events; and to others that have not fallen yet within the range of human conjecture, and will be only known when the time of fulfilment shall take place. In this painful uncertainty, rendered still more so by the discordant opinions of many wise and learned men, it appears to be my province, as I have nothing in the form of a new conjecture to offer, to confine myself to an explanation of the phraseology of the chapter; and then leave the reader to apply it as may seem best to his own judgment.

I shall bring again the captivity of Judah and Jerusalem.] This may refer to the return from the

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there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have ^a cast lots for my people ; and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, ^b O Tyre, and Zidon, and all the coasts of Palestine ? ^c will ye render me a recompence ? and if ye recompence me, swiftly and speedily will I return your recompence upon your own head ;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly ^d pleasant things :

^a Obad. 11. Nah. iii. 10.—^b Amos i. 6, 9.—^c Ezek. xxv. 15, 16, 17.—^d Heb. *desirable*. Dan. xi. 38.—^e Heb. *the sons of the Grecians*.—^f Isai. xliii. 5, 6. xlix. 12. Jer.

Babylonish captivity ; extending also to the restoration of Israel, or the *ten tribes*.

Verse 2. *The valley of Jhoshaphat*] There is no such valley in the land of Judea ; and hence the word must be *symbolical*. It signifies the *judgment of God, or Jehovah judgeth* ; and may mean some place (as Bp. Newcome imagines) where Nebuchadnezzar should gain a great battle, which would utterly discomfit the ancient enemies of the Jews, and resemble the victory which Jehoshaphat gained over the Ammonites, Moabites, and Edomites, 2 Chron. xx. 22—26.

And parted my land.] The above nations had frequently entered into the territories of Israel ; and divided among themselves the lands they had thus overrun.

While the Jews were in captivity, much of the land of Israel was seized on, and occupied by the *Philistines*, and other nations that bordered on Judea.

Verse 3. *Have given a boy for a harlot*] To such wretched circumstances were the poor Jews reduced in their captivity, that their children were sold by their oppressors ; and both *males and females* used for the *basest purposes*. And they were often bartered for the necessaries or luxuries of life. Or this may refer to the issue of the Chaldean war in Judea, where the captives were divided among the victors. And being set in companies, *they cast lots for them* : and those to whom they fell sold them for various purposes ; the boys to be slaves and catamites, the girls to be prostitutes ; and in return for them they got *wine and such things*. I think this is the meaning of the text.

Verse 4. *What have ye to do with me*] Why have the *Tyrians and Sidonians* joined their other enemies to oppress my people ? for they who touch my people touch me.

Will ye render me a recompence ?] Do you think by this to avenge yourselves upon the Almighty ? to

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6 The children also of Judah and the children of Jerusalem have ye sold unto ^a the Grecians, that ye might remove them far from their border.

7 Behold, ^b I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head :

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the ^c Sabeans, to a people ^d far off ; for the LORD hath spoken it.

9 ^e Proclaim ye this among the Gentiles : ^f Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up.

xxiii. 8.—^g Ezek. xxiii. 4¹.—^h Jer. vi. 20.—ⁱ See in viii. 9, 10. Jer. xlvi. 3, 4. Ezek. xxxviii. 7.—^j Ba. *sanctify*.

retaliate upon God ! Proceed, and speedily will I return your recompence ; I will retaliate.

Verse 5. *Ye have taken my silver and my gold*] The Chaldeans had spoiled the temple, and carried away the *sacred vessels*, and put them in the temple of their own god in Babylon.

Verse 6. *Sold unto the Grecians*] These were the descendants of *Javan*, Gen. x. 2—5. And with them the *Tyrians* trafficked, Ezek. xxvii. 19.

That ye might remove them far from their border.] Intending to send them *as far off* as possible, that it might be impossible for them to get back to reclaim the land of which you had dispossessed them.

Verse 7. *I will raise them*] I shall find means to bring them back from *the place whither ye have sold them*, and they shall retaliate upon you the injuries they have sustained. It is said that Alexander and his successors set at liberty many Jews that had been sold into Greece. And it is likely that many returned from different lands, on the publication of the edict of Cyrus.—*Newcome*.

Verse 8. *I will sell your sons*] When Alexander took Tyre, he reduced into slavery all the lower people, and the women. *Arrian*, lib. ii., says that *thirty thousand* of them were sold. *Artaseres Ormus* destroyed *Sidon*, and subdued the other cities of *Phœnicia*. In all these wars, says *Calmet*, the Jews who obeyed the Persians, did not neglect to purchase Phœnician slaves, whom they sold again to the *Sabeans, or Arabs*.

Verse 9. *Prepare war*] Let all the enemies of God and of his people join together ; let them even call all the tillers of the ground to their assistance, instead of labouring in the field ; let every *peasant* become a *soldier*. Let them turn their *agricultural implements* into *offensive weapons*, so that *the weak*, being well armed, may confidently say, *I am strong* : when thus collected and armed, *Jehovah will bring down thy mighty ones* ; for so the clause in ver. 11 should be rendered.

A. M. cir. 3314.
B. C. cir. 690.
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10 ^a Beat your plowshares into swords, and your ^b pruning-hooks into spears: ^c let the weak say, I am strong.

11 ^a Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither ^a cause ^f thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, ^a and come up to the valley of Jehoshaphat: for there will I sit to ^b judge all the heathen round about.

13 ^a Put ye in the sickle, for ^b the harvest is ripe: come, get you down; for the ^c press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in ^m the valley of ⁿ decision: for ^o the day of the LORD is near in the valley of decision.

^a See Isai. ii. 4. Mic. iv. 3. — ^b Or, *scythes*. — ^c Zech. iii. 8. — ^d Ver. 2. — ^e Or, *the LORD shall bring down*. Ps. ciii. 20. Isai. xiii. 3. — ^f Ver. 2. — ^g Ps. xcvi. 13. Jer. li. 9. cx. 6. Isai. ii. 4. iii. 13. Mic. iv. 3. — ^h Matt. xiii. 39. Rev. xiv. 15, 18. — ⁱ Jer. li. 33. Hos. vi. 11. Isai. lxiii. 3. Lam. i. 15. Rev. xiv. 19, 20. — ^m Ver. 2. ⁿ Or, *concision, or threshing*. — ^o Ch. ii. 1. — ^p Ch. ii. 10.

Verse 12. *Let the heathen be wakened*] The heathen shall be wakened.

The valley of Jehoshaphat] Any place where God may choose to display his judgments against his enemies.

Verse 13. *Put ye in the sickle*] The destruction of his enemies is represented here under the metaphor of reaping down the harvest; and of gathering the grapes, and treading them in the wine-presses.

Verse 14. *Multitudes, multitudes*] חמון חמון *amonim, hamonim, crowds upon crowds, in the valley of decision, or concision*: the same as the valley of Jehoshaphat, the place where God is to execute judgment on his enemies.

Verse 15. *The sun and the moon shall be darkened*] Light and mighty states shall be eclipsed, and brought to ruin, and the stars—petty states, princes, and governors, shall withdraw their shining—withdraw their influence and tribute from the kingdoms to which they have belonged, and set up themselves as independent governors.

Verse 16. *The Lord also shall roar out of Zion*] His temple and worship shall be re-established there, and he will thence denounce his judgments against the nations. "The heavens and the earth shall shake." There shall be great commotions in powerful empires and their dependencies; but in all these things his own people shall be unmoved, for God shall be their power and strength.

Verse 17. *So shall ye know*] By the judgments I execute on your enemies, and the support I give to myself, that I am the all-conquering Jehovah; and that I have again taken up my residence in

15 The ^p sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall ^q roar out of Zion, and utter his voice from Jerusalem; and ^r the heavens and the earth shall shake: ^s but the LORD will be the ^t hope of his people, and the strength of the children of Israel.

17 So ^u shall ye know that I am the LORD your God dwelling in Zion, ^v my holy mountain: then shall Jerusalem be ^w holy, and there shall ^x no strangers pass through her any more.

18 And it shall come to pass in that day, *that* the mountains shall ^y drop down new wine, and the hills shall flow with milk, ^z and all the rivers of Judah shall ^{aa} flow with waters, and ^{bb} a fountain shall come forth of the house of

A. M. cir. 3314.
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cir. annum 26.

31. — ^q Jer. xxv. 30. Ch. ii. 11. Amos i. 2. — ^r Hag. ii. 6. — ^s Isai. li. 5, 6. — ^t Heb. *place of repair, or harbour*. — ^u Ch. ii. 27. — ^v Dan. xi. 45. Obad. 16. Zech. viii. 3. — ^w Heb. *holiness*. — ^x Isai. xxxv. 8. lii. 1. Nah. i. 15. Zech. xiv. 21. Rev. xxi. 27. — ^y Amos ix. 13. — ^z Ps. xxx. 25. — ^{aa} Heb. *go*. — ^{bb} Ps. xlv. 4. Ezek. xlvi. 1. Zech. xiv. 8. Rev. xxii. 1.

Jerusalem. All this may refer, ultimately, to the restoration of the Jews to their own land; when *holiness to the Lord* shall be their motto; and no *strange god*, nor *impure people*, shall be permitted to enter the city, or even *pass through it*; they shall have neither civil nor religious connexions with any who do not worship the true God in *spirit* and in *truth*. This, I think, must refer to gospel times. It is a promise not yet fulfilled.

Verse 18. *In that day*] After their return from their captivities.

The mountains shall drop down new wine] A poetic expression for great fertility. Happy times: peace and plenty. The vines shall grow luxuriantly on the sides of the mountains; and the hills shall produce such rich pastures that the flocks shall yield abundance of milk.

And all the rivers of Judah] Far from being generally dry in the summer, shall have their channels always full of water.

And a fountain shall come forth of the house of the Lord] See the account of the *typical waters* in Ezekiel, chap. xlvii., to which this seems to have a reference; at least the subject is the same, and seems to point out the *grace of the gospel*, the *waters of salvation*, that shall flow from Jerusalem, and water the valley of *Shittim*. *Shittim* was in the *plains of Moab* beyond Jordan (Numb. xxxiii. 49; Josh. iii. 1); but as no stream of water could flow from the temple, pass across Jordan, or reach this plain, the *valley of Shittim* must be considered *symbolical*, as the *valley of Jehoshaphat*. But as *Shittim* may signify *thorns*, it may figuratively represent the most *uncultivated*

A. M. cir. 3314. the LORD, and shall water ^a the
 B. C. cir. 690. valley of Shittim.
 Ol. cir. XXII. 3. 19 ^b Egypt shall be a desola-
 Numb. Pompili, tion, and ^c Edom shall be a
 R. Roman., desolate wilderness, for the violence *against*
 cir. annum 26. the children of Judah, because they have shed
 innocent blood in their land.

20 But Judah shall ^d dwell
^e for ever, and Jerusalem from
 generation to generation.

A. M. cir. 3314.
 B. C. cir. 690.
 Ol. cir. XXII. 3.
 Numb. Pompili,
 R. Roman.,
 cir. annum 26.

21 For I will ^f cleanse their
 blood *that* I have not cleansed: ^g for ^h the
 LORD dwelleth in Zion.

^a Numb. xxv. 1. — ^b Isai. xix. 1, &c. — ^c Jer. xlix. 17.
 Ezek. xxv. 12, 13. Amos i. 11. Obad. 10. — ^d Or, *abide*.
^e Amos ix. 15. — ^f Isai. iv. 4. — ^g Ezek. xlviii. 35. Ver.

17. Rev. xxi. 3. — ^h Or, *even I the LORD that dwelleth in Zion*.

and ferocious inhabitants of the earth receiving the gospel of Christ, and being civilized and saved by it. We know that *briers and thorns* are emblems of *bad men*; see Ezek. ii. 6. Thus all the figures in this verse will point out the happy times of the gospel: *the mountains shall drop down new wine; the hills flow with milk; the thorny vallies become fertile, &c.* Similar to those almost parallel words of the prince of poets:—

Mistaque ridenti colocasia fundet acantho.—
 Ipsæ lacte domum referent destenta capellæ
 Ubra: nec magnos metuent armenta leones.—
 Molli paullatim flavescet campus arista,
 Incultisque rubens pendebit sentibus uva:
 Et duræ quercus sudabunt roscida mella.

VIRG. Ecl. iv. 20.

Unbidden earth shall wreathing ivy bring,
 And fragrant herbs the promises of spring.
 The goats with streaming dugs shall homeward
 speed;
 And lowing herds, secure from lions, feed.
 Unlaboured harvests shall the fields adorn,
 And clustered grapes shall grow on every thorn:
 The knotted oaks shall showers of honey weep.

DRYDEN.

Verse 19. *Egypt shall be a desolation*] While peace, plenty, and prosperity of every kind, shall

crown my people, all their *enemies* shall be as a *wilderness*; and those who have *used violence* against the saints of God, and *shed the blood of innocents* (of the holy MARTYRS) *in their land*, when they had *political power*; these and all such shall fall under the just judgments of God.

Verse 20. *But Judah shall dwell for ever*] The true church of Christ shall be supported, while the false and persecuting churches shall be annihilated. The promise may also belong to the full and final restoration of the Jews, when they shall dwell at Jerusalem as a distinct people professing the faith of our Lord Jesus Christ.

Verse 21. *For I will cleanse their blood*] יקח נקמת, *I will avenge* the slaughter and martyrdom of my people, which I have not yet avenged. Persecuting nations and persecuting churches shall all come, sooner or later, under the stroke of vindictive justice.

For the Lord dwelleth in Zion.] He shall be the life, soul, spirit, and defence of his church for ever.

This prophet, who has many things similar to Ezekiel, ends his prophecy nearly in the same way:

Ezekiel says of the glory of the church, יהוה יחיה Yehovah shammah, THE LORD IS THERE.

Joel says, יהוה יחיה ירושלים Yehovah shachen betsiyon THE LORD DWELLETH IN ZION.

Both point out the continued indwelling of Christ among his people.

INTRODUCTION TO THE BOOK

OF THE

P R O P H E T A M O S .

AMOS, the third of the minor prophets, was, it is said, of the little town of Tekoa, in the tribe of Judah, about *four* leagues southward of Jerusalem. There is no good proof, however, that he was a native of this place; but only that he retired thither when he was driven from Beth-el, which was in the kingdom of the *ten* tribes. It is very probable that he was born within the territories of Israel, and that his mission was directed principally to this kingdom.

As he was prophesying in Beth-el, where the golden calves were, in the reign of Jeroboam the Second, about the year of the world 3217; before the birth of Jesus Christ, 783; before the vulgar era, 787; Amaziah, the high-priest of Beth-el, accused him before king Jeroboam, saying, "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." Amaziah said therefore unto Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el; for it is the king's chapel, and is the king's court."

Amos answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord; Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord, Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land."

After this the prophet retired into the kingdom of Judah, and dwelt in the town of Tekoa, where he continued to prophesy. He complains in many places of the violence offered him, and endeavours to oblige him to silence, and bitterly exclaims against the disorders of Israel.

He began to prophesy the second year before the earthquake, which happened in the reign of king Uzziah; and which Josephus, with most of the ancient and modern commentators, refers to this prince's usurpation of the priest's office, when he attempted to offer sacrifice to the Lord.

The first of his prophecies, in order of time, are those of the *seventh* chapter. The prophets here he pronounced in the town of Tekoa, whither he retired. His two first chapters are against Damascus, the Philistines, Tyrians, Edomites, Ammonites, Moabites, the kingdom of Judah, and that of the ten tribes. The evils with which he threatens them refer to the reigns of Shalmaneser, Tiglath-pileser, Sennacherib, and Nebuchadnezzar, who did so much mischief to these provinces, and at last led the Israelites into captivity.

He foretold the misfortunes into which the kingdom of Israel should fall after the death of Jeroboam the Second, who was then living. He foretold the death of king Zechariah; the invasion of the lands belonging to Israel by Pul and Tiglath-pileser, kings of Assyria; and speaks of the captivity of the ten tribes, and of their return into their own country. He speaks sharp invectives against the sins of Israel; against their effeminacy and avarice, their selfishness to the poor, the splendour of their buildings, and the delicacy of their tables. He

reproves the people of Israel for going to Beth-el, Dan, Gilgal, and Beer-sheba, which were the most famous pilgrimages of the country; and for swearing by the gods of these places.

The time and manner of his death are not known. Some old authors relate that Amaziah, priest of Beth-el, whom we have spoken of, provoked by the discourses of the prophet, had his teeth broken in order to silence him. Others say that Hosea, or Uzziah, the son of Amaziah, struck him with a stake upon the temples, and knocked him down, and almost killed him; that in this condition he was carried to Tekoa, where he died, and was buried with his fathers. This is the account these authors give us. On the contrary, it is the opinion of others, that he prophesied a long time at Tekoa after the adventure he had with Amaziah: and the prophet taking no notice of the ill-treatment which he is said to have received from Uzziah, his silence is no argument that he suffered nothing from him.

St. Jerome observes, that there is nothing great and sublime in the style of Amos. He applies these words of St. Paul to him, *rude in speech, though not in knowledge*. He says further, that as every one chooses to speak of his own art, Amos generally makes use of comparisons taken from the country life wherein he had been brought up. St. Austin shows that there was a certain kind of eloquence in the sacred writers, directed by the spirit of wisdom, and so proportioned to the nature of the things they treated of, that even they who accuse them of rusticity and unpoliteness in their way of writing, could not choose a style more suitable, were they to have spoken on the same subject, to the same persons, and in the same circumstances.

Bishop Lowth is not satisfied with the judgment of St. Jerome. His authority, says the learned prelate, has occasioned many commentators to represent this prophet as entirely rude, void of eloquence, and wanting in all the embellishments of style; whereas any one who reads him with due attention will find him, though a herdsman, not a whit behind the very chiefest prophets; almost equal to the greatest in the loftiness of his sentiments; and not inferior to any in the splendour of his diction, and the elegance of his composition. And it is well observed, that the same heavenly Spirit which inspired Isaiah and Daniel in the palace, inspired David and Amos in their shepherds' tents; always choosing proper interpreters of his will, and sometimes perfecting praise even out of the mouths of babes: at one time using the eloquence of some; at another, making others eloquent to subserve his great purposes. See *Calmet* and *Dodd*.

Archbishop *Newcome* speaks also justly of this prophet: "Amos borrows many images from the scenes in which he was engaged; but he introduces them with skill, and gives them tone and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime, passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious: or reproved injustice and oppression with greater warmth, and a more generous indignation. He is a prophet of whose model a preacher may safely form his style and manner in luxurious and profligate times."

THE BOOK

OF THE

P R O P H E T A M O S .

Chronological notes relative to this Book.

Year from the Creation according to Archbishop Usher, 3217.—Year of the Julian period, 3927.—Year since the flood, 1561.—Year from the foundation of Solomon's temple, 225. Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 188.—Year since the first Olympic games were celebrated in Elis by the Idæi Dactyli, 667.—Year since the restoration of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 97.—Year before the conquest of Corœbus at Olympia, vulgarly called the first Olympiad, 11.—Year before the building of Rome, according to the Varronian computation, 34.—Year before the birth of Christ, 783.—Year before the vulgar era of Christ's nativity, 787.—Cycle of the sun, 7.—Cycle of the moon, 13.—Twenty-eighth and last year of Caranus, the founder of the kingdom of Macedon.—Twenty-third year of Nicander, king of Lacedæmon, of the family of the Proclidæ.—Twenty-seventh year of Alcamenes, king of Lacedæmon, of the family of the Eurysthenidæ.—Eleventh year of Ardysus, king of Lydia.—Eleventh year of Agamestor, perpetual archon of the Athenians.—Tenth year of Amulius Sylvius, king of the Albans.—Fifth year of Telestus, monarch of Corinth.—Sixth year of Sosarmus, king of the Medes, according to some chronologers.—Thirty-ninth year of Jeroboam II., king of Israel.—Twenty-fourth year of Uzziah, king of Judah.

CHAPTER I.

This chapter denounces judgments against the nations bordering on Palestine, enemies to the Jews; viz., the Syrians, 1—5; Philistines, 6—8; Tyrians, 9, 10; Edomites, 11, 12; and Ammonites, 13—15. The same judgments were predicted by other prophets, and fulfilled, partly by the kings of Assyria, and partly by those of Babylon; though, like many other prophecies, they had their accomplishment by degrees, and at different periods. The prophecy against the Syrians, whose capital was Damascus, was fulfilled by Tiglath-pileser, king of Assyria; see 2 Kings xvi. 9. The prophecy against Gaza of the Philistines was accomplished by Hezekiah, 2 Kings xviii. 8; by Pharaoh, Jer. xlvii. 1; and by Alexander the Great; see Quintus Curtius, lib. iv., c. 6. The prophecy against Ashdod was fulfilled by Uzziah, 2 Chron. xxvi. 6; and that against Ashkelon by Pharaoh, Jer. xlvii. 5. All Syria was also subdued by Pharaoh-necho; and again by Nebuchadnezzar, who also took Tyre, as did afterwards Alexander. Nebuchadnezzar also subdued the Edomites, Jer. xxv. 9, 21, and xxvii. 3, 6. Judas Maccabeus routed the remains of them, 1 Macc. v. 3; and Hyrcanus brought them under entire subjection. The Ammonites were likewise conquered by Nebuchadnezzar. The earthquake, which the prophet takes for his era, is perhaps referred to in Zech. xiv. 5, and also in Isai. v. 25. Josephus ascribes it to Uzziah's invasion of the priestly office; see 2 Chron. xxvi. 16.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

THE words of Amos, ^a who was among the herdmen of ^b Tekoa, which he saw concerning Israel ^c in the days of

Uzziah king of Judah, and in the days of ^d Jeroboam the son of Joash king of Israel, two years before the ^e earthquake.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

^a Ch. vii. 14. — ^b 2 Sam. xiv. 2. — ^c 2 Chron. xx. 20.

^c Hos. i. 1. — ^d Ch. vii. 10. — ^e Zech. xiv. 5.

NOTES ON CHAP. I.

Verse 1. *The words of Amos*] This person and the

father of Isaiah, though named alike in our translation, were as different in their names as in their

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

2 And he said, The LORD
will * roar from Zion, and utter
his voice from Jerusalem ; and
the habitations of the shep-

herds shall mourn, and the top of ^b Carmel
shall wither.

3 Thus saith the LORD; For three trans-
gressions of ^c Damascus, ^d and for four, I will

* Jer. xxv. 30. Joel iii. 16.—^b 1 Sam. xxv. 2. Isai. xxxiii. 9.—^c Isai. viii. 4. xvii. 1. Jer. xlix. 23. Zech. ix. 1.—^d Or, *yea, for four.*—^e Or, *convert it, or let it be*

persons. The father of Isaiah, ^{אָמוֹס} *Amots*; the prophet before us, ^{אָמוֹס} *Amos*. The first *aleph, mem, vau, tsaddi*; the second, *ain, mem, vau, samech*. For some account of this prophet see the *introduction*.

Among the herdmen] He seems to have been among the very lowest orders of life, a herdsman, one who tended the flocks of *others* in the open fields, and a gatherer of *sycamore fruit*. Of whatever species this was, whether a kind of *fig*, it is evident that it was *wild fruit*; and he probably collected it for his own subsistence, or to dispose of either for the service of his employer, or to increase his scanty wages.

Before the earthquake.] Probably the same as that referred to Zech. xiv. 5, if ^{הָרָעָה} *haraash* do not mean some *popular tumult*.

Verse 2. *The Lord will roar from Zion*] It is a pity that our translators had not followed the hemistich form of the Hebrew:—

Jehovah from Zion shall roar,
And from Jerusalem shall give forth his voice ;
And the pleasant dwellings of the shepherds shall
mourn,
And the top of mount Carmel shall wither.

Carmel was a very fruitful mountain in the tribe of Judah, Josh. xv. 55, Isaiah xxxv. 2.

This introduction was natural in the mouth of a *herdsman* who was familiar with the roaring of lions, the bellowing of bulls, and the lowing of kine. The roaring of the lion in the forest is one of the most terrific sounds in nature; when near, it strikes terror into the heart both of man and beast.

Verse 3. *For three transgressions of Damascus, and for four*] These expressions of *three* and *four*, so often repeated in this chapter, mean *repetition, abundance*, and any thing that goes towards *excess*. *Very, very exceedingly*; and so it was used among the ancient Greek and Latin poets. See the passionate exclamation of Ulysses, in the storm, *Odyss.* lib. v. ver. 306:—

Τρις μακαρες Δαναοι και τετρακις, οι ποτ' ολοντο
Τροιη εν ευρυω, χαριν Ατρειδωυ φεροντες.

“Thrice happy Greeks! and four times who were slain

In Atreus' cause, upon the Trojan plain.”

Which words *Virgil* translates, and puts in the mouth of his hero in similar circumstances, *Æn.* i. 93.

not * turn away the punishment thereof; ' because they have threshed Gilead with threshing instruments of iron :

4 ⁸ But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the ^b bar of Damascus,

quiet : and so ver. 6, &c.—(2 Kings x. 33. xiii. 7.—† Jer. xvii. 27. xlix. 27. Ver. 7, 10, 12. Ch. ii. 2, 5.—‡ Jer. li. 30. Lam. ii. 9.

Extemplo Æneæ solvuntur frigore membra:
Ingemit; et, duplicis tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati!
Queis ante ora patrum Trojæ sub mœnibus altis
Contigit oppetere.

“Struck with unusual fright, the Trojan chief
With lifted hands and eyes invokes relief.
And thrice, and four times happy those, he cried.
That under Iliion's walls before their parents died.”
DRYDEN.

On the words, *O terque quaterque*, *SERVIVS* makes this remark, “Hoc est *sapientius*; finitus numerus pro infinito.” “*O thrice and four times*, that is, *very often*, a finite number for an infinite.” Other poets use the same form of expression. So *SENECA* in *Hippolyt.*, Act. ii. 694.

O ter quaterque prospero fato dati,
Quos hausit, et peremit, et leto dedit
Odium dolusque !

“O thrice and four times happy were the men
Whom hate devoured, and fraud, hard pressing us,
Gave as a prey to death.”

And so the ancient oracle quoted by *Pausanias*. Achaic. lib. vii. c. 6: Τρις μακαρες κτωε και τετρακις ανδρες εισονται. “Those men shall be thrice and four times happy.”

These quotations are sufficient to show that this form of speech is neither unfrequent nor *inelegant*, being employed by the most correct writers of antiquity.

Damascus was the capital of Syria.

Verse 4. *Ben-hadad.*] He was son and successor of Hazael. See the cruelties which they exercised upon the Israelites, 2 Kings x. 32, xiii. 7, &c.: and see especially 2 Kings viii. 12, where these cruelties are predicted.

The fire threatened here is the war so successfully carried on against the Syrians by Jeroboam II.: which he took Damascus and Hamath, and conquered all the ancient possessions of Israel. See 2 Kings xiv. 25, 26, 28.

Verse 5. *The bar of Damascus*] The gates, whose long transverse bars, running from wall to wall, were their strength. I will throw it open; and the gates were forced, and the city taken, as above.

The plain of Aven—the house of Eden] These names, says *Bochart*, of the valley of Damascus. The plain of Aven, or Birkath-Aven, *Culmet* says:—

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

and cut off the inhabitant from
the plain of Aven, and him
that holdeth the sceptre from
the house of Eden: and the
people of Syria shall go into captivity
unto Kir, saith the LORD.

6 Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ekron, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of

Tyrus, which shall devour the palaces thereof.

11 Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

^a Or, *Bikath-aven*. — ^b Or, *Beth-eden*. — ^c Fulfilled, 2 Kings xvi. 9. — ^d Ch. ix. 7. — ^e 2 Chron. xxviii. 18. Isai. lv. 29. Jer. xlvii. 4, 5. Ezek. xxv. 15. Zeph. ii. 4. Or, *carried them away with an entire captivity*. 2 Chron. ii. 16, 17. Joel iii. 6. — ^f Ver. 9. — ^g Jer. xlvii. 1. Zeph. ii. 4. Zech. ix. 5, 6. — ^h Ps. lxxxi. 14. — ⁱ Jer. vii. 4. Ezek. xxv. 16. — ^j Isai. xxiii. 1. Jer. xlvii. 4. ^k Ek. xxvi., xxvii., xxviii. Joel iii. 4, 5. — ^l Ver. 6. *Heb. the covenant of brethren*. 2 Sam. v. 11. 1 Kings v.

1. ix. 11—14. — ^p Ver. 4, 7, &c. — ^q Isai. xxi. 11. xxxiv. 5. Jer. xlix. 8, &c. Ezek. xxv. 12, 13, 14. xxxv. 2, &c. Joel iii. 19. Obad. 1, &c. Mal. i. 4. — ^r Gen. xxvii. 41. Deut. xxiii. 7. Mal. i. 2. — ^s 2 Chron. xxiii. 17. — ^t Heb. *corrupted his compassions*. — ^u Ezek. xxxv. 5. — ^v Obad. 9, 10. — ^w Jer. xlix. 1, 2. Ezek. xxv. 2. Zeph. ii. 9. — ^x Or, *divided the mountains*. — ^y Hos. xiii. 16. — ^z Jer. xlix. 1. ^{aa} Deut. iii. 11. 2 Sam. xii. 26. Jer. xlix. 2. Ezek. xiv. 5. ^{bb} Ch. ii. 2. — ^{cc} Jer. xlix. 3.

city of Syria, at present called *Baal-Bek*, and by the Greeks *Heliopolis*; and is situated at the end of that long valley which extends from south to north, between Libanus and Anti-Libanus.

The people of Syria shall go into captivity unto Kir] This is supposed to be the country of *Cyrene* in Libania, on the river *Cyrus*, which empties itself into the Caspian Sea. The fulfilment of this prophecy may be seen in 2 Kings xvi. 1—9.

Verse 6. *They carried away captive*] Gaza was well known to have been one of the five lordships of the Philistines; it lay on the coast of the Mediterranean sea, near to Egypt. Ekron, Ashdod, and Ashkelon, and other seignories of the same people, which are here equally threatened with Gaza. The captivity mentioned here may refer to *inroads* and *incursions* made by the Philistines in times of peace. See Chron. xxi. 16. The margin reads, *an entire captivity*. They took all away; none of them afterwards returned.

Verse 9. *Tyrus*] See an ample description of this city, and of its desolation and final ruin, in the verses on Ezek. xxvi., xxvii., and xxviii.

The brotherly covenant] This possibly refers to the very friendly league made between Solomon and Hiram, king of Tyre, 1 Kings v. 12: but some con-

tend that the brotherly covenant refers to the *consanguinity* between the *Jews* and *Edomites*. The Tyrians, in exercising cruelties upon these, did it, in effect, on the Jews, with whom they were connected by the most intimate ties of kindred; the two people having descended from the two brothers, Jacob and Esau. See *Calmet*.

Verse 10. *I will send a fire on the wall of Tyrus*] The destructive fire or siege by Nebuchadnezzar, which lasted thirteen years, and ended in the destruction of this ancient city; see on Ezekiel, chap. xxvi. 7—14, as above. It was finally ruined by *Alexander*, and is now only a place for a few poor fishermen to spread their nets upon.

Verse 11. *For three transgressions of Edom*] That the Edomites (notwithstanding what *Calmet* observes above of the *brotherly covenant*) were always implacable enemies of the Jews, is well known; but most probably that which the prophet has in view was the part they took in distressing the Jews when Jerusalem was besieged, and finally taken, by the Chaldeans. See Obad. 11—14, Ezek. xxv. 12, xxxv. 5, Ps. cxxxvii. 7.

Verse 12. *Teman—Bozrah*.] Principal cities of Idumea.

Verse 13. *The children of Ammon*] The country of the Ammonites lay to the east of Jordan, in the neighbourhood of Gilead. *Rabbah* was its capital.

Because they have ripped up] This refers to some barbarous transaction well known in the time of this prophet, but of which we have no distinct mention in the sacred historians.

Verse 14. *With shouting in the day of battle*] They

shall be totally subdued. This was done by Nebuchadnezzar. See Jer. xxvii. 3, 6.

Verse 15. *Their king shall go into captivity*] Probably מלכּוּ malcham should be *Milcom*, who was a chief god of the Ammonites; and the following words, *he and his princes*, may refer to the *body of his priesthood*. See 1 Kings xi. 33, and the notes there. All these countries were subdued by Nebuchadnezzar.

CHAPTER II.

The prophet goes on to declare the judgments of God against Moab, 1—3; against Judah, 4, 5; and then against Israel, the particular object of his mission. He enumerates some of their sins, 6—8, aggravated by God's distinguishing regard to Israel, 9—12; and they are in consequence threatened with dreadful punishments, 13—16. See 2 Kings ii. 19, and xvii. 6.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
Reg. Alban.,
cir. annum 10.

THUS saith the LORD; For three transgressions of ^aMoab, and for four, I will not turn away *the punishment* there-

of; because he ^bburned the bones of the king of Edom into lime :

2 But I will send a fire upon Moab, and it shall devour the palaces of ^cKiriath: and Moab shall die with tumult, ^dwith shouting, and with the sound of the trumpet :

3 And I will cut off ^ethe judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not

turn away *the punishment* thereof; 'because they have despised the law of the LORD, and have not kept his commandments, and ^atheir lies caused them to err, ^bafter the which their fathers have walked :

5 ⁱBut I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the LORD; For three transgressions of Israel, and for four, I will ^{ex}turn away *the punishment* thereof; because ^kthey sold the righteous for silver, and the poor for a pair of shoes ;

7 That pant after the dust of the earth

A. M. cir. 3217.
B. C. cir. 787.
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^a Isai. xv., xvi. Jer. xlviii. Ezek. xxv. 8. Zeph. ii. 8. ^b 2 Kings iii. 27. — ^c Jer. xlviii. 41. — ^d Ch. i. 14. — ^e Numb. xxiv. 17. Jer. xlviii. 7. — ^f Lev. xxvi. 14, 15. Neh. i. 7.

Dan. ix. 11. — ^f Isai. xxviii. 15. Jer. xvi. 19, 20. Dan. i. 25. — ^h Ezek. xx. 13, 16, 18, 24, 40. — ⁱ Jer. xvii. 5. Hos. viii. 14. — ^k Isai. xxix. 21. Ch. viii. 6.

NOTES ON CHAP. II.

Verse 1. *For three transgressions of Moab, and for four*] See an explanation of this form, chap. i. 2. The land of the Moabites lay to the east of the Dead Sea. For the origin of this people, see Gen. xix. 37.

He burned the bones of the king of Edom into lime] Possibly referring to some brutality; such as opening the grave of one of the Idumean kings, and calcining his bones. It is supposed by some to refer to the fact mentioned 2 Kings iii. 26, when the kings of Judah, Israel, and Idumea joined together to destroy Moab. The king of it, despairing to save his city, took seven hundred men, and made a desperate sortie on the quarter where the king of Edom was; and, though not successful, took prisoner the son of the king of Edom; and, on their return into the city, offered him as a burnt-offering upon the wall, so as to terrify the besieging armies, and cause them to raise the siege. Others understand the son that was sacrificed to be the king of Moab's own son.

Verse 2. *The palaces of Kiriath*] This was one of the principal cities of the Moabites.

Moab shall die with tumult] All these expressions seem to refer to this city's being taken by storm which was followed by a total slaughter of its inhabitants.

Verse 3. *I will cut off the judge*] It shall be so destroyed that it shall never more have any form of government. The judge here, שׁוֹפֵט shophet, may signify the chief magistrate. The chief magistrates of the Carthaginians were called *suffetes*; probably taken from the Hebrew JUDGES, שׁוֹפֵטִים shophetim.

Verse 4. *For three transgressions of Judah*] They may take the *three* and *four* here to any land which for this people lived in continual hostility to the Lord, from the days of David to the time of Uzziah, under whom Amos prophesied. Their iniquities are summed up under *three* general heads: 1. They despised, or rejected, the law of the Lord. 2. They kept not his statutes. 3. They followed lies, and idolaters, and followed false prophets rather than those sent by Jehovah.

Verse 5. *I will send a fire upon Judah*] This was the war made upon the Jews by Nebuchadnezzar.

A. M. cir. 3217.
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the head of the poor, and * turn
aside the way of the meek : * and
a man and his father will go in
unto the *same* * maid, * to pro-
fane my holy name :

8 And they lay *themselves* down upon
clothes * laid to pledge ' by every altar, and
they drink the wine of * the condemned in the
house of their god.

9 Yet destroyed I the ^b Amorite before them,
whose height *was* like the height of the
cedars, and he *was* strong as the oaks ; yet I
^b destroyed his fruit from above, and his roots
from beneath.

10 Also ' I brought you up from the land of
Egypt, and ^m led you forty years through the
wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for pro-
phets, and of your young men for ⁿ Nazarites.

^a Isai. x. 2. Ch. v. 12. — ^b Ezek. xxii. 11. — ^c Or *young*
woman. — ^d Lev. xx. 3. Ezek. xxxvi. 20. Rom. ii. 24.
^e Exod. xxii. 26. — ^f Ezek. xxiii. 41. I Cor. viii. 10. x. 21.
^g Or, *such as have fined, or mulcted*. — ^h Numb. xxi. 24.
ⁱ Deut. ii. 31. Josh. xxiv. 8. — ^j Numb. xiii. 28, 32, 33.
^k Isai. v. 24. Mal. iv. 1. — ^l Exod. xii. 51. Mic. vi. 4.

which terminated with the sackage and burning of
Jerusalem and its *palace the temple*.

Verses 6—8. *For three transgressions of Israel, &c.*
To be satisfied of the exceeding delinquency of this
people, we have only to open the historical and pro-
phetic books in any part ; for the whole history of
the Israelites is one tissue of transgression against
God. Their crimes are enumerated under the fol-
lowing heads :

1. Their judges were *mercenary* and *corrupt*. They
took bribes to condemn the righteous ; and even for
articles of clothing, such as a *pair of shoes*, they con-
demned the poor man, and delivered him into the
hands of his adversary.

2. They were unmerciful to the poor generally.
They pant after the dust of the earth on the head of
the poor ; or, to put it on the head of the poor ; or,
they bruise the head of the poor against the dust of
the earth. Howsoever the clause is understood, it
shows them to have been general oppressors of the
poor, showing them neither *justice* nor *mercy*.

3. They *turn aside the way of the meek*. They are
particularly oppressive to the *weak* and *afflicted*.

4. They were licentious to the uttermost abomi-
nation ; for in their idol feasts, where young women
prostituted themselves publicly in honour of *Astarte*,
the father and son entered into impure connexions
with the same female.

5. They were cruel in their oppressions of the
poor ; for the garments or beds which the poor had
pledged they retained contrary to the law, Exod.
xxii. 7—26, which required that such things should
be restored before the setting of the sun.

6. They punished the people by unjust and op-
3313

*Is it not even thus, O ye chil-
dren of Israel? saith the LORD.*

12 But ye gave the Nazarites
wine to drink ; and commanded
the prophets, ° saying, Prophecy not.

13 ^p Behold, ^q I am pressed under you, as a
cart is pressed *that is* full of sheaves.

14 ^r Therefore the flight shall perish from
the swift, and the strong shall not strengthen
his force, ^s neither shall the mighty deliver
^t himself.

15 Neither shall he stand that handleth the
bow ; and *he that is* swift of foot shall not
deliver *himself* : ^u neither shall he that rideth
the horse deliver himself.

16 And *he that is* ^v courageous among the
mighty shall flee away naked in that day,
saith the LORD.

^m Deut. ii. 7. viii. 2. — ⁿ Numb. vi. 2. Judg. xiii. 6.
^o Isai. xxx. 10. Jer. xi. 21. Ch. vii. 12, 13. Mic. ii. 6.
^p Isai. i. 14. — ^q Or, *I will press your place, as a cart full of*
sheaves presseth. — ^r Ch. ix. 1, &c. Jer. ix. 23. — ^s Ps.
xxxiii. 16. — ^t Heb. *his soul, or life*. — ^u Ps. xxxiii. 17.
^v Heb. *strong of his heart*.

pressive fines, and served their tables with wine
bought by such fines. Or it may be understood of
their appropriating to themselves that wine which
was allowed to criminals to mitigate their sufferings
in the article of death ; which was the excess of in-
humanity and cruelty.

Verse 9. *Yet destroyed I the Amorite*] Here follow
general heads of God's mercies to them, and the
great things he had done for them. 1. Bringing
them out of Egypt. 2. Miraculously sustaining them
in the wilderness *forty* years. 3. Driving out the
Canaanites before them, and giving them possession
of the promised land. 4. Raising up prophets among
them to declare the divine will. 5. And forming the
holy institution of the Nazarites among them, to show
the spiritual nature of his holy religion, ver. 9—11.

Verse 12. *But ye gave the Nazarites wine*] This
was expressly forbidden in the laws of their insti-
tution. See Numb. vi. 1—3.

Prophecy not.] They would not worship God, and
they would not hear the voice of his prophets.

Verse 13. *Behold, I am pressed under you*] The
marginal reading is better : “ Behold, I will press
your place, as a cart full of sheaves presseth.” I
will bring over you the *wheel of destruction* ; and it
shall grind your *place*—your *city* and *temple*, as the
wheel of a cart laden with sheaves presses down the
ground, gravel, and stones over which it rolls.

Verse 14. *The flight shall perish from the swift*] The
swiftest shall not be able to save himself from a
swifter destruction. None, by might, by counsel, or
by fleetness, shall be able to escape from the im-
pending ruin. In a word, God has so fully deter-
mined to avenge the quarrel of his broken covenant,

that all attempts to escape from his judgments shall be useless.

Verse 15. *Neither shall he that rideth the horse deliver himself.*] I believe all these sayings, from verse 13 to 16 inclusive, are proverbs, to show the inutility of all attempts, even in the best circumstances, to

escape the doom now decreed, because the cup of their iniquity was full.

Verse 16. *Shall flee away naked*] In some cases the alarm shall be in the night; and even the most heroic shall start from his bed, and through terror not wait to put on his clothes.

CHAPTER III.

This chapter begins with reproving the twelve tribes in general, 1, 2; and then particularly the kingdom of Israel, whose capital was Samaria. The prophet assures them that, while they were at variance with God, it would be unreasonable in them to expect his presence or favour, 3—8. Other neighbouring nations are then called upon to take warning from the judgments about to be inflicted upon the house of Israel, which would be so general that only a small remnant should escape them, 9—15. The image used by the prophet on this occasion (see verse 12), and borrowed from his former calling, is very natural and significant, and not a little dignified by the inspired writer's lofty air and manner.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
Reg. Alban.
cir. annum 10.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

I brought up from the land of Egypt, saying, 2 * You only have I known of all the families of the earth: ^b therefore I will ^c punish you for all your iniquities.

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all.

3 Can two walk together, except they be agreed?

6 Shall a trumpet be blown in the city, and the people * not be afraid? ^f shall there be

^a Deut. vii. 6. x. 15. Ps. cxlvii. 19, 20. — ^b See Dan. ix. 12. Matt. xi. 22. Luke xii. 47. Rom. ii. 9. 1 Pet. iv. 17.

^c Heb. visit upon. — ^d Heb. give forth his voice. — ^e Or, not run together. — ^f Isai. xlv. 7.

NOTES ON CHAP. III.

Verse 1. *Against the whole family*] That is, all, both of the kingdoms of Israel and Judah. In this all the twelve tribes are included.

Verse 2. *You only have I known*] I have taken no other people to be my own people. I have approved of you, loved you, fed, sustained, and defended you; but because you have forsaken me, have become idolatrous and polluted, therefore will I punish you. And the punishment shall be in proportion to the privileges you have enjoyed, and the grace you have abused.

Verse 3. *Can two walk together*] While ye loved and served me, I dwelt in you and walked among you. Now ye are become alienated from me, your nature and mine are totally opposite. I am holy, ye are unholy. We are no longer agreed, and can no longer walk together. I can no longer hold communion with you. I must cast you out. The similes in this and the three following verses are all chosen to express the same thing, viz., that no calamities or judgments can fall upon any people but by the express will of God, on account of their iniquities; and that whatever his prophets have foretold, they have done it by direct revelation from their Maker; and that God has the highest and most cogent reason for inflicting the threatened calamities. This correctness

of the prophets' predictions shows that they and I are in communion.

Verse 4. *Will a lion roar*] Should I threaten such judgment without cause?

Verse 5. *Can a bird fall in a snare?*] Can ye, as a sinful people, fall into calamities which I have not appointed?

Shall one take up a snare—and have taken nothing] Will the snare be removed before it has caught the expected prey?—shall I remove my judgments till they are fully accomplished? This is a curious passage, and deserves farther consideration. The original, literally translated, is nearly as follows: "Shall the trap arise from the ground; and catching, shall it not catch?" Here is a plain allusion to such traps as we employ to catch rats, foxes, &c. The jaws of the trap opening backward, press strongly upon a spring so as to keep it down; and a key passing over one jaw, and hooking on a table in the centre, the trap continues with expanded jaws, till any thing touch the table, when the key, by the motion of the table, being loosened, the spring recovers all its elastic power, and throws up the jaws of the trap, and their serrated edges either close in each other, or on the prey that has moved the table of the trap. Will then the jaws of such a trap suddenly spring up flat from the ground, on which before they were lying flat, and catch nothing? Shall they

A. M. cir. 3217. evil in a city, ^aand the LORD
B. C. cir. 787. hath riot done it?

Ante U. C. 34. 7 Surely the Lord GOD will
Amulii Sylvii, do nothing, but ^bhe revealeth
R. Alban., his secret unto his servants the prophets?
cir. annum 10.

8 ^cThe lion hath roared, who will not fear?
the Lord GOD hath spoken, ^dwho can but
prophecy?

9 Publish in the palaces at Ashdod, and in
the palaces in the land of Egypt, and say,
Assemble yourselves upon the mountains of
Samaria, and behold the great tumults in the
midst thereof, and the ^eoppressed in the midst
thereof.

10 For they ^fknow not to do right, saith
the LORD, who store up violence and ^grobbery
in their palaces.

11 Therefore thus saith the Lord GOD; ^hAn
adversary *there shall be* even round about the
land; and he shall bring down thy strength

from thee, and thy palaces shall
be spoiled.

12 Thus saith the LORD; As
the shepherd ⁱtaketh out of the
mouth of the lion two legs, or a piece of an
ear; so shall the children of Israel be taken
out that dwell in Samaria in the corner of a
bed, and ^kin Damascus *in* a couch.

13 Hear ye, and testify in the house of
Jacob, saith the Lord GOD, the God of hosts.

14 That in the day that I shall ^lvisit the
transgressions of Israel upon him I will also
visit the altars of Beth-el: and the horns of
the altar shall be cut off, and fall to the
ground.

15 And I will smite ^mthe winter house with
ⁿthe summer house; and ^othe houses of ivory
shall perish, and the great houses shall have
an end, saith the LORD.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
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cir. annum 10.

^a Or, and shall not the LORD do somewhat?—^b Gen. vi. 3. xviii. 17. Ps. xxv. 14. John xv. 15.—^c Ch. i. 2. Acts iv. 20. v. 20. 29. 1 Cor. ix. 16.—^d Or, oppressions. Jer. iv. 22.—^e Or, spoil.—^f 2 Kings xvii. 3, 6. xviii. 9,

10, 11.—^l Heb. delivereth.—^k Or, on the bed's feet. ⁱ Or, punish Israel for.—^m Jer. xxxvi. 22.—ⁿ Judg. iii. 20.—^o 1 Kings xxii. 39.

et the prey that was within them escape? Certainly not. So my trap is laid for these offenders; and when it springs up (and they themselves will soon by their transgressions free the key), shall not the whole family of Israel be inclosed in it? Most certainly they shall. This is a singular and very remarkable passage, and, when properly understood, beautifully expressive.

Verse 6. *Shall a trumpet be blown*] The sign of alarm and invasion.

And the people not be afraid?] Not take the alarm, and provide for their defence and safety?

Shall there be evil in a city?] Shall there be any public calamity on the wicked, that is not an effect of my displeasure? The word does not mean *moral* evil, but punishment for sin; calamities falling on the workers of iniquity. *Natural evil* is the punishment of *moral evil*: God sends the former when the latter is persisted in.

Verse 7. *Surely the Lord God will do nothing*] In reference to the punishment, correction, or blessing of his people—

But he revealeth his secret unto his servants the prophets.] They are in strict correspondence with me, and he shows them things to come. Such secrets God are revealed to them, that they may inform the people; that, by repentance and conversion, they may avoid the evil, and, by walking closely with God, cure the continuance of his favour.

Verse 8. *The lion hath roared*] God hath sent forth terrible alarm, *Who will not fear?* Can any hear such denunciations of divine wrath and not tremble? *The Lord God hath spoken*] And those only who are in communion with him have heard the speech.

Who can but prophecy? Who can help proclaiming at large the judgment threatened against the nation?

But I think נָבֵא naba, here is to be taken in its natural and ideal signification, to *pray, supplicate, or deprecate vengeance*. The Lord hath spoken of punishment—who can help *supplicating* his mercy, that his judgments may be averted?

Verse 9. *Publish in the palaces*] The housetops or flat roofs were the places from which public declarations were made. See on Isai. xxii. 1, and on Matt. x. 27. See whether in those places there be not *tumults, oppressions, and rapine* sufficient to excite my wrath against them.

Verse 10. *For they know not to do right*] So we may naturally say that they who are doing *wrong*, and to their own prejudice and ruin, must certainly be ignorant of what is *right*, and what is their own interest. But we say again, "There are none so blind as those who will not see." *Their eyes*, saith the Lord, *they have closed*.

Verse 11. *An adversary—round about the land*] Ye shall not be able to escape; wherever ye turn, ye shall meet a foe.

Verse 12. *As the shepherd taketh out of the mouth of the lion*] Scarcely any of you shall escape; and those that do shall do so with extreme difficulty, just as a shepherd, of a whole sheep carried away by a lion, can recover no more than *two* of its legs, or a piece of its ear, just enough to prove by the *marks* on those parts, that they belonged to a sheep which was his own.

So shall the children of Israel be taken out] Those of them that escape these judgments shall escape with as great difficulty, and be of as little worth, as

the two legs and piece of an ear that shall be snatched out of the lion's mouth. We know that when the Babylonians carried away the people into Chaldea they left behind only a few, and those the refuse of the land.

In the corner of a bed] As the corner is the most honourable place in the east, and a couch in the corner of a room is the place of the greatest distinction; so the words in the text may mean, that even the metropolitan cities, which are in the corner—in the most honourable place, of the land, whether Samaria in Israel, or Damascus in Syria, shall not escape these judgments; and if any of the distinguished persons who dwell in them escape, it must be with as great difficulty as the fragments above-mentioned have been recovered from a lion. The passage is obscure. Mr. Harmer has taken great pains to illustrate it; but I fear with but little success. A general sense is all we can arrive at.

Verse 13. *Hear ye*] This is an address to the prophet.

Verse 14. *In the day that I shall visit*] When Josiah made a reformation in the land he destroyed idolatry, pulled down the temples and altars that had been consecrated to idol worship, and even burnt the bones of the priests of Baal and the golden calves upon their own altars. See 2 Kings xxiii. 15, 16, &c.

Verse 15. *I will smite the winter-house with the summer-house*] I will not only destroy the poor

habitations and villages in the country, but I will destroy those of the nobility and gentry; as well the lofty palaces in the fortified cities in which they dwell in the winter season, as those light and elegant seats in which they spend the summer season. Dr. Shaw observes that “the hills and valleys round about Algiers are all over beautified with gardens and country seats, whither the inhabitants of better fashion retire during the heats of the summer season. They are little white houses, shaded with a variety of fruit-trees and evergreens, which beside shade and retirement, afford a gay and delightful prospect toward the sea. The gardens are all well stocked with melons, fruits, and pot-herbs of all kinds; and (which is chiefly regarded in these hot countries) each of them enjoys a great command of water.”

And the houses of ivory] Those remarkable for their magnificence and their ornaments, not built of ivory, but in which ivory vessels, ornaments, and inlaying abounded. Thus, then, the winter-houses and the summer-houses, the great houses and the houses of uncommon splendour, shall all perish. There should be a total desolation in the land. No kind of house should be a refuge, and no kind of habitation should be spared. Ahab had at Samaria a house that was called the ivory-house, 1 Kings xxii. 20. This may be particularly referred to in this place. We cannot suppose that a house constructed entirely of ivory can be intended.

CHAPTER IV.

Israel reproved for their oppression, 1—3; idolatry, 4, 5; and for their impenitence under the chastising hand of God, 6—11. The omniscience and uncontrollable power of God, 12, 13.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amelii Sylvi,
R. Alban.,
cir. annum 10.

HEAR this word, ye ^a kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

^a Ps. xxii. 12. Ezek. xxxix. 18.—^b Ps. lxxxix. 35.

NOTES ON CHAP. IV.

Verse 1. *Hear this word, ye kine of Bashan*] Such an address was quite natural from the herdsman of Tekoa. Bashan was famous for the fertility of its soil, and its flocks and herds; and the prophet here represents the iniquitous, opulent, idle, lazy drones, whether men or women, under the idea of fatted bullocks, which were shortly to be led out to the slaughter.

Verse 2. *He will take you away with hooks*] Two modes of fishing are here alluded to: 1. Angling with rod, line, and baited hook. 2. That with the gaff, eel-spear, harpoon, or such like; the first used in catching small fish, by which the common people may be here represented; the second, for catching large

2 ^b The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away ^c with hooks, and your posterity with fishhooks.

3 And ^d ye shall go out at the breaches,

^c Jer. xvi. 16. Hab. i. 15.—^d Ezek. xii. 5, 12.

fish, such as leave the sea, and come up the rivers to deposit their spawn; or such as are caught in the sea, as sharks, whales, dolphins, and even the hippopotamus, to which the more powerful and opulent inhabitants may be likened. But as the words in the text are generally feminine, it has been supposed that the prophecy is against the proud, powerful, voluptuous women. I rather think that the prophet speaks catachrestically; and means men of effeminate manners and idle lives. They are not the bulls of Bashan, but the cows; having little of the manly character remaining. Some understand the latter word as meaning a sort of basket or wicker fish-nets.

Verse 3. *And ye shall go out at the breaches*] Probably the metaphor is here kept up. They shall

A. M. cir. 3217.
B. C. cir. 787.
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every cow at that which is before her; and ^a ye shall cast them into the palace, saith the LORD.

⁴ Come to Beth-el, and transgress; at ^c Gilgal multiply transgression; and ^d bring your sacrifices every morning, ^e and your tithes after ^f three years:

⁵ And ^b offer a sacrifice of thanksgiving with leaven, and proclaim and publish ⁱ the free offerings: ^k for ^l this liketh you, O ye children of Israel, saith the Lord God.

⁶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: ^m yet have ye not returned unto me, saith the LORD.

⁷ And also I have withholden the rain from you, when *there were* yet three months to the

^a Or, ye shall cast away the things of the palace. ^b Ezek. xx. 39. — ^c Hos. iv. 15. xii. 11. Ch. v. 5. ^d Num. xxviii. 3, 4. — ^e Deut. xiv. 28. — ^f Heb. three years of days. — ^g Lev. vii. 13. xxiii. 17. — ^h Heb. offer by burning. — ⁱ Lev. xxii. 18, 21. Deut. xii. 6. — ^k Ps. lxxxi. 12. — ^l Heb. so ye love. — ^m Isai. xxvi. 11. Jer. v. 3.

be caught by the hooks, or by the nets; and though they may make breaches in the latter by their flouncing when caught, they shall be taken out at these very breaches; and cast, not into the palace, but into a reservoir to be kept a while, and afterwards be taken out to be destroyed. Samaria itself is the net; your adversaries shall besiege it, and make breaches in its walls. At those breaches ye shall endeavour to make your escape, but ye shall be caught and led into captivity, where most of you shall be destroyed. See Houbigant on this passage.

Verse 4. Come to Beth-el, and transgress] Spoken ironically. Go on to worship your calves at Beth-el; and multiply your transgressions at Gilgal; the very place where I rolled away the reproach of your fathers, by admitting them there into my covenant by circumcision. A place that should have ever been sacred to me; but you have now desecrated it by enormous idolatries. Let your morning and evening sacrifices be offered still to your senseless gods; and continue to support your present vicious priesthood by the regular triennial tithes which should have been employed in my service; and,

Verse 5. Offer a sacrifice of thanksgiving] To the senseless metal, and the unfeeling stock and stone images, from which ye never did, and never could, receive any help. Proceed yet farther, and bring free-will-offerings; testify superabundant gratitude to your wooden and metallic gods, to whom ye are under such immense imaginary obligations! Proclaim and publish these offerings, and set forth the perfections of the objects of your worship; and see what they can do for you, when I, Jehovah, shall send drought, and blasting, and famine, and pestilence, and the sword among you.

harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

⁸ So two or three cities wandered unto one city, to drink water; but they were not satisfied: ⁿ yet have ye not returned unto me, saith the LORD.

⁹ I have smitten you with blasting and mildew: ^p when your gardens and your vineyards and your fig-trees and your olive-trees increased, ^q the palmerworm devoured them: yet have ye not returned unto me, saith the LORD.

¹⁰ I have sent among you the pestilence after ^r the manner of Egypt: your young men have I slain with the sword, ^s and have

A. M. cir. 3217.
B. C. cir. 787.
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R. Alban.,
cir. annum 10.

Hag. ii. 17. Ver. 8, 9. — ⁿ Ver. 6, 10, 11. — ^o Deut. xxviii. 22. Hag. ii. 17. — ^p Or, the multitude of your gardens, &c., did the palmerworms, &c. — ^q Joel i. 4. ii. 25. ^r Or, in the way. — ^s Exod. ix. 3, 6. xii. 29. Deut. xxviii. 27, 60. Ps. lxxviii. 50. — ^t Heb. with the captivity of your horses. 2 Kings xiii. 7.

Verse 6. Cleanness of teeth] Scarcity of bread, as immediately explained. Ye shall have no trouble in cleaning your teeth, for ye shall have nothing to eat.

Yet have ye not returned unto me, saith the Lord.] This reprehension is repeated five times in this chapter; and in it are strongly implied God's long-suffering, his various modes of fatherly chastisement, the ingratitude of the people, and their obstinate wickedness. The famine mentioned here is supposed to be that which is spoken of 2 Kings viii. 1; but it is most likely to have been that mentioned by Joel, chaps. i. and ii.

Verse 7. When there were yet three months to the harvest] St. Jerome says, from the end of April, when the latter rain falls, until harvest, there are three months, May, June, and July, in which no rain falls in Judea. The rain, therefore, that God had withheld from them, was that which was usual in the spring months, particularly in April.

I caused it to rain upon one city] To prove to them that this rain did not come fortuitously or of necessity, God was pleased to make these most evident distinctions. One city had rain, and could fill all its tanks or cisterns, while a neighbouring city had none. One farm or field was well watered, and abundant in its crops, while one contiguous to it had not a shower. In these instances a particular providence was most evident. "And yet, they did not return to the Lord."

Verse 9. I have smitten you with blasting and mildew] He sent blasting and mildew on the crops, and the locust on the gardens, vineyards, and fields; and this in such a way as to show it was a divine judgment. They saw this; "yet they did not return to the Lord!"

A. M. cir. 2217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylviæ,
R. Alban.,
cir. annum 10.

taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew ^bSodom and Gomorrah, ^cand ye were as a firebrand plucked out of the burning: ^dyet have ye not returned unto me, saith the LORD.

^aVer. 6.—^bGen. xix. 24, 25. Isai. xiii. 19. Jer. xlix. 18.—^cZech. iii. 2. Jude 23.—^dVer. 6.—^eSee Ezek. xiii. 5. xxii. 30. Luke xiv. 31, 32.—^fOr, spirit.—^gPa.

Verse 10. *I have sent—the pestilence*] After the *blasting* and the *mildew*, the *pestilence* came; and it acted among them as one of the *plagues* of Egypt. Besides this, he had suffered their enemies to attack and prevail against them; alluding to the time in which the Syrians besieged Samaria, and reduced it to the most extreme necessity, when the head of an ass was sold for eighty pieces of silver, and the fourth part of a cab of dove's dung for five; and mothers ate the flesh of their children that had died through hunger, 2 Kings vi. 25. And the people were miraculously relieved by the total slaughter of the Syrians by the unseen hand of God, 2 Kings vii. 1, &c. And yet, after all those signal judgments, and singular mercies, "they did not return unto the Lord!"

Verse 11. *I have overthrown some of you*] In the destruction of your cities I have shown my judgments as signally as I did in the destruction of Sodom and Gomorrah; and those of you that did escape were as "brands plucked out of the fire;" if not *consumed*, yet much *scorched*. And as the judgment was evidently from my hand, so was the deliverance; "and yet ye have not returned unto me, saith the Lord."

Verse 12. *Therefore thus will I do unto thee*] I will continue my judgments, I will fight against you; and, because I am thus determined,—

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

cxv. 2. Dan. ii. 28.—^bCh. v. 8. viii. 9.—^cDeut. xxxii. 13. xxxiii. 29. Mic. i. 3.—^dIsai. xlvii. 4. Jer. x. 16. Ch. v. 8. ix. 6.

Prepare to meet thy God, O Israel.] This is a military phrase, and is to be understood as a challenge to come out to battle. As if the Lord had said, I will attack you immediately. Throw yourselves into a posture of defence, summon your idols to your help: and try how far your strength, and that of your gods, will avail you against the unconquerable arm of the Lord of Hosts! This verse has been often painfully misapplied by public teachers; it has no particular relation to the *day of judgment*, nor to the *hour of death*. These constructions are impositions on the text.

Verse 13. *He that formeth the mountains*] Here is a powerful description of the majesty of God. He formed the earth; he created the wind; he knows the inmost thoughts of the heart; he is the Creator of darkness and light; he steps from mountain to mountain, and has all things under his feet! Who is he who hath done and can do all these things? JEHOVAH ELOHIM TSEBAOTH, *that is his name*. 1. The self-existing, eternal, and independent Being. 2. The God who is in covenant with mankind. 3. The universal Commander of all the hosts of earth and heaven. This name is farther illustrated in the following chapter. These words are full of instruction, and may be a subject of profitable meditation to every serious mind.

CHAPTER V.

This chapter opens with a tender and pathetic lamentation, in the style of a funeral song, over the house of Israel, 1, 2. The prophet then glances at the awful threatenings denounced against them, 3; earnestly exhorting them to renounce their idols, and seek Jehovah, of whom he gives a very magnificent description, 4—9. He then reproves their injustice and oppression with great warmth and indignation; exhorts them again to repentance; and enforces his exhortation with the most awful threatenings, delivered with great majesty and authority, and in images full of beauty and grandeur, 10—24. The chapter concludes with observing that their idolatry was of long standing; that they increased the national guilt, by adding to the sins of their fathers; and that their punishment, therefore, should be great in proportion, 25—27. Formerly numbers of them were brought captive to Damascus (2 Kings x. 32, 33); but now they must go beyond it to Assyria, 2 Kings xv. 29; xvii. 6.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

HEAR ye this word which I
take up against you, *even*
a lamentation, O house of Israel.

2 The virgin of Israel is
fallen; she shall no more rise: she is forsaken
upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city
that went out *by* a thousand shall leave an
hundred, and that which went forth *by* an
hundred shall leave ten, to the house of Israel.

4 For thus saith the LORD unto the house
of Israel, ^bSeek ye me, ^cand ye shall live:

5 But seek not ^dBeth-el, nor enter into
Gilgal, and pass not to ^eBeer-sheba: for
Gilgal shall surely go into captivity, and
Beth-el shall come to nought.

6 ^fSeek the LORD, and ye shall live; lest
he break out like fire in the house of Joseph
and devour *it*, and *there be* none to quench *it*
in Beth-el.

7 Ye who ^hturn judgment to wormwood, and

^a Jer. vii. 29. Ezek. xix. 1. xxvii. 2. — ^b 2 Chron. xv. 2.
Jer. xxix. 13. Ver. 6. — ^c Isai. lv. 3. — ^d Ch. iv. 4.
^e Ch. viii. 14. — ^f Hos. iv. 15. x. 3. — ^g Ver. 4. — ^h Ch.
vi. 12. — ⁱ Job ix. 9. xxxviii. 31. — ^k Pa. civ. 20. — ^l Job

NOTES ON CHAP. V.

Verse 1. *Hear ye this word*] Attend to this doleful
song which I make for the house of Israel.

Verse 2. *The virgin of Israel*] The kingdom of
Israel, or the *ten* tribes, which were carried into
captivity; and are now totally lost in the nations of
the earth.

Verse 3. *The city that went out by a thousand*] The
city that could easily have furnished, on any
emergency, a *thousand* fighting men, can now pro-
duce scarcely one *hundred—one* in *ten* of the former
number; and now of the *hundred* scarcely *ten* re-
main: so reduced was Israel when Shalmaneser
besieged and took Samaria, and carried the residue
into captivity.

Verse 4. *Seek ye me, and ye shall live*] Cease your
rebellion against me; return to me with all your heart;
and though consigned to *death*, ye shall be rescued
and *live*. Deplorable as your case is, it is not utterly
desperate.

Verse 5. *But seek not Beth-el*] There was one of
Jeroboam's *golden calves*, and at *Gilgal* were *carved*
images; both were places in which idolatry was
triumphant. The prophet shows them that all hope
from those quarters is utterly vain; for Gilgal shall
go into captivity, and Beth-el be brought to nought.
There is a play or paronomasia on the *letters* and
words in this clause: תגלגל גלגל נלה יגלה ובהית אל יידה לאן
laggalgal galoh yigleh, ubeith el yiheyeh leaven. "This
Gilgal shall go captive into captivity; and Beth-el
(the house of God) shall be for Beth-aven (the house
of iniquity)."

leave off righteousness in the
earth,

8 *Seek him* that maketh the
ⁱseven stars and Orion, and

turneth the shadow of death into the morning,
^kand maketh the day dark with night: that
^lcalleth for the waters of the sea, and poureth
them out upon the face of the earth: ^mThe
LORD *is* his name:

9 That strengtheneth the ⁿspoiled against
the strong, so that the spoiled shall come
against the fortress.

10 ^oThey hate him that rebuketh in the gate,
and they ^pabhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is*
upon the poor, and ye take from him burdens
of wheat: ^qye have built houses of hewn
stone, but ye shall not dwell in them; ye have
planted ^rpleasant vineyards, but ye shall not
drink wine of them.

12 For I know your manifold transgressions,

xxxviii. 34. Ch. ix. 6. — ^m Ch. iv. 13. — ⁿ Heb. *spoil*.
^o Isai. xxix. 21. — ^p 1 Kings xxii. 8. — ^q Deut. xxviii. 30,
38, 39. Mic. vi. 15. Zeph. i. 13. Hag. i. 6. — ^r Heb.
vineyards of desire.

Verse 6. *Seek the Lord, and ye shall live*] Re-
peated from ver. 4.

In the house of Joseph] The Israelites of the *ten*
tribes, of whom Ephraim and Manasseh, sons of
Joseph, were the chief.

Verse 7. *Ye who turn judgment to wormwood*] Who
pervert judgment; causing him who obtains his
suit to mourn sorely over the *expenses* he has incurred
in gaining his *right*.

Verse 8. *That maketh the seven stars and Orion*] Or,
Hyades and Arcturus, Kimah and Kesil. See
my notes on Job ix. 9 and xxxviii. 32, where the
subject of this verse is largely considered.

Turneth the shadow of death into the morning] Who
makes day and night, light and darkness.

Calleth for the waters of the sea] Raising them up
by evaporation, and collecting them into clouds.

And poureth them out] Causing them to drop
down in showers upon the face of the earth. Who
has done this? JEHOVAH *is* his name.

Verse 9. *That strengtheneth the spoiled*] Who takes
the part of the poor and oppressed against the
oppressor; and, in the course of his providence, sets
up the former, and depresses the latter.

Verse 10. *They hate him that rebuketh in the gate*] They
cannot bear an upright *magistrate*, and will not
have *righteous laws* executed.

Verse 11. *Your treading is upon the poor*] You
tread them under your feet; they form the road on
which ye walk; and yet it was by oppressing and
impoverishing them that ye gained your riches.

Ye take from him burdens of wheat] Ye will have
his *bread* for doing him justice.

A. M. cir. 3317.
B. C. cir. 787.
Ante U. C. 34.
Amulii Syvii,
R. Alban.,
cir. annum 10.

and your mighty sins: * they afflict the just, they take ^b a bribe, and they ^c turn aside the poor in the gate *from their*

right.

13 Therefore ^d the prudent shall keep silence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, ^e as ye have spoken.

15 ^f Hate the evil, and love the good, and establish judgment in the gate: ^g it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and ^h such as are skilful of lamentation to wailing.

^a Ch. ii. 26. — ^b Or, a ransom. — ^c Isai. xxix. 21. Ch. ii. 7. — ^d Ch. vi. 10. — ^e Mic. iii. 11. — ^f Ps. xxxiv. 14. xvii. 10. Rom. xii. 9. — ^g Exod. xxxii. 30. 2 Kings xix. 4. Joel ii. 14. — ^h Jer. ix. 17. — Exod. xii. 12. Nah. i. 12. — ⁱ Isai. v. 19. Jer. xvii. 15. Ezek. xii. 22, 27. 2

Verse 12. *I know your manifold transgressions*] I have marked the *multitude* of your *smaller crimes*, as well as your *mighty offences*. Among their *greater offences* were, 1. Their afflicting the righteous. 2. Taking bribes to blind their eyes in judgment. And, 3. Refusing to hear the poor, who had no money to give them.

Verse 13. *The prudent shall keep silence*] A wise man will consider that it is useless to complain. He can have no justice without bribes; and he has no money to give: consequently, in such an *evil time*, it is best to keep silence.

Verse 14. *Seek good, and not evil*] Is there a greater mystery in the world, than that a man, instead of seeking *good*, will seek *evil*, knowing that it is *evil*?

And so the Lord] As God is the Fountain of good, so they who seek the supreme good seek him: and they who seek shall find him; *for the Lord, the God of hosts, shall be with him.*

Verse 15. *Hate the evil, and love the good*] What ruins you, avoid; what helps you, cleave to. And as a proof that you take this advice, purify the *seats of justice*; and then expect God to be gracious to the remnant of Joseph—to the posterity of the ten tribes.

Verse 16. *They shall call the husbandman to mourning*] Because the crops have failed, and the ground has been tilled in vain.

Such as are skilful of lamentation] See the note on Jer. ix. 17.

Verse 17. *And in all vineyards shall be wailing*] The places where festivity especially used to prevail.

I will pass through thee] As I passed, by the ministry

17 And in all vineyards *shall be wailing*: for ⁱ I will pass through thee, saith the LORD.

18 ^k Woe unto you that desire the day of the LORD! to what end *is* it for you? ^l the day of the LORD *is* darkness, and not light.

19 ^m As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ⁿ I hate, I despise your feast days, and ^o I will not ^p smell in your solemn assemblies.

22 ^q Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*: neither will I regard the ^r peace-offerings of your fat beasts.

Pet. iii. 4. — ¹ Jer. xxx. 7. Joel ii. 2. Zeph. i. 15. ^m Jer. xlvi. 44. — ⁿ Prov. xxi. 27. Isai. i. 11—16. Jer. vi. 20. Hos. viii. 13. — ^o Lev. xxvi. 31. — ^p Or, *smell your holy days*. — ^q Isai. lxvi. 3. Mic. vi. 6, 7. — ^r Or, *thank-offerings*.

of the destroying angel, through Egypt, not to *spare*, but to *destroy*.

Verse 18. *Woe unto you that desire the day of the Lord*] The prophet had often denounced the coming of *God's day*, that is, of a *time of judgment*; and the unbelievers had said, "Let his day come, that we may see it." Now the prophet tells them that that day would be to them *darkness*—calamity, and *not light*—not prosperity.

Verse 19. *As if a man did flee from a lion, and a bear met him*] They shall go from one evil to another. He who escapes from the *lion's mouth* shall fall into the *bear's paws*:—

Incidit in Scyllam, cupiens vitare Charybdim.

The Israelites, under their king *Menahem*, wishing to avoid a civil war, called in *Pul*, king of *Assyria*, to help them. This led to a series of evils inflicted by the Syrian and Assyrian kings, till at last Israel was ravaged by *Shalmaneser*, and carried into captivity. Thus, in avoiding one evil they fell into another still more grievous.

Leaned his hand on a wall, and a serpent bit him. Snakes and venomous animals are fond of taking up their lodging in *walls of houses*, where they can either find or make *holes*; and it is dangerous to be near them or lean against them. In the East Indies they keep the faithful *mongose*, a species of *ichneumon*, in their houses, for the purpose of destroying the snakes that infest them.

Verse 21. *I hate, I despise your feast days*] I *abominate* those sacrificial festivals where there is no *piety*; and I *despise* them because they *pretend* to be

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amnlii Sylvii,
R. Alban.,
cir. annum 10.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 * But let judgment ^b run down as waters, and righteousness as a mighty stream.

25 * Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

* Hos. vi. 6. Mic. vi. 8.—^b Heb. roll.—^c Deut. xxxii. 17. Josh. xxiv. 14. Ezek. xx. 8, 16, 24. Acts vii. 42, 43.

what they are not. This may refer to the *three annual festivals* which were still observed in a certain way among the Israelites.

Verse 22. *The peace-offerings of your fat beasts.*] מריצח meriychem probably means buffaloes; and so Bochart.

Verse 23. *The noise of thy songs—the melody of thy viols.*] They had both *vocal and instrumental music* in those sacrificial festivals; and God hated the *noise of the one and shut his ears against the melody of the other*. In the *first* there was nothing but *noise*, because their *hearts* were not right with God; and in the *latter* there could be nothing but (זמירא zimrath) cutting and scraping, because there was *no heart*—no religious sense in the thing, and nearly as little in them that used it. See on chap. vi. 5.

Verse 24. *Let judgment run down*] Let the execution of justice be every where like the *showers* that fall upon the land to render it fertile; and let righteousness in *heart and life* be like a mighty river, or the Jordan, that shall wind its course through the whole nation, and carry every abomination into the Dead Sea. Let *justice and righteousness* prevail every where, and sweep their contraries out of the land.

Verse 25. *Have ye offered unto me sacrifices*] Some have been led to think that “during the *forty years* which the Israelites spent in the wilderness, between Egypt and the promised land, they did *not offer any sacrifices*, as in their circumstances it was impossible; they offered none because they had none.” But such people must have forgotten that when the covenant was made at Sinai, there were *burnt-offerings and peace-offerings of oxen* sacrificed to the Lord, Exod. xxiv. 5; and at the setting up of the tabernacle the *twelve princes of the twelve tribes* offered each a *young bullock, a ram, and a lamb for a burnt-offering; a kid for a sin-offering; two oxen, five rams, five he-goats, and five lambs for a peace-offering*, Numb. vii. 12, &c.; which amounted to an

26 But ye have borne ^d the tabernacle ^e of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity ^f beyond Damascus, saith the LORD, ^g whose name is The God of hosts.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amnlii Sylvii,
R. Alban.,
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See Isai. xliii. 23.—^d Or, *Siccuth your king*.—^e 1 Kings xi. 33.—^f 2 Kings xvii. 6.—^g Ch. iv. 13.

immense number of victims offered in the course of the *twelve days* during which this *feast of the dedication* lasted. At the consecration of priests, *bullocks and rams* to a considerable number were offered, see Lev. viii. 1, &c.; but they were not offered *so regularly*, nor in *such abundance*, as they were after the settlement in the promised land. Learned men, therefore, have considered this verse as speaking thus: Did ye offer to me, during forty years in the wilderness, sacrifices in *such a way* as was *pleasing to me*? Ye did not; for your hearts were divided, and ye were generally in a spirit of insurrection or murmuring.

Verse 26. *But ye have borne*] The preceding verse spoke of their *fathers*; the present verse speaks of the *Israelites then existing*, who were so grievously addicted to idolatry, that they not only worshipped at stated public places the *idols* set up by *public authority*, but they *carried their gods about with them* every where.

The tabernacle of your Moloch] Probably a small portable shrine, with an image of their god in it, such as *Moloch*; and the *star* or *representative* of their god *Chiun*. For an ample exposition of this verse, see the note on Acts vii. 42; to which let me add that from *Picart's Religious Ceremonies*, vol. iii. p. 199, we find that there was an idol named Choun worshipped among the *Peruvians* from the remotest antiquity.

Verse 27. *Will I cause you to go into captivity beyond Damascus*] That is, into *Assyria*, the way to which, from Judea, was by Damascus.

But St. Stephen says, Acts vii. 43, *beyond Babylon*; because the Holy Spirit that was in him chose to *extend* the meaning of the original text to that great and final captivity of the Jews in general, when Zedekiah, their last king, and the people of Judea, were carried into Mesopotamia, Armenia, and Media; see 2 Kings xvii. 7, 24. This captivity happened after the time of Amos.

CHAPTER VI.

The prophet reproves his people for indulging themselves in luxurious ease, and forming alliances with their powerful idolatrous neighbours, 1. He asks if their lands or their lot be better than their own, 2, that they should choose to worship the gods of the heathen, and

forsake Jehovah. Then follows an amplification of the sin which the prophet reproves, 3—6; to which he annexes very awful threatenings, confirmed by the oath of Jehovah, 7, 8. He next particularly specifies the punishment of their sins by pestilence, 9—11; by famine, or a drought that should harden the earth so that it could not be tilled, 12; and by the sword of the Assyrians, 14.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

WOE ^a to them that ^b are at ease in Zion, and trust in the mountain of Samaria, which are named ^c chief ^d of

the nations, to whom the house of Israel came!

2 ^e Pass ye unto ^f Calneh, and see; and from thence go ye to ^g Hamath the great: then go down to ^h Gath of the Philistines: ⁱ be they better than these kingdoms? or their border greater than your border?

^a Luke vi. 24. — ^b Or, are secure. — ^c Exod. xix. 5. ^d Or, first-fruits. — ^e Jer. ii. 10. — ^f Isai. x. 9. Taken cir. 794. — ^g 2 Kings xviii. 34. — ^h Josh. xi. 22. 1 Sam. v. 8. 2 Chron. xxvi. 6. — ⁱ Nah. iii. 8. — ^k Ezek. xii. 27.

NOTES ON CHAP. VI.

Verse 1. *Woe to them that are at ease in Zion*] For *הַשְּׁשָׂאָנִים* *hashshaananim*, “who dwell at ease,” it has been proposed to read *הַשְּׁתַּנְּנִים* *hashshaananim*, “who confidently lean,” the two words differing only in one letter, an *v ain* for an *κ aleph*. They leaned confidently on Zion; supposing that, notwithstanding their iniquities, they should be saved for *Zion's sake*. Thus the former clause will agree better with the latter, “leaning upon Zion,” and “trusting in the mountain of Samaria.” Those that are at ease may mean those who have no concern about the threatened judgments, and who have no deep concern for the salvation of their own souls. *Houbigant* would read, “Woe to them who despise Zion, and trust in Samaria.” So the *Septuagint*, reading *שׂוֹנֵימ* *sonaim*, *hating*, instead of *שְׁשָׂאָנִים* *shaananim*, being at rest, tranquil. *Calmet* first proposed this conjecture; *Houbigant* follows him.

Are named chief] *Newcome* renders, “That are named after the chief of the nations;” and observes, that the Hebrew word *נְקִי* *nekubey* is an allusion to marking a name or character by punctures. See on Isai. xliv. 5. They call themselves not after their ancestors, but after the chief of the idolatrous nations with whom they intermarry contrary to the law.

Perhaps the words here rather refer to the mountains and their temples, than to the people. The mountain of Zion, and the mountain of Samaria, were considered the chief or most celebrated among the nations, as the two kingdoms to which they belonged were the most distinguished on the earth.

Verse 2. *Pass ye unto Calneh*] This is, says *Calmet*, the Ctesiphon on the river Tigris.

Hamath] The same as *Emesa*. *Hamath* was a city on the Orontes, in Syria.

Gath] A well-known town, and head of one of the five seignories of the Philistines.

Be they better] You have no more reason to expect

3 Ye that ^a put far away the ^b evil day, ^c and cause ^d the ^e seat of violence to come near;

4 That lie upon beds of ivory, and ^f stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 ^g That ^h chant to the sound of the viol, and invent to themselves instruments of music, ⁱ like David;

6 That drink ^j wine in bowls, and anoint

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
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¹ Ch. v. 18. ix. 10. — ^m Ch. v. 12. Ver. 12. — ⁿ Pa. scil. 20. — ^o Or, habitation. — ^p Or, abound with superfluities. ^q Isai. v. 12. — ^r Or, quaver. — ^s 1 Chron. xxiii. 5. — ^t Or, in bowls of wine.

exemption from the consequences of your sins that they had. They have been punished; so shall you. Why then will ye trust in their gods, that could not save their own cities?

Verse 3. *Ye that put far away the evil day*] Woe to you who will not consider the day of approaching vengeance; but continue in your iniquity, and harden your hearts. Ye bring your iniquities nearer, and still suppose your punishment to be at a greater distance.

Verse 4. *That lie upon beds of ivory*] The word *הַיְוֵי* *hoi*, *woe*, is understood at the beginning of each of the first, third, fourth, fifth, and sixth verses. The beds mentioned here may be either sofas to recline on at table, or beds to sleep on; and these among the ancients were ornamented with ivory inlaid. They were called *lectos eburatos* by Plautus, *lectos eburnus* by Horace, “ivory beds.” Probably those ornamented with shells, or mother of pearl, may be intended. Several works of this kind may be still seen in Palestine and other places. I have before me a cross brought from Jerusalem, encrusted all over with mother of pearl, and various figures chased on it.

There must have been a great deal of luxury and effeminacy among the Israelites at this time; and consequently, abundance of riches. This was in the time of Jeroboam the second, when the kingdom had enjoyed a long peace. The description in the fourth, fifth, and sixth verses, is that of an Asiatic court even in the present day.

Verse 5. *And invent to themselves instruments of music, like David*] See the note on 1 Chron. xiii. 5; and see especially the note on 2 Chron. xxix. 25. I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I further believe that the use of such instruments of music.

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themselves with the chief ointments : * but they are not grieved for the ^b affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 ^cThe Lord God hath sworn by himself, saith the LORD the God of hosts, I abhor ^dthe excellency of Jacob, and hate his palaces : therefore will I deliver up the city with all ^ethat is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee ?* and he shall say, No. Then shall

* Gen. xxxvii. 25. — ^b Heb. *breach*. — ^c Jer. li. 14. Hebr. vi. 13, 17. — ^d Ps. xlvii. 4. Ezek. xxiv. 21. Ch. viii. 7. — ^e Heb. *the fulness thereof*. — ^f Ch. v. 13. — ^g Ch. viii. 3. — ^h Or, *they will not, or have not*. — ⁱ Isai. lv. 11.

in the Christian church, is *without the sanction and against the will* of God ; that they are subversive of the spirit of true devotion, and that they are *sinful*. If there was a *woe* to them who invented instruments of music, as did David under the law, is there no *woe, no curse* to them who invent them, and introduce them into the worship of God in the Christian church ? I am an old man, and an old minister ; and I here declare that I never knew them productive of any good in the worship of God ; and have had reason to believe that they were productive of much evil. Music, *as a science*, I esteem and admire : but instruments of music *in the house of God* I abominate and abhor. This is the abuse of music ; and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. *John Wesley*, who was a *lover of music*, and an *elegant poet*, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, *in his terse and powerful manner*, " I have no objection to instruments of music in our chapels, provided they are neither HEARD NOR SEEN." I say the same, though I think the expense of purchase and better be spared.

The word הַחֲבֵרִים *happoretim*, which we render *ant*, and the margin *quaver*, signifies to *dance*, to *tip*, &c. In the sight of such a text, fiddlers, drummers, waltzers, &c., may well tremble, who are so *prone to excite detestable passions*.

Verse 6. *That drink wine in bowls*] Perhaps the *intemperance* of the drinking vessels, more than the quantity drunk, is that which is here reprehended by the prophet. Drinking vessels of the most costly materials, and of the most exquisite workmanship, still in use ; and as to *precious ointments* and

he say, ' Hold thy tongue : ' for ^b we may not make mention of the name of the LORD.

11 For, behold, ⁱ the LORD commandeth, ^k and he will smite the great house with ^l breaches, and the little house with clefts.

12 Shall horses run upon the rock ? will one plow *there* with oxen ? for ^m ye have turned judgment into gall, and the fruit of righteousness into hemlock :

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength ?

14 But, behold, ⁿ I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts ; and they shall afflict you from the ^o entering in of Hamath unto the ^p river of the wilderness.

^k Ch. iii. 15. — ^l Or, *droppings*. — ^m Hos. x. 4. Ch. v. 7. ⁿ Jer. v. 15. — ^o Numb. xxxiv. 8. 1 Kings viii. 65. — ^p Or, *valley*.

perfumes among the Jews, we have a proof that the contents of one small box was worth *three hundred denarii*, at least *seven pounds ten shillings* of our money. See the case in the Gospel, John xii. 5, and the note there.

Verse 7. *With the first that go captive*] The house of Israel shall be carried into captivity *before* the house of Judah.

Verse 8. *The Lord God hath sworn by himself*] בְּנַפְשׁוֹ *benaphsho*, by his soul, his being, existence.

Verse 9. *Ten men—they shall die.*] ALL shall be cut off by the sword, or by captivity, or by famine.

Verse 10. *A man's uncle shall take him up*] Bp. *Newcome* says, this obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcase shall be burnt ; and the bones removed with no ceremony of funeral rites, and without the assistance of the nearest kinsman. Solitude shall reign in the house ; and if one is left, he must be silent (see chap. viii. 3), and retired, lest he be plundered of his scanty provision ! *Burning the body*, and then collecting the *ashes*, and putting them into an urn, was deemed the most honourable mode of burial.

Verse 11. *He will smite the great house with breaches*] The great and small shall equally suffer ; no distinction shall be made ; rich and poor shall fall together ; death has received his commission, and he will spare none. *Horace* has a sentiment precisely like this, *Carm. Lib. i. Od. iv. v. 13*.

Pallida mors æquo pulsat pede pauperum TA-
BERNAS,

Regumque TURRES.

With equal pace impartial fate
Knocks at the palace as the cottage gate.

But this may refer particularly to the houses of the poor in eastern countries; their mud walls being frequently full of *clefts*; the earth of which they are built seldom adhering together because of its *sandiness*.

Verse 12. *Shall horses run upon the rock?* First, they could not do it, because they were *unshod*; for the shoeing of horses with *iron* was not then known. Secondly, if they did run on the rock, it would be *useless* to their owner, and *hurtful* to themselves. Thirdly, And it would be as useless to *plough on the rock with oxen*; for there it would be impossible to sow with any advantage. Fourthly, Just as useless and injurious would it be to put *gall* in the place of judgment, and hemlock in the place of righteousness. You have not only been labouring in vain for yourselves, but you have also been oppressive to others; and for both ye shall suffer.

Verse 13. *Ye which rejoice in a thing of nought*] In your idols: for an idol is nothing in the world.

Have we not taken to us horns] We have arrived to power and dignity by our strength. *Horns* were the symbols of *power* and *authority*. So *Horace*:—

Vina parant animos: tum pauper cornua sumet.
“Wine repairs our strength, and furnishes the poor with horns.”

At such times they think themselves as great as the greatest.

Verse 14. *I will raise up against you a nation*] The *Assyrians* under *Pul*, *Tiglath-Pileser*, and *Shalmaneser*, who subdued the Israelites at various times, and at last carried them away captive in the days of *Hosea*, the last king of Israel in Samaria.

From the entering in of Hamath (on the north) *unto the river of the wilderness*.] *Besor*, which empties itself into the sea, not far from *Gaza*, and was in the *southern* part of the tribe of *Simeon*.

CHAPTER VII.

In this chapter God represents to Amos, by three several visions, the judgments he is about to bring on Israel. The first is a plague of locusts threatening to cut off the hopes of the harvest, by attacking it in the time of the second growth; the first luxuriances of the crop being probably mowed for the king's horses, 1—3. The next vision threatens a judgment by fire, which would consume a great part, 4—6; and the third, a total overthrow of Israel, levelling it as it were by a line, 7—9. The rest of the chapter is a denunciation of heavy judgments against *Amaziah*, priest of *Beth-el*, who had brought an accusation to the king against the prophet, 10—17.

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THUS hath the Lord God shewed unto me; and, behold, he formed ^a grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land,

^a Or, green worms.—^b Isai. li. 19. Ver. 5.—^c Or, who of or for Jacob shall stand?

then I said, O Lord God, forgive, I beseech thee: ^b by ^c whom shall Jacob arise? for he is small.

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3 “The LORD repented for this: It shall not be, saith the LORD.

4 Thus hath the Lord God shewed unto me: and, behold, the Lord God called to

^d Deut. xxxii. 36. Ver. 6. Jonah iii. 10. James v. 16.

NOTES ON CHAP. VII.

Verse 1. *Behold, he formed grasshoppers*] גִּבּוֹי *gobai* is generally understood here to signify *locusts*. See the notes on *Joel* i. and ii.

The shooting up of the latter growth] The *early crop* of grass had been already mowed and housed. The *second crop* or *rowing*, as it is called in some places, was not yet begun. By the *king's mowings* we may understand the *first crop*, a portion of which the king probably claimed as being the better hay; but the words may signify simply the *prime crop* that which is the *best of the whole*. *Houbigant* thinks the *shearing of the king's sheep* is meant.

Verse 2. *By whom shall Jacob arise?*] The *locusts*, the symbols of the many enemies that had impoverished *Jerusalem*, having devoured much of the produce of the land, were proceeding, till, at the

intercession of the prophet, they were removed. Then, seeing in the light of prophecy the nation in every sense brought low, he cries, “By whom shall Jacob arise? for he is small.” *Calmet* justly remarks: “After the death of *Jeroboam* the Second, the kingdom, so flourishing and powerful before, was reduced to such weakness that it was obliged to have recourse to strangers for support. *Menahem* applied to *Pul*, king of *Assyria*, whence arose the final misery of the state.

Verse 3. *The Lord repented*] Changed his purpose of destroying them by the locusts. See ver. 6.

Verse 4. *The Lord God called to contend by fire*] Permitted war, both *civil* and *foreign*, to harass the land, after the death of *Jeroboam* the Second. These wars would have totally destroyed it, had not the prophet interceded.

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contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: * by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7 Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, ^b I will set a plumbline in the midst of my people Israel: ^c I will not gain pass by them any more:

9 ^d And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against ^e the house of Jeroboam with the sword.

* Ver. 2, 3.—^b See 2 Kings xxi. 13. Isai. xxviii. 17. xxiv. 11. Lam. ii. 8.—^c Ch. viii. 2. Mic. vii. 18. Beer-sheba, Gen. xxvi. 25. xlv. 1. Ch. v. 5. viii. 14.—^d 1 Kings xvi. 3.—^e 1 Kings xii. 32.—^f 2 Kings xiv. 23.

[It devoured the great deep, and did eat up a part.] We are here to understand the partially destructive wars which afterwards took place; for the Lord uses all these things to pass before the eyes of Amos the vision of prophecy; and intimates that, at the succession of his prophets, total ruin should be effected.

Verse 7. *With a plumbline in his hand.*] This seems to be intended as an emblem of strict justice, and intimates that God would now visit them according to their iniquities.

Verse 8. *I will set a plumbline*] I will visit them with justice without any mixture of mercy.

Verse 9. *And the high places of Isaac shall be desolate*] Their total destruction is at hand. The ^h place of Isaac was Beer-sheba, where Isaac had built an altar to the Lord, Gen. xxvi. 25. This high place, which had been abused to idolatrous uses, was demolished by Josiah, king of Judah, as we read 2 Kings xxiii. 8, for he defiled all the high places from Geba to Beer-sheba.

[I will rise against the house of Jeroboam] The Lord had promised to Jehu, the ancestor of Jeroboam, that his family should sit on the throne of Israel to the fourth generation. Zechariah, the son of Jeroboam, was the fourth in order after Jehu; and on him the threatening in this verse fell; for he was murdered by Shallum after he had reigned six months, and in him the family became extinct. See 1 Kings x. 30, and xv. 8—10.

Verse 10. *Amaziah the priest of Beth-el*] The idolatrous priest who had been established by the

10 Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But ^b prophesy not again any more at Beth-el: ^c for it is the king's ^d chapel, and it is the ^e king's court.

14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I ^m a prophet's son; ⁿ but I was an herdman, and a gatherer of ^o sycomore fruit:

15 And the Lord took me ^p as I followed

^h Ch. ii. 12.—ⁱ 1 Kings xii. 39. xiii. 1.—^k Or, sanctuary. ^l Heb. house of the kingdom.—^m 1 Kings xx. 35. 2 Kings ii. 5. iv. 38. vi. 1.—ⁿ Ch. i. 1. Zech. xiii. 5.—^o Or, wild figs.—^p Heb. from behind.

king to maintain the worship of the golden calves which Jeroboam the elder had set up at this place.

Amos hath conspired against thee] This was truly a lying prophet; there is not one word of truth in this message which he sent to Jeroboam. Amos had not conspired against the king—had not said that Jeroboam should die by the sword—and had not said that Israel should be carried away captive, though this last was implied in God's threatenings, and afterwards delivered by this prophet; see ver. 17.

Verse 12. *O thou seer*] He pretends kindness to the prophet, and counsels him to go into Judea, and prophesy there and be safe, even in the time that he had accused him of high treason against Jeroboam. Hireling priests of this kind have ever been the great enemies of the true prophets of God; and when they could bring no charge of false doctrine or immorality against them, have accused them of conspiring against the government; and because they have preached against sin, have held them up as exciting insurrection among the people.

Verse 13. *But prophesy not—at Beth-el*] He must not speak against idolatry, because that was the king's religion; and he who speaks against the king's religion must be an enemy to the state. This was the doctrine held in England by popish James II. and his insidious Jesuit hireling priests, till God in his mercy put this pitiful tyrant down, and with him his false prophets, and the degrading superstition which they endeavoured to establish in these lands.

Verse 14. *I was no prophet*] I am an extraordinary messenger of God. I am not called to the prophetic office but for this occasion. I have no message to

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the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and * drop not thy word against the house of Isaac.

17 ^b Therefore thus saith the LORD; ^c Thy

* Ezek. xxi. 2. Micah ii. 6.—^b See Jer. xxviii. 12. xxix. 21, 25, 31, 32.

Judah, and therefore need not go there. I have a message to Israel alone, and I must faithfully deliver it.

For the account which Amos gives here of himself, see the introduction.

Verse 16. Now therefore hear thou the word of the Lord] While he was speaking in his own vindication, God seems to have inspired him with the awful prediction which he immediately delivers.

Verse 17. Thy wife shall be an harlot] As this was the word of the Lord, so it was fulfilled; but as we have no further account of this idolatrous priest, so we cannot tell in what circumstances these threat-

wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

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^c Isai. xlii. 16. Lam. v. 11. Hos. iv. 13. Zech. xiv. 2.

enings were executed. 1. His wife was to be a public prostitute; she was probably such already privately in the temple, as the wife of an idolatrous priest. 2. His sons and daughters were to fall by the sword. 3. Their inheritance was to be taken by strangers. 4. And himself was to die a captive in a heathen land.

Israel shall surely go into captivity] He now declares fully what he had not declared before, though Amaziah had made it a subject of accusation. The particular was probably revealed at this instant, as well as those which concerned Amaziah and his family.

CHAPTER VIII.

This chapter begins with a fourth vision denoting the certainty and nearness of the destruction of Israel, 1—3. The prophet then proceeds to reprove their oppression and injustice, 4—7. Strong and beautiful figures, by which is represented the complete dissolution of the Israelitish polity, 8—10. The people threatened with a most awful judgment: a FAMINE of the word of God, 11—14.

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THUS hath the Lord God shewed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, * The end is come upon my people of Israel; ^b I

will not again pass by them any more.

3 And * the songs of the temple ^d shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; * they shall cast them forth ^e with silence.

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* Ezek. vii. 2.—^b Ch. vii. 8.—^c Ch. v. 23.

^d Heb. shall howl.—^e Ch. vi. 9, 10.—^f Heb. be silent.

NOTES ON CHAP. VIII.

Verse 1. A basket of summer fruit.] As summer fruit was not proper for preserving, but must be eaten as soon as gathered, so the Lord intimates by this symbol that the kingdom of Israel was now ripe for destruction, and that punishment must descend upon it without delay. Some think the prophet means the fruits at the end of autumn. And as after the autumn no fruit could be expected, so Israel's summer is gone by, her autumn is ended, and she shall yield no more fruit. Or, the autumn of her iniquity is come; the measure is filled up, and now she shall gather the fruit of her sin in the abundance of her punishment.

Verse 2. A basket of summer fruit] ^f Kelub כלוב קץ kelub 3326

kayits; The end is come—^g ba hakkets: here is a paronomasia or play upon the words kayits, summer fruit, and kets, the end, both coming from similar roots. See the note on Ezek. vii. 2, where there is a similar play on the same word.

I will not again pass by them any more.] I will be no longer their Guardian.

Verse 3. The songs of the temple] Instead of shiroth, songs, Houbigant reads shoroth, singing women; and Newcome follows him: "The singing women of the palace shall howl in that day." Instead of joyous songs, they shall have nothing but lamentation.

They shall cast them forth with silence.] Every place shall be filled with the dead, and a dreadful

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4 Hear this, O ye that ^aswallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the ^bnew moon be gone, that we may sell corn? and the sabbath, that we may ^dset forth wheat, making the ephah small, and the shekel great, and ^ffalsifying the balances by deceit?

6 That we may buy the poor for ^esilver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by ^bthe excellency of Jacob, Surely ⁱI will never forget any of their works.

8 ^hShall not the land tremble for this, and every one mourn that dwelleth therein? and

^aPa. xiv. 4. Prov. xxx. 14.—^bOr, month.—^cNeh. xiii. 15, 16.—^dHeb. open.—^eMic. vi. 10, 11.—^fHeb. *perverting the balances of deceit*. Hos. xii. 7.—^gCh. ii. 6.—^hCh. vi. 8.—ⁱHos. viii. 13. ix. 9.—^jHos. iv. 3.

silence shall reign universally; the few that remain being afraid either to speak or complain, or even to chant a funeral dirge for the most respectable of the dead.

Verse 4. *Hear this, O ye that swallow up the needy*] Ye that *bruiſe* the poor; exact from them, and *tread them under foot*.

Verse 5. *When will the new moon be gone*] This was kept as a kind of *holy day*, not by divine command, but by *custom*. The *sabbath* was strictly holy; and yet so covetous were they that they grudged to give to God and their own souls this seventh portion of time! But bad and execrable as they were, they neither *set forth their corn*, nor their *wheat*, nor any other kind of merchandise, on the *sabbath*. They were *saints* then, when compared to multitudes called *Christians*, who keep their shops either *partially* or *entirely open* on the Lord's day, and *buy and sell* without any scruple of conscience. Conscience! alas! they have *none*; it is scared as with a hot iron. The strong man armed, in them, is quiet, for all his goods are in peace.

Making the ephah small, and the shekel great] Giving *short measure*, and taking *full price*; or, buying with a *heavy weight*, and selling with one that was *light*.

Falsifying the balances] Having *one scale light*, and the *other weighty*; *one end of the beam long*, and the *other short*. A few months ago I detected a knave with such balances; with a slip of his finger long the beam he altered the *centre*, which made *three ounces short weight in every pound*. He did it so dexterously, that, though I knew he was cheating, yet, as the prophet expresses it, was *falsifying the balances by deceit*, it was some time before I could detect the fraud, and not till I had been several times cheated by this accomplished knave. So we

it shall rise up wholly as a flood; and it shall be cast out and drowned, ¹as by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, ^mthat I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 ⁿAnd I will turn your feasts into mourning, and all your songs into lamentation; ^oand I will bring up sackcloth upon all loins, and baldness upon every head; ^pand I will make it as the mourning of an only son, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land,

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¹Ch. ix. 5.—^mJob v. 14. Isai. xiii. 10. lix. 9, 10. Jer. xv. 9. Mic. iii. 6.—ⁿIsai. i. 14. Tob. ii. 6.—^oIsai. xv. 2, 3. Jer. xlviii. 37. Ezek. vii. 18. xxvii. 31.—^pJer. vi. 26. Zech. xii. 10.

find that though the knaves of ancient Israel are dead, they have left their successors behind them.

Verse 6. *That we may buy the poor for silver*] Buying their services for such a time, with just money enough to clear them from other creditors.

And the needy for a pair of shoes] See on chap. ii. 6.

And sell the refuse of the wheat?] Selling bad wheat and damaged flour to poor people as good, knowing that such cannot afford to prosecute them.

Verse 7. *By the excellency of Jacob*] By the state of eminence to which he had raised the descendants of Jacob; or, by the *excellent ONE of Jacob*, that is, HIMSELF. The meaning is: "As surely as I have raised you to such a state of eminence, so surely will I punish you in proportion to your advantages and your crimes."

Verse 8. *Shall not the land tremble for this*] It is supposed that an *earthquake* is here intended, and that the *rising up* and *subsiding as a flood* refers to that *heaving motion* that takes place in an earthquake, and which the prophet here compares to the *overflowing* and *subsiding of the waters of the Nile*. But it may refer to commotions among the people.

Verse 9. *I will cause the sun to go down at noon*] This may either refer to that *darkness* which often precedes and accompanies *earthquakes*, or to an *eclipse*. Abp. Usher has shown that about eleven years after Amos prophesied there were two great *eclipses of the sun*; one at the *feast of tabernacles*, and the other some time before the *passover*. The prophet may refer to the darkness occasioned by those eclipses; yet I rather think the whole may refer to the *earthquake*.

Verse 10. *I will turn your feasts into mourning*] See on ver. 3.

A bitter day.] A time of grievous calamity.

Verse 11. *A famine in the land*] The most grievous of all famines, a famine of the words of

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not a famine of bread, nor a thirst for water, but ^a of hearing the words of the LORD :

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

^a 1 Sam. iii. 1. Ps. lxxiv. 9. Ezek. vii. 26. — ^b Hos. iv. 15. ^c Deut. ix. 21.

Jehovah; a time in which no prophet should appear, no spiritual counsellor, no faithful reprove, none any longer who would point out the way of salvation, or would assure them of the mercy of God on their repentance and return to him. This is the severest of God's judgments on this side the worm that never dieth, and the fire that is never quenched.

Verse 12. *They shall wander from sea to sea*] From the Mediterranean to the Dead Sea; or from west to east, and from north to south, to seek the word of the Lord; to find a prophet, or any person authorized by God to show them the end of their calamities. In this state they shall continue, because they have rejected Him who is the bread of life.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that ^b swear by ^c the sin of Samaria, and say, Thy god, O Dan, liveth; and, The ^d manner of Beer-shebaliveth; even they shall fall, and never rise up again.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

^d Heb. way. See Acts ix. 2. xviii. 25. xix. 9, 23. xxiv. 14. ^e Ch. v. 5.

Verse 14. *By the sin of Samaria*] Baal, who was worshipped here.

Thy god, O Dan] The golden calf, or ox, the representative of the Egyptian god Apis, or Osiris.

The manner of Beer-sheba] The worship, or object of worship. Another of the golden calves which Jeroboam had set up there. The word דָּרַךְ *derach way*, is here taken for the object and mode of worship; see Acts xix. 9, where way is taken for the creed and form of divine worship as practised by the followers of Christ, and by which they were distinguished from the Jews. See also Acts ix. 2.

CHAPTER IX.

The first part of this chapter contains another vision, in which God is represented as declaring the final ruin of the kingdom of Israel, and the general dispersion of the people, 1—10. The prophet then passes to the great blessedness of the people of God under the gospel dispensation, 11—15. See Acts xv. 15, 16.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

I SAW the Lord standing upon the altar: and he said, Smite the ^a lintel of the door, that the posts may shake: and

^b cut ^c them in the head, all of them; and I will slay the last of them with the sword: ^d he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

^a Or, chapter, or knop. — ^b Or, wound them. — ^c Ps. lxxviii. 21. Hab. iii. 13.

NOTES ON CHAP. IX.

Verse 1. *I saw the Lord standing upon the altar*] As this is a continuation of the preceding prophecy, the altar here may be one of those either at Dan or Beer-sheba.

Smite the lintel] Either the piece of timber that binds the wall above the door, or the upper part of the door frame, in which the cheeks, or side posts, are inserted, and which corresponds to the threshold, or lower part of the door frame.

And cut them in the head] Let all the lintels of all the doors of all those temples be thus cut, as a sign

2 ^e Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amulii Sylvii,
R. Alban.,
cir. annum 10.

^d Ch. ii. 14. — ^e Ps. cxxxix. 8, &c. — ^f Job xx. 6. Jer. i. 53. Obad. 4.

that the whole shall be thrown down and totally demolished. Or this may refer to their heads — *chiefs*, men, who were principals in these transgressions. Mark their temples, their priests, their prophets, and their princes, for destruction.

He that fleeth—shall not flee away] He shall be caught before he can get out of the reach of danger.

And he that escapeth (that makes good his flight) *shall not be delivered.*] Captivity, famine, or sword shall reach him even there.

Verse 2. *Though they dig into hell*] Though they should get into the deepest caverns; *though they climb up to heaven—get to the most inaccessible*

A. M. cir. 3217. I command the serpent, and
 B. C. cir. 787. he shall bite them :
 A. U. C. cir. 34. 4 And though they go into
 Amulii Sylvii, R. Alban., captivity before their enemies,
 cir. annum 10.

thence will I command the sword, and it shall slay them : and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn : and it shall rise up wholly like a flood ; and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth ; he that calleth for the waters of the

sea, and poureth them out upon the face of the earth : The LORD is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel ? saith the LORD. Have not I brought up Israel out of the land of Egypt ? and the Philistines from Caphtor, and the Syrians from Kir ?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth ; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift

A. M. cir. 3217.
 B. C. cir. 787.
 Ante U. C. 34.
 Amulii Sylvii,
 R. Alban.,
 cir. annum 10.

^a Lev. xxvi. 33. Deut. xxviii. 65. Ezek. v. 12. — ^b Lev. xvii. 10. Jer. xlv. 11. — ^c Mic. i. 4. — ^d Ch. viii. 8. — ^e Or, spheres. — ^f Heb. ascensions. — ^g Ps. civ. 3, 13. — ^h Or, bundle. — ⁱ Ch. v. 8. — ^k Ch. iv. 13. — ^l Jer. xlvii. 4.

^m Deut. ii. 23. Jer. xlvii. 4. — ⁿ Ch. i. 5. — ^o Ver. 4. — ^p Jer. xxx. 11. xxxi. 35, 36. Obad. 16, 17. — ^q Heb. cause to move.

heights ; I will drag them up from the one, and pull them down from the other.

Verse 3. *Though they hide themselves*] All these are metaphorical expressions, to show the impossibility of escape.

Verse 4. *I will set mine eyes upon them for evil*] will use that very providence against them which before worked for their good. Should they look upward, they shall see nothing but the terrible lightning-like eye of a sin-avenging God.

Verse 5. *The Lord God of hosts is he*] So powerful is he that a touch of his hand shall melt or dissolve the land, and cause all its inhabitants to mourn. Here is still a reference to the earthquake. See the note, chap. viii. 8, where the same images are used.

Verse 6. *Buildeth his stories in the heaven*] There is here an allusion to large houses, where there are *chambers*, or places dug in the ground as *repositories* for treasure ; *middle apartments*, or stories, for the families to live in ; and the *house-top* for persons to take the air upon. There may be here a reference to the *various systems* which God has formed in illimitable space, *transcending each other* as the *planets* do in our solar system : and thus we find Solomon speaking when addressing the Most High : “ The heavens and the heaven of heavens cannot contain thee, אֲשֶׁר הָאֲרָצִים הַשְּׁמַיִם *hashshamayim ushemey hashshamayim*, Kings viii. 27. Six heavens were necessarily implied by these *three* words. According to the *points*, the *first* and *third* are in the *dual* number, and the *second* in the *contracted form* of the plural. But how many heavens are intended who can tell ? There may be millions of millions of *stellar systems* in limited space ; and then what are all these to the IMMENSITY of God !

Hath founded his troop in the earth] אָגַדוּ *agudda-*, from אָגַד *agad*, to *bind* or *gather together*, possibly meaning the *seas* and other collections of waters

which he has gathered together and bound by his perpetual decree, that they cannot pass ; yet when he calleth for these very waters, as in the *general deluge*, he “ poureth them out upon the face of the earth.”

The Lord is his name.] This points out his infinite essence. But what is that essence ? and what is his nature ? and what his immensity and eternity ? What archangel can tell ?

Verse 7. *Children of the Ethiopians*] Or *Cashites*. Cush was the son of Ham, Gen. x. 6 ; and his descendants inhabited a part of Arabia Petraea and Arabia Felix. All this stock was universally despised. See *Bochart*.

The Philistines from Caphtor] The island of *Crete*, the people of which were the *Cherethim*. See 1 Sam. xxx. 14 ; Ezek. xxv. 16 ; Zeph. ii. 5.

The Syrians from Kir] Perhaps a city of the *Medes*, Isai. xxii. 6. *Aram*, from whom Syria had its name, was the son of *Shem*, Gen. x. 22. Part of his descendants settled in this city, and part in *Aram Naharaim*, “ Syria of the two rivers,” viz., *Mesopotamia*, included between the *Tigris* and the *Euphrates*.

The meaning of the verse is this : Do not presume on my having brought you out of the land of Egypt and house of bondage, into a land flowing with milk and honey. I have brought other nations, and some of your neighbours, who are your enemies, from comparatively barren countries, into fruitful territories ; such, for instance, as the *Philistines* from *Caphtor*, and the *Syrians* from *Kir*.

Verse 8. *The eyes of the Lord God are upon the sinful kingdom*] The kingdom of Israel, peculiarly sinful ; and therefore to be signally destroyed by the Assyrians.

I will not utterly destroy the house of Jacob] The race shall not become extinct : I will reserve them as monuments of my justice, and finally of my mercy.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Amalii Sylvi,
R. Alban.,
cir. annum 10.

the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least ^a grain fall upon the earth.

10 All the sinners of my people shall die by the sword, ^b which say, The evil shall not overtake nor prevent us.

11 ^c In that day will I raise up the tabernacle of David that is fallen, and ^d close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old :

12 ^e That they may possess the remnant of

^a Heb. *stone*. — ^b Ch. vi. 3. — ^c Acts xv. 16, 17. — ^d Heb. *hedge*, or *wall*. — ^e Obad. 19. — ^f Numb. xxiv. 18. ^f Heb. *upon whom my name is called*. — ^h Lev. xxvi. 5.

Verse 9. *I will sift the house of Israel among all nations*] I will disperse them over the face of the earth; and yet I will so order it that the *good* shall not be *lost*; for though they shall be mixed among distant nations, yet there shall be a general restoration of them to their own land.

The least grain] צרור *tsror*, little stone, pebble, or gravel. Not one of them, howsoever little or contemptible, when the time comes, shall be left behind. All shall be collected in Christ, and brought into their own land.

Verse 10. *All the sinners of my people*] Those who are the boldest and most incredulous; especially they who *despise* my warnings, and *say the evil day shall not overtake nor prevent us*; they shall die by the sword. It is no evidence of a man's safety that he is *presumptuously fearless*. There is a blessing to him who *trembles at Gods word*.

Verse 11. *Will I raise up the tabernacle of David*] It is well known that the *kingdom of Israel*, the most profane and idolatrous, fell first, and that the *kingdom of Judah* continued long after, and enjoyed considerable prosperity under Hezekiah and Josiah. The remnant of the Israelites that were left by the Assyrians became united to the kingdom of Judah; and of the others, many afterwards joined them: but this comparatively short prosperity and respite, previously to the Babylonish captivity, could not be *that*, as *Calmet* justly observes, which is mentioned here. This could not be called *closing up the breaches, raising up the ruins, and building it as in the days of old*; nor has any state of this kind taken place since; and, consequently, the prophecy remains to be fulfilled. It must therefore refer to *their restoration under the gospel*, when they shall receive the Lord Jesus as their Messiah, and be by him restored to their own land. See these words quoted by James, Acts xv. 17. Then indeed it is likely that they shall possess the *remnant of Edom*, and have the whole length and breadth of Immanuel's land, ver. 12. Nor can it be supposed that the victories gained by the *Asmoneans* could be that intended by the prophet, and which he describes in such lofty terms.

^f Edom, and of all the heathen, ^g which are called by my name, saith the LORD that doeth this.

13 Behold ^h the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that ⁱ soweth seed; ^k and the mountain shall drop ^l sweet wine, and all the hills shall melt.

14 ^m And I will bring again the captivity of my people of Israel, and ⁿ they shall build the waste cities, and inhabit *them*; and they shall

^h Heb. *draweth forth*. — ⁱ Joel iii. 18. — ^j Or, *new vine*. — ^k Jer. xxx. 3. — ^l Isai. lxi. 4. lxxv. 21. Esek. נווה 33—36.

These victories procured only a short respite, and a very imperfect re-establishment of the tabernacle of David; and could not warrant the terms of the prediction in these verses.

Verse 12. *That they may possess the remnant of Edom*] Bp. *Newcome* translates this clause as follows: "That the residue of men may seek Jehovah, and all the heathen who are called by my name. Here, instead of אדום *Edom*, he reads אדם *Adam*, men of mankind, which is the reading of the *Arabic*, and some MSS. of the *Syriac*, and of Acts xv. 17.

The Pachomian MS. of the *Septuagint* adds here, ὁσους ἀζητήσω με, *that they may seek me*. And the *Arabic* has الرب *the Lord*; and instead of צדקתם *they shall possess*, the learned *Bisbee* seems to have read ידקתם *they may seek*; and thus the text resembles the quotation by St. James, Acts xv. 17, "That the residue of men might seek after the Lord." It is strange that not one of the MSS. collated by *Kennicott* and *De Rossi*, or any of my own, favours or countenances any of these alterations. I am of opinion, therefore, that we must dismiss all these conjectural emendations, and take the *Hebrew* text as we find it. That it speaks of the *conversion of the Jews* in gospel times, we have the authority of the *New Testament* as above to prove; and if we cannot make the words, as they stand there, entirely to agree with the words here, the subject is not affected by it. The Jews shall be *converted and restored*, and this text in both covenants is a proof of it.

Verse 13. *The plowman shall overtake the reaper*] All the seasons shall succeed in due and natural order: but the crops shall be so copious in the fields and in the vineyards, that a long time shall be employed in gathering and disposing of them; so that the seasons of *plowing, sowing, gathering the grapes, treading the wine-press, &c.*, shall *press on the heels of each other*; so vast will be the abundance, and so long the time necessary to *gather and cure the grapes and fruits*. We are informed by travellers in the Holy Land, Barbary, &c., that the vintage at Aleppo lasts from the *fifteenth* of September to the middle of

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Anulii Sylvii,
R. Alban.,
cir. annum 10.

plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land,

* Isai. lx. 21. Jer. xxxii. 41.

and *they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

A. M. cir. 3217.
B. C. cir. 787.
Ante U. C. 34.
Anulii Sylvii,
R. Alban.,
cir. annum 10.

Ezek. xxxiv. 28. Joel iii. 20.

November; and that the sowing season begins at the close of October, and lasts through all November. Here, then, the ploughman, sower, grape-gatherer, and operator at the wine-press, not only succeed each other, but have parts of these operations going on at the same time. But great fertility in the land, abundance in the crops, and regularity of the seasons, seem to be the things which the prophet especially predicts. These are all poetical and prophetic images, by which happy times are pointed out.

Verse 14. *They shall plant vineyards, and drink the wine*] When threatened with great evils, chap. v. 11, it is said, "They shall plant pleasant vineyards, but shall not drink the wine of them." *Previously to their restoration, they shall labour for others; after their restoration, they shall labour for themselves.*

Verse 15. *I will plant them upon their land*] They shall receive a permanent establishment there.

And they shall no more be pulled up] Most certainly this prophecy has never yet been fulfilled. They were pulled out by the Assyrian captivity, and by that of Babylon. Many were planted in again, and again pulled out by the Roman conquest and captivity, and were never since planted in, but are now scattered among all the nations of the earth. I conclude, as the word of God cannot fail, and this has not yet been fulfilled, it therefore follows that it will and must be fulfilled to the fulness of its spirit and intention. And this is established by the conclusion: "Saith the Lord thy God." He is JEHOVAH, and cannot fail; He is THY GOD, and will do it. He can do it, because he is JEHOVAH; and he will do it, because he is THY GOD.—Amen.

THE BOOK

OF THE

PROPHET OBADIAH.

Chronological Notes relative to this book, upon the supposition that it was written about five hundred and eighty-seven years before the commencement of the Christian era.

Year from the Creation, according to Archbishop Usher, 3417.—Year of the Jewish era of the world, 3174.—Year since the Flood, 1761.—Year from the vocation of Abram, 1336.—Year from the foundation of Solomon's temple, 425.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 389.—Year of the era of Iphitus, 298.—Second year of the *forty-eighth* Olympiad.—Year from the building of Rome, according to the Varronian or generally received computation, 167.—Year from the building of Rome, according to the Fasti Consulares, 166.—Year from the building of Rome, according to Polybius the historian, 165.—Year from the building of Rome, according to Fabius Pictor, 161.—Year since the overthrow of the kingdom of Israel by Shalmaneser, king of Assyria, 135.—Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 2.—Year of the Julian Period, 4127.—Year of the era of Nabonassar, 161.—Year before the birth of Christ, 583.—Year before the vulgar era of Christ's nativity, 587.—Cycle of the Sun, 11.—Cycle of the Moon, 4.—Thirtieth year of Tarquinius Priscus, the fifth king of the Romans.—Thirty-ninth year of Cyaxares or Cyaraxes, the fourth king of Media.—Nineteenth year of Agasicles, king of Lacedæmon, of the family of the Proclidæ.—Twenty-first year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ.—Thirty-third year of Alyattes II., king of Lydia.—Sixteenth year of Æropas, the seventh king of Macedon.—Eighth year of Apries, king of Egypt; the same with the celebrated Pharaoh-hopra.—Ninth year of Baal, king of the Tyrians.—Twentieth year of Nebuchadnezzar, king of Babylon.

OBADIAH.

God is here represented as summoning the nations against Edom, and declaring that his strongholds should not save him, 1—4; that not a remnant, not a gleaning, should be left of him, 5; that the enemy would search out his people, and totally subdue them; and that none of their allies should stand by them, 6—9. He then enlarges on their particular offence, and threatens them with a speedy recompence, 10—16. The Babylonians accordingly subdued the Edomites, and expelled them from Arabia Petræa, of which they never afterwards recovered possession. The remaining verses contain a prophecy of the restoration of the Jews from the Babylonish captivity, and of their victory over all their enemies, 17—21. Some commentators think that these last verses were fulfilled by the conquests of the Maccabees over the Edomites. See 1 Macc. v. 3—5, 65, &c.

M. cir. 3417.
C. cir. 587.
XLVIII. 2.
quinii Prisci,
R. Roman.,
annum 30.

THE vision of Obadiah.
Thus saith the Lord God
* concerning Edom; * We have
heard a rumour from the LORD,

and an ambassador is sent among
the heathen, Arise ye, and let
us rise up against her in battle.
2 Behold, I have made thee

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

* Isai. xxi. 11, xxxiv. 5. Ezek. xxv. 12, 13, 14.

Joel iii. 19. Mal. i. 3. —^b Jer. xlix. 14, &c.

Who was this prophet? where born? of what country? at what time did he prophesy? who were his ents? when and where did he die? are questions which have been asked from the remotest antiquity; which, to this day, have received no answer worthy of recording. There is a multitude of opinions

concerning these points; and their *multitude* and *discrepancy* are the strongest proofs of their *uncertainty*. All that seems probable is, that, as he prophesied concerning the *destruction of Edom*, he flourished a little before, or a little after, the taking of Jerusalem by Nebuchadnezzar, which happened

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

small among the heathen : thou
art greatly despised.
3 The pride of thine heart
hath deceived thee, thou that

dweltest in the clefts ^a of the rock, whose
habitation is high ; ^b that saith in his heart,
Who shall bring me down to the ground ?

4 ^c Though thou exalt *thyself* as the eagle,
and though thou ^d set thy nest among the
stars, thence will I bring thee down, saith the
LORD.

5 If ^e thieves came to thee, if robbers by
night, (how art thou cut off!) would they

^a 2 Kings xiv. 7. — ^b Isai. xiv. 13, 14, 15. Rev. xviii. 7.
^c Job xx. 6. Jer. xlix. 16. li. 53. Amos ix. 2. — ^d Isai. xiv. 13.
Nah. iii. 16. Hab. ii. 9. — ^e Jer. xlix. 9. — ^f Deut. xxiv. 21. Isai. xvii. 6. xxiv. 13. — ^g Or, *gleanings*.

about five hundred and eighty-eight years before
Christ ; and the destruction of Idumea by the same
monarch, which took place a short time after ; proba-
bly between 588 B. C. and 575 B. C., in the interval
of the thirteen years which Nebuchadnezzar employed
in the siege of Tyre, which he undertook immediately
after the capture of Jerusalem.

Obadiah foretels the subduction of the Idumeans
by the Chaldeans, and finally by the Jews, whom
they had used most cruelly when brought low by
other enemies. These prophecies have been literally
fulfilled ; for the Idumeans, as a nation, are totally
extinct.

Whoever will be at the trouble to collate this short
prophecy with the forty-ninth chapter of Jeremiah,
will find a remarkable *similarity*, not only in the
sentiments and *words*, but also in *whole verses*. In
the above chapter Jeremiah predicts the destruction of
the Idumeans. Whether he copied *Obadiah*, or *Obadiah*
copied him, cannot be determined ; but it would be
very strange if two prophets, unacquainted with each
other, should speak of the same event precisely in
the same terms. See the parallel texts in the margin,
and the notes on Jer. xlix. 1, &c.

NOTES ON THE BOOK OF OBADIAH.

Verse 1. *We have heard a rumour*] See Jer. xlix.
14, where the same expressions are found. The pro-
phet shows that the enemies of Idumea had con-
federated against it, and that Jehovah is now sum-
moning them to march directly against it.

Verse 2. *I have made thee small among the heathen*] God
ever attributes to himself the *rise and fall of nations*.
If they be *great and prosperous*, it is by
God's *providence* ; if they be *low and depressed*, it is
by his *justice*. Compared with the Assyrians, Chal-
deans, Egyptians, Syrians, Arabs, and other neigh-
bouring nations, the Idumeans were a small people.

Verse 3. *The pride of thine heart*] St. Jerome
observes that all the southern part of Palestine, from
Eleutheropolis to Petra and Aialath, was full of
caverns hewn out of the rocks, and that the people
had subterranean dwellings similar to ovens. Here

not have stolen till they had
enough ? if the grape gatherers
came to thee, ' would they not
leave ^g some grapes ?

6 How are *the things* of Esau searched out!
how are his hidden things sought up !

7 All the men of thy confederacy have
brought thee *even* to the border : ^h the ⁱ men
that were at peace with thee have deceived
thee, *and* prevailed against thee ; ^k they that
eat thy bread have laid a wound under thee :
^l *there is none understanding* ^m in him.

8 ⁿ Shall I not in that day, saith the Lord,

^h Heb. *the men of thy peace*. — ⁱ Jer. xxxviii. 22. — ^j Heb.
the men of thy bread. — ^k Isai. xix. 11, 12. — ^l Or, *of*
^m Job v. 12, 13. Isai. xxix. 14. Jer. xlix. 7.

they are said to *dwell in the clefts of the rock*, in re-
ference to the caverns above mentioned. In their
they conceived themselves to be *safe*, and thought
that no power brought against them could dislodge
them from those fastnesses. Some think that by
ro sela, rock, Petra, the capital of Idumea, is in-
tended.

Verse 4. *Though thou exalt thyself as the eagle*
Though like this bird thou get into the *highest cliff*
of the *highest rock*, it will not avail thee. To defend
thee when Jehovah has determined thy destruction,
thy *deepest caves* and *highest rocks* will be equally
useless. See Jer. xlix. 16.

Verse 5. *If thieves came to thee*] That is, if *thieves*
entered thy dwellings, they would not have taken
every thing ; they would have laid hold on thy
wealth, and carried off as much as they could escape
with conveniently ; if *grape-gatherers* entered thy
vineyards, they would not have taken *every land* ;
some *gleanings* would have been left. But the
Chaldeans have stripped thee bare ; they have *sought*
out all thy hidden things, ver. 6, they have left thee
nothing. *How art thou cut off!* Thou art totally
and irretrievably ruined ! The prophet speaks of
this desolation as if it had *already taken place*.

Verse 7. *All the men of thy confederacy*] The
Chaldeans are here intended, to whom the Idumeans
were attached, and whose agents they became in
exercising cruelties upon the Jews.

Have brought thee even to the border] Have hem-
med thee in on every side, and reduced thee to dis-
tress. Or, they have driven thee to thy border, as
thou art out of thy own land into the hands of thine
enemies.

The men that were at peace with thee] The men
of thy *covenant*, with whom thou hadst made a *league*.

That eat thy bread] That professed to be thy
firmest friends, have all joined together to destroy
thee.

Have laid a wound] Placed a snare or trap *under*
thee. See *Newcome*.

There is none understanding in him] Private
counsels and public plans are all in operation against

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 30.

even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy ^a mighty *men*, O

^b Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For thy ^c violence against thy brother Jacob shame shall cover thee, and ^d thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers ^e carried away captive his forces, and foreigners entered into his gates, and ^f cast lots upon Jerusalem, even thou *wast* as one of them.

12 But ^g thou shouldst not have ^h looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have ⁱ rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have ^j spoken proudly in the day of distress.

^a Ps. lxxvi. 5. Amos ii. 16. — ^b Jer. xlix. 7. — ^c Gen. xvii. 11. Ps. cxxxvii. 7. Ezek. xxv. 12. xxxv. 5. Amos i. 11. — ^d Ezek. xxxv. 9. Mal. i. 4. — ^e Or, *carried away his substance*. — ^f Joel iii. 3. Nah. iii. 10. — ^g Or, *do not behold, &c.* — ^h Ps. xxii. 17. liv. 7. lix. 10. Mic. iv. 11. vii. 10. — ⁱ Ps. xxxvii. 13. cxxxvii. 7. — ^j Job xxxi.

thee; and yet thou art so foolish and infatuated as not to discern thy own danger.

Verse 8. *Shall I not—destroy the wise men*] It appears from Jer. xlix. 7, that the Edomites were remarkable for wisdom, counsel, and prudence. See in the above place.

Verse 9. *Thy mighty men, O Teman*] This was one of the strongest places in Idumca; and is put here, as in Amos i. 2, and elsewhere, for *Idumea* itself.

Mount of Esau] Mount *Seir*.

Verse 10. *For thy violence against thy brother Jacob*] By this term the *Israelites* in general are understood; for the *two brothers*,—*Jacob*, from whom sprang the *Jews*, and *Esau*, from whom sprang the *dumeans* or *Edomites*,—are here put for the *whole people* or descendants of both. We need not look for particular cases of the *violence* of the Edomites against the *Jews*. *Esau*, their founder, was not more inimical to his brother *Jacob*, who deprived him of his birthright, than the *Edomites* uniformly were to the *Jews*. See 2 Chron. xxviii. 17, 18. They had even stimulated the Chaldeans, when they took Jerusalem, to destroy the temple, and level it with the ground. See Ps. cxxxvii. 7.

Verse 11. *Thou stoodest on the other side*] Thou not only didst not help thy brother when thou mightst, but thou didst assist his foes against him.

And cast lots] When the Chaldeans cast lots on the spoils of Jerusalem, thou didst come in for a share of the booty; “thou wast as one of them.”

Verse 12. *Thou shouldst not have looked*] It shows

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid *hand* on their ^m substance in the day of their calamity.

14 Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have ⁿ delivered up those of his that did remain in the day of distress.

15 ^o For the day of the LORD *is* near upon all the heathen: ^p as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 ^q For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall ^r swallow down, and they shall be as though they had not been.

17 ^s But upon Mount Zion ^t shall be ^u de-

29. Mic. vii. 8. Prov. xvii. 5. xxiv. 17, 18. — ¹ Heb. *magnified thy mouth*. — ^m Or, *forces*. — ⁿ Or, *shut up*. Ps. xxxi. 8. — ^o Ezek. xxx. 3. Joel iii. 14. — ^p Ezek. xxxv. 15. Hab. ii. 8. — ^q Jer. xxv. 23, 29. xlix. 12. Joel iii. 17. 1 Pet. iv. 17. — ^r Or, *sup up*. — ^s Joel ii. 32. — ^t Amos ix. 8. — ^u Or, *they that escape*.

a malevolent heart to rejoice in the miseries of those who have acted unkindly or wickedly towards us. The Edomites triumphed when they saw the judgments of God fall upon the Jews. This the Lord severely reprehends in verses 12—15. If a man have acted cruelly toward us, and God punish him for this cruelty, and we rejoice in it, we make his crime our own; and then, as we have done, so shall it be done unto us; see ver. 15. All these verses point out the part the Edomites took against the Jews when the Chaldeans besieged and took Jerusalem, destroyed the temple, and divided the spoils.

Verse 14. *Neither shouldst thou have stood in the crossway*] They are represented here as having stood in the *passes* and *defiles* to prevent the poor Jews from escaping from the Chaldeans. By *stopping these passes*, they threw the poor fugitives back into the teeth of their enemies. They had gone so far in this systematic cruelty as to deliver up the few that had taken refuge among them.

Verse 15. *The day of the Lord is near*] God will not associate thee with him in the judgments which he inflicts. *Thou* also art *guilty*, and shalt have *thy punishment* in due course with the other sinful nations.

Verse 16. *For as ye have drunk*] This address is to the *Jews*. As ye have been visited and punished upon my holy mountain in Jerusalem, so shall other nations be punished in their respective countries. See Jer. xlix. 12.

Verse 17. *But upon Mount Zion shall be deliverance*] Here is a promise of the return from the

A. M. cir. 3417.
B. C. cir. 567.
Ol. XLVIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 30.

liverance, and * there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob ^b shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they* of the south ^c shall possess the mount of Esau; ^d and *they* of the plain the

^a Or, *it shall be holy*. Joel iii. 17. — ^b Isai. x. 17. Zech. xii. 6. — ^c Amos ix. 12. — ^d Zeph. ii. 7. — ^e 1 Kings xvii. 9, 10. — ^f Or, shall possess that which is in *Sepharad*.

Babylonish captivity. They shall come to *Zion*, and there they shall *find safety*; and it is remarkable that after their return they were greatly befriended by the Persian kings, and by Alexander the Great and his successors; so that, whilst they ravaged the neighbouring nations, the Jews were unmolested. See *Calmet*.

And *there shall be holiness*] They shall return to God, separate themselves from their idols, and become a better people than they were when God permitted them to be carried into captivity.

The house of Jacob shall possess] They were restored to their former possessions. But this may refer also to their future restoration under the gospel, when they shall be truly converted, and become holiness to the Lord; for *salvation* and *holiness* shall be the characteristics of *Zion*—the *Christian church*, for ever.

Verse 18. *The house of Jacob shall be a fire*] After their return from captivity the *Jews*, called here the *house of Jacob* and the *house of Joseph*, did break out as a flame upon the Idumeans; they reduced them into slavery; and obliged them to receive circumcision, and practise the rites of the Jewish religion. See 1 Macc. v. 3, &c., 2 Macc. x. 15—23, and *Joseph*. Antiq. lib. xiii. c. 17.

There shall not be any remaining] As a *people* and a *nation* they shall be totally destroyed. This is the meaning; it does not signify that *every individual* shall be destroyed.

Verse 19. *They of the south*] The Jews who possessed the *southern* part of *Palestine*, should render themselves masters of the mountains of Idumea which were contiguous to them.

They of the plain] From Eleutheropolis to the Mediterranean Sea. In this and the following verse the prophet shows the different districts which should be occupied by the Israelites after their return from Babylon.

The fields of Samaria] Alexander the Great gave Samaria to the Jews; and John Hyrcanus subdued the same country after his wars with the Syrians. See *Josephus*, contra App. lib. ii. and Antiq. lib. xiii. c. 18.

Benjamin shall possess Gilead.] *Edom* lay to the

Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, *even* * unto Zarephath; and the captivity of Jerusalem, ^f which is in Sepharad, ^g shall possess the cities of the south.

21 And ^h saviours shall come up on Mount Zion to judge the mount of Esau; and the ⁱ kingdom shall be the LORD's.

^g Jer. xxxiii. 44. — ^h 1 Tim. iv. 16. James v. 20. — ⁱ Ps. xxii. 28. Dan. ii. 44. vii. 14, 27. Zech. xiv. 9. Luke i. 33. Rev. xi. 15. xix. 6.

south; and the *Philistines* to the west; *Ephraim* to the north; and *Gilead* to the east. Those who returned from Babylon were to extend themselves every where. See *Newcome*; and see, for the fulfilment, 1 Macc. v. 9, 35, 45; and ix. 35, 36.

Verse 20. *Zarephath*] Sarepta, a city of the Sidonians, 1 Kings xvii. 9. That is, they should possess the whole city of *Phœnicia*, called here that of the *Canaanites*.

Which is in Sepharad] This is a difficult word. Some think the *Bosporus* is meant; others, *Spain*; others, *France*; others, the *Euphrates*; others, some district in *Chaldea*; for there was a city called *Siphora*, in *Mesopotamia*, above the division of the Euphrates. Dr. *Lightfoot* says it was a part of *Edom*. Those who were captives among the *Canaanites*; and those whom the *Edomites* had enslaved should possess the cities of their masters. See *Newcome* and *Lewin*.

Verse 21. *And saviours shall come up*] Certain persons whom God may choose to be *delivered* of his people; such as *Zerubbabel*, *Ezra*, *Nehemiah*, and the *Maccabees*.

Some think these *saviours*, מושׁיׁים *moshaim*, mean the *apostles* of our Lord. Several MSS. have מושׁיׁים *mushaim*, the *preserved*; those that are saved, i. e. they who were delivered from the captivity; and those of *Mount Zion* shall judge, that is, shall execute judgment on the Edomites. And as the *Asmonean* princes joined the *priesthood* to the *state*, it might be what the prophet means when he says, "the kingdom shall be the Lord's," the high priest having both the *civil* and *ecclesiastical* power in his own hands. And these actually were masters of *Edom*, and judged and governed the *mountain of Esau*. And thus the prophecy appears to have had a very literal fulfilment.

But if we take the whole as referring to the time of the *gospel*, which I believe is not its *primary* sense, it may signify the conversion and restoration of the Jews, and that under *JESUS CHRIST* the original *theocracy* shall be restored; and thus, once more, in the promised land, it may be said, —

יהוה ליהוה המלוכה

hammeluchah laihovah vebayethah

"And the kingdom shall belong to *Jehovah*."

INTRODUCTION TO THE BOOK

OF THE

PROPHET JONAH.

JONAH, the son of Amittai, the *fifth* of the minor prophets, was a Galilean, a native of Gath-hepher, which is believed to be the same as Jotapata, celebrated for the siege which Josephus the historian there maintained against the Roman army, a little before the destruction of Jerusalem. Gath-hepher was situated in the land of Zebulun, where was the canton of Ophir or Hopher. St. Jerome places it *two* miles from Sepphoris, in the way towards Tiberias. Some rabbins are of opinion that Jonah was the widow of Sarepta's son, restored to life by Elijah.

What we know with certainty of Jonah is, that God having commanded him to go to Nineveh, and there proclaim that the cry of the inhabitants' sins was come up to heaven, and they were threatened with approaching ruin; instead of obeying these orders, he resolved to flee away, and go to Tarsus in Cilicia. For this purpose he embarked at Joppa; but the Lord having sent a violent tempest while he was upon the sea, the mariners, with great fear, cried each of them to his god. In the mean time Jonah slept in the hold; whereupon the pilot wakened him; and they who were in the ship cast lots to know how this tempest was occasioned. The lot falling upon Jonah, they asked him who he was, and what he had done to bring upon them such a storm? He told them he was a Hebrew; that he worshipped the God of heaven; was one of his prophets; and fled from his presence to avoid going to Nineveh, whither he was sent. They asked him what was to be done to secure them from shipwreck? He replied: Throw me into the sea, and the tempest will cease.

God prepared a great fish to swallow up Jonah. This fish, according to some, was a whale; or, as others say, the lamia, *canis carcharias*, or the sea-dog. The prophet continued in the fish *three* days and *three* nights. He cried unto the Lord, and the Lord heard him, and commanded the fish to cast him upon the shore, as it is believed, at the foot of a mountain which projects a great way into the sea, between Berytus and Tripoli. Others think it was upon the coast of Cilicia, *two* leagues north from Alexandretta.

After this the word of the Lord came a second time to Jonah, and directed him to go to Nineveh. When he came into the city, which was three days' journey in extent, about seventy-five leagues in circumference, Jonah walked up and down a whole day, crying out, "In forty days Nineveh shall be destroyed." The Ninevites believed his word; they appointed public fast to be observed; and, from the meanest of the people to the greatest, covered themselves with sackcloth. The king of Nineveh, supposed to have been *Sardanapalus*, known in profane authors by the name of *Anacyndaraxa* or *Anabaxarus*, descended from his throne, and covered himself with sackcloth, and sat down upon ashes. God suffered himself to be moved with their repentance, and did not execute the sentence which he had pronounced against them.

Jonah was afflicted at this; and complained to God, saying, that he had always questioned whether, as being a God of clemency and mercy, he would not be flexible to their prayers.

After this, in all probability, Jonah returned from Nineveh into Judea.

The Greeks have for a long time expressed their veneration for Jonah. There was a church dedicated to this prophet in the sixth age.

We do not know when it was that Jonah foretold how Jeroboam II., king of Israel, would restore the kingdom of Samaria to its former extent, from the entrance of Hamah to the Dead Sea. Whether this was before or after his going to Nineveh, we cannot tell.

Our Saviour makes frequent mention of Jonah in the Gospels. He says that the Ninevites shall one day rise in judgment against the Jews, and condemn them, because they repented at the preaching of Jonah, and the Jews would not hearken to him who was greater than Jonah. And when the Pharisees required a sign of him to prove his mission, he said he would give them no other than that of the prophet Jonah, that is to say, of his resurrection, which would complete all his miracles, and render the Jews inexcusable in their hardness of heart. For a discussion of the question concerning the *three days and three nights* which Jonah lay in the belly of the fish, see Matt. xii. 40, and the notes there. And for Oriental and Jewish legends and *fabulous relations* relative to the history of this prophet, see *Calmet* in his preface to this book.

That there are *difficulties* in this book every man must allow; and that learned men have differed greatly in their mode of interpreting the book, and explaining these difficulties, is well known. Some have considered it an *allegory*; referring entirely to Manasseh, and what was done *before, during, and after* the war with Esar-haddon, king of Assyria. Manasseh being taken prisoner by the Assyrians, and thrust into a *dungeon*; where, having lain *three days and three nights*, on his earnest prayer to God in the dungeon, he was delivered, &c. Others have thought, that instead of a *fish*, a *ship* is meant, which had the image of a *whale* on the *stern*, and might be called Κητος, or the *whale*. Others have thought that the whole of the account of Jonah's being swallowed by a great fish, his praying in its belly, and being cast on dry land, was a *dream* which he had while *fast asleep* in the ship. See chap. i. 5. And others state that the whole book is a *parable*, intending to point out God's *justice and mercy*, and how prevalent *repentance* is to turn aside the threatened stroke of divine wrath.

There is a *fable*, most probably of Phœnician origin, which, bearing some similitude to the history of Jonah, may have been taken from this book. Laomedon, king of Troy, having displeased Neptune, to appease him, was required to expose his daughter *Hesione* to be devoured by a *sea-monster*. She was chained to a rock, and was awaiting her fate at the next flux of the tide. In the interim *Hercules* slew the sea-monster, and delivered the princess. To this *Lycophron*, in his *Cassandra*, ver. 33, &c., is supposed to allude:—

Τρισπερου λεοντος, ον ποτε γναθος
Τριτωνος ημαλαψε καρχαρος κυων.

“Of the lion the offspring of three nights, which the fierce dog of Triton swallowed down greedily.”

The scholiasts explain this in the following manner: While the princess was standing chained to the rock, expecting the greedy dog (καρχαρος κυων, the *shark*) to come and devour her, Hercules stood by ready armed; and, when the monster came forward with open mouth, he jumped directly down his throat, and spent *three days* in cutting and hacking his entrails; and afterwards *came out of the monster*, with the loss of all the hair on his head. *Cyril*, in his comment, says this was occasioned by the *incredible heat* of the *monster's stomach*.

This *fable* might have been easily taken from the *true history*; though some have been ready enough to intimate that the history of the prophet was taken from the *fable*.

The appeal made to the *main facts* of this history by our Lord, proves that we are to admit of no *allegorical* exposition of these facts. 1. There was such a person as Jonah. 2. He was swallowed by a sea-monster, in whose belly he was miraculously preserved three days and three nights. 3. This same prophet preached to the Ninevites; and they repented, and turned from their sins, under his ministry. This testimony puts an end to all mythical, allegorical, and hypothetical interpretations of those great facts. And in its literal sense alone, I undertake the interpretation of this book.

THE BOOK

OF THE

PROPHET JONAH.

Chronological notes relative to this Book, upon the supposition that the repentance of the Ninevites happened in the twenty-third year of the reign of Jehu, king of Israel.

Year from the Creation, according to Archbishop Usher, 3142.—Year of the Julian Period, 3852.—Year since the Flood, 1486.—Year from the foundation of Solomon's temple, 150.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 114.—Year before the first Olympiad, 86.—Year before the building of Rome, according to the Varronian computation, 109.—Year before the birth of Jesus Christ, 858.—Year before the vulgar era of Christ's nativity, 862.—Twelfth year of Charilaus, king of Lacedæmon, of the family of the Proclidæ.—Fifty-second year of Archelaus, king of Lacedæmon, of the family of the Eurysthenidæ.—Second year of Phereclus, perpetual archon of the Athenians.—Fourteenth year of Alladius Sylvius, king of the Albans.—Twenty-third year of Jehu, king of Israel.—Seventeenth year of Joash, king of Judah.

CHAPTER I.

Jonah, sent to Nineveh, flees to Tarshish, 1—3. He is overtaken by a great tempest, 4—14; thrown into the sea, 15, 16; and swallowed by a fish, in the belly of which he is miraculously preserved alive three days and three nights, 17.

A. M. cir. 3142.
B. C. cir. 862.
Ante U. C. 109.
Alladii Sylvii,
R. Alban.,
cir. annum 14.

NOW the word of the LORD came unto ^aJonah^b the son of Amittai, saying,
2 Arise, go to Nineveh, that

^cgreat city, and cry against it; for ^dtheir wickedness is come up before me.
3 But Jonah ^erose up to flee

A. M. cir. 3142.
B. C. cir. 862.
Ante U. C. 109.
Alladii Sylvii,
R. Alban.,
cir. annum 14.

^a 2 Kings xiv. 25. — ^b Called, Matt. xii. 39, *Jonas*. — ^c Gen. x. 11, 12. Ch. iii. 2, 3. iv. 11.

^d Gen. xviii. 20, 21. Ezra ix. 6. James v. 4. Rev. xviii. 5. ^e Ch. iv. 2.

NOTES ON CHAP. I.

Verse 1. *Now the word of the Lord came unto [Jonah]* All that is certainly known about this prophet has already been laid before the reader. He was of Gath-hepher, in the tribe of Zebulun, in lower Galilee, Josh. xix. 13; and he prophesied in the reigns of Jeroboam the Second, and Joash, kings of Israel. Jeroboam came to the throne *eight hundred and twenty-three* years before the Christian era, and reigned in Samaria *forty-one* years, 2 Kings xiv. 23—25. As a prophet, it is likely that he had but *his one mission*.

Verse 2. *Go to Nineveh*] This was the capital of the Assyrian empire, and one of the most ancient cities of the world, Gen. x. 10; and one of the *biggest*, as it was *three days' journey in circumference*. Ancient writers represent it as *oblong*; being in length *one hundred and fifty stadia*, and *ninety in breadth*, the compass being *four hundred and eighty stadia*. Now as the *stadium* is allowed to have been

equal to our *furlong*, eight of which make a mile, this amounts to *fifty-four* English miles: see on chap. iii. 3. But we must not suppose that all this *space* was covered with compact streets and buildings; it took in a considerable space of country, probably all the cultivated ground necessary to support all the inhabitants of that district. *Calmet* computes the measurement of the circumference to be equal to *twenty-five* French leagues. It is reported to have had walls *one hundred feet high*, and so *broad* that *three chariots* might run abreast upon them. It was situated on the *Tigris*, or a little to the *west*, or on the *west side* of that river. It was well peopled, and had at this time *one hundred and twenty thousand* persons in it reputed to be in a state of infancy, which on a moderate computation would make the whole number *six hundred thousand* persons. But some, supposing that persons not being able to distinguish their right hand from their left must mean *children under two years of age*, and reckoning one

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B. C. cir. 862.
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unto ^aTarshish from the presence of the LORD, and went down to ^bJoppa; and he found a ship going to Tarshish: so

he paid the fare thereof, and went down into it, to go with them unto Tarshish ^cfrom the presence of the LORD.

4 But ^dthe LORD ^esent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship ^fwas like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and ^gcast forth the wares that *were* in the ship into the sea, to

^a 1 Kings x. 22.—^b Josh. xix. 46. 2 Chron. ii. 16 Acts ix. 36.—^c Gen. iv. 16. Job i. 12. ii. 7.—^d Ps. cvii. 25. ^e Heb. *cast forth*.—^f Heb. *thought to be broken*.—^g So

such child for every *twenty* persons from that age upwards, make the population amount to *two millions five hundred thousand*. Nor can this be considered an exaggerated estimate, when we know that London, not one-tenth of the size of ancient Nineveh, contains a population of upwards of *one million*. But calculations of this kind, relative to matters of such remote antiquity, are generally precarious, and not very useful: and ancient authors, though the only guides, are not always safe conductors. *Moesul* is generally supposed to be the same as the ancient *Nineveh*. It is in the province of Dearbekir, on the west bank of the Tigris.

Their wickedness is come up before me.] This is a *personification* of evil. It ascends from earth to heaven; and stands before the Supreme Judge, to bear witness against its own delinquency, and that of the persons whom it has seduced.

Verse 3. *To flee unto Tarshish*] Some say *Tartessus*, in Spain, near the straits of Gibraltar; others, *Tarsus*, in *Cilicia*; and others, *Taprobana*, or the island of Ceylon, formerly called *Taprobah*; and *Tabrobavagh* in Sanscrit, to the present day.

And went down to Joppa] This place is celebrated as that where *Andromeda*, daughter of *Cepheus*, was chained to a rock, and exposed to be devoured by a sea-monster, from which she was delivered by the valour of *Perseus*. It is the nearest port to Jerusalem on that side of the Mediterranean.

And he found a ship] The Phœnicians carried on a considerable trade with *Tartessus*, *Ezek. xxvii. 12*; and it was probably in one of their ships that *Jonah* embarked.

He paid the fare thereof] He paid for his *passage*. This shows that there was *traffic* between the two places, and that each passenger paid a stated *fare*.

From the presence of the Lord.] He considered that God was peculiarly resident in *Judea*; and if he got out of that land, the Lord would most probably appoint another prophet to carry the message; for *Jonah* appears to have considered the enterprise as

lighten *it* of them. But *Jonah* was gone down ^binto the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, ⁱcall upon thy God, ^hif so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us ^jcast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon *Jonah*.

8 Then said they unto him, ^mTell us, we pray thee, for whose cause this evil *is* upon

Acts xxvii. 18, 19, 38.—^b 1 Sam. xxiv. 3.—^c Ps. cvii. 25. ^d Joel ii. 14.—^e Josh. vii. 14, 16. 1 Sam. x. 20, 21. xiv. 41, 42. Prov. xvi. 33. Acts i. 26.—^f Josh. vii. 19. 1 Sam. xiv. 4

difficult and dangerous, and therefore wished to avoid it.

Verse 4. *A great wind*] They were overtaken with a *storm*, which appears from the sequel to have come by the immediate direction of God.

Like to be broken] They had nearly suffered *shipwreck*.

Verse 5. *Cried every man unto his god*] The *ship's crew* were all heathens; and, it is probable, heathens who had each a different object of religious worship.

Cast forth the wares] Threw the *lading* overboard to lighten the ship, hoping the better to *ride out* the storm.

Jonah was gone down] Most probably into the *hold* or *cabin* under the deck; or where they had berths for passengers in the sides of the ship; something in the manner of our *packets*.

Was fast asleep.] Probably quite exhausted and overcome with distress, which in many cases terminates in a deep sleep. So the disciples in the garden of Gethsemane.

Verse 6. *The shipmaster*] Either the *captain* or the *pilot*.

Arise, call upon thy God] He supposed that *Jonah* had his god, as well as they had *theirs*; and that, as the danger was imminent, every man should use the influence he had, as they were all equally involved in it.

Verse 7. *Come, and let us cast lots*] This was a very ancient mode of endeavouring to find out the mind of Divine Providence; and in this case it proves that they supposed the storm to have arisen *or* account of some hidden crime of some person *aboard*.

A philosopher being at sea in a violent storm, when the *crew* began to call earnestly to the gods for safety, he said, "Be silent, and cease your prayers; for should the gods know that *you* are here, we shall all be lost."

The lot fell upon Jonah.] In this case God directed the lot.

Verse 8. *Tell us—for whose cause*] A very gentle method of bringing the charge home to himself, and

A. M. cir. 3142.
B. C. cir. 862.
Ante U. C. 109.
Alladii Sylviæ,
R. Alban.,
cir. annum 14.

A. M. cir. 3142.
 I. C. cir. 862.
 Late U. C. 109.
 Alladii Sylvii,
 R. Alban.,
 cir. annum 14.

us ; What *is* thine occupation ?
 and whence comest thou ? what
is thy country ? and of what
 people *art* thou ?

9 And he said unto them, I *am* an Hebrew ;
 and I fear ^a the LORD, the God of heaven,
 which hath made the sea and the dry *land*.

10 Then were the men ^c exceedingly afraid,
 and said unto him, Why hast thou done this ?
 For the men knew that he fled from the pre-
 sence of the LORD, because he had told them.

11 Then said they unto him, What shall we
 do unto thee, that the sea ^d may be calm unto
 us ? for the sea ^a wrought, ^f and was tempestu-
 ous.

12 And he said unto them, ^e Take me up,
 and cast me forth into the sea ; so shall the
 sea be calm unto you : for I know that for
 my sake this great tempest *is* upon you.

13 Nevertheless the men ^h rowed hard to

^a Or, JEHOVAH. — ^b Ps. cxlvi. 6. Acts xvii. 24.
 Heb. with great fear. — ^d Heb. may be silent from us.
^e Heb. grew more and more tempestuous. — ^f Heb. went.
 John xi. 50. — ^h Heb. digged. — ⁱ Prov. xxi. 30.
 Deut. xxi. 8. — ^j Ps. cxv. 3. — ^m Ps. lxxxix. 9. Luke

in several questions here asked gave the utmost
 diligence to make the best of his own case.

Verse 9. *I fear the Lord*] In this Jonah was faith-
 ful. He gave an honest testimony concerning the
 God he served, which placed him before the eyes of
 the sailors as infinitely higher than the objects of
 their adoration ; for the God of Jonah was the God of
 heaven, who made the sea and the dry land, and
 governed both. He also honestly told them that he
 was fleeing from the presence of this God, whose
 honourable call he had refused to obey. See ver. 10.

Verse 11. *What shall we do unto thee*] In these
 questions there was an uncommon degree of humanity
 and tender feeling.

Verse 12. *I know that for my sake*] I am not
 worthy to live ; throw me overboard. God will not
 let the storm till I am cast out of the ship. Here
 is deep compunction ; an honest avowal of sin ;
 and a justification of the displeasure which God had
 manifested.

Verse 13. *The men rowed hard*] Were very un-
 willing to proceed to this extremity, and thought
 they would risk every thing rather than cast this
 obedient prophet into the great deep.

Verse 14. *They cried unto the Lord*] Under a con-
 viction that he was the self-existing Being, the Maker
 of the heavens and the earth, and the author of the
 present storm, they put up their prayers to him.

Let us not perish for this man's life] They were
 unwilling about to cast him overboard ; but seemed to call
 God to witness that it was with the utmost reluc-
 tance, and only in obedience to his command. There

bring *it* to the land ; ⁱ but they
 could not : for the sea wrought,
 and was tempestuous against
 them.

14 Wherefore they cried unto the LORD,
 and said, We beseech thee, O LORD, we be-
 seech thee, let us not perish for this man's
 life, and ^k lay not upon us innocent blood :
 for thou, O LORD, ^l hast done as it pleased
 thee.

15 So they took up Jonah, and cast him
 forth into the sea : ^m and the sea ⁿ ceased from
 her raging.

16 Then the men ^o feared the LORD exceed-
 ingly, and ^p offered a sacrifice unto the LORD,
 and made vows.

17 Now the LORD had prepared a great fish
 to swallow up Jonah. And ^q Jonah was in
 the ^r belly of the fish three days and three
 nights.

viii. 24. — ⁿ Heb. stood. — ^o Mark iv. 41. Acts v. 11.
^p Heb. sacrificed a sacrifice unto the LORD, and vowed
 vows. — ^q Matt. xii. 40. xvi. 4. Luke xi. 30. — ^r Heb.
 bowels.

is a parallel passage in the *Argonautics*, which has
 been quoted to illustrate this :—

Πολλα δε μερμηριζον ενι φρεσι πευκαλιμψοι,
 Η μιν αποφθισσαι, και ιχθυσι κυρμα βαλωσαι
 Λινολεχη Μηδειαν, αποτρεψωσι δ' Ερινυνν.

Ver. 1171.

“ And much they doubted, in their prudent minds,
 Whether to kill and cast a prey to fishes
 Wretched Medea, and avert their fate.”

See *Newcome*.

Verse 16. *Offered a sacrifice*] The first perhaps
 ever offered on board a vessel, since the ark floated on
 the waters of the great deluge ; and it is most prob-
 able that these heathens, witnessing what was done,
 became sincere converts to the true God.

Verse 17. *Now the Lord had prepared a great fish*]
 דגדג *dag gadol*. This could not have been a *whale*,
 for the throat of that animal can scarcely admit a
 man's leg ; but it might have been a *shark*, which
 abounds in the Mediterranean, and whose mouth and
 stomach are exceedingly capacious. In several cases
 they have been known to swallow a man when
 thrown overboard. See the note on Matt. xii. 40,
 where the whole subject of this verse is considered
 at large. That *days and nights* do not, among the
 Hebrews, signify *complete* days and nights of *twenty*
four hours, see Esth. iv. 16, compared with chap. v. 1,
 Judg. xiv. 17, 18. Our Lord lay in the grave *one*
natural day, and part of *two* others ; and it is most
 likely that this was the precise time that Jonah was
 in the fish's belly.

CHAPTER II.

This chapter (except the first verse and the last, which make a part of the narrative) contains a beautiful prayer or hymn, formed of those devout thoughts which Jonah had in the belly of the great fish, with a thanksgiving for his miraculous deliverance.

A. M. cir. 3142.
B. C. cir. 862.
Ante U. C. 109.
Alladii Sylvii,
R. Alban.,
cir. annum 14.

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I ^acried ^bby reason of mine affliction unto the LORD, ^cand he heard me: out of the belly of ^dhell cried I, and thou heardest my voice.

3 ^eFor thou hadst cast me into the deep, in the ^fmidst of the seas; and the floods compassed me about: ^gall thy billows and thy waves passed over me.

4 ^hThen I said, I am cast out of thy sight; yet I will look again ⁱtoward thy holy temple.

5 The ^kwaters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

^a Ps. cxx. 1. cxxx. 1. cxlii. 1. Lam. iii. 55, 56.—^b Or, out of mine affliction.—^c Ps. lxxv. 2.—^d Or, the grave. Isai. xiv. 9.—^e Ps. lxxxviii. 6.—^f Heb. heart.—^g Ps. xlii. 7.—^h Ps. xxxi. 22.—ⁱ 1 Kings viii. 38.—^k Ps. lxxix.

NOTES ON CHAP. II.

Verse 1. *Then Jonah prayed—out of the fish's belly*] This verse makes the *first* of the *second* chapter in the Hebrew text.

It may be asked, "How could Jonah either pray or breathe in the stomach of the fish?" Very easily, if God so willed it. And let the reader keep this constantly in view; the whole is a *miracle*, from Jonah's being swallowed by the fish till he was cast ashore by the same animal. It was God that had prepared the great fish. It was the Lord that spake to the fish, and caused it to vomit Jonah upon the dry land. ALL is miracle.

Verse 2. *Out of the belly of hell*] Among the Hebrews שְׁהוֹל *sheol* means the grave, any deep pit, the place of separate spirits, &c. Here the prophet represents himself as in the *bottom of the sea*; for so *sheol* must be understood in this place.

Verse 3. *All thy billows and thy waves passed over me.*] This may be understood *literally*; while the fish, in whose belly he was, sought its pleasure or sustenance in the paths of the deep, the waves and billows of the sea were rolling above. This line seems borrowed from Ps. xlii. 7.

Verse 4. *I am cast out of thy sight*] See Ps. xxxi. 22.

Thy holy temple.] Then Jerusalem was not yet destroyed, for the temple was standing.

Verse 5. *The waters compassed me about even to the soul*] So as to seem to deprive me of life. I had no hope left.

The weeds were wrapped about my head.] This may be understood *literally* also. He found himself in the fish's stomach, together with sea weeds, and such

6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life ^mfrom ⁿcorruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: ^oand my prayer came in unto thee, into thine holy temple.

8 They that observe ^plying vanities forsake their own mercy.

9 But I will ^qsacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. ^rSalvation *is* of the LORD.

10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

1. Lam. iii. 54.—¹ Heb. *cuttings off*.—² Ps. xvi. 10.
³ Or, the pit.—⁴ Ps. xviii. 6.—⁵ 2 Kings xvii. li. 3.
xxxii. 6. Jer. x. 8. xvi. 19.—⁶ Ps. i. 14, 23. cxvi. 17. 1. Hos. xiv. 2. Hebr. xliii. 15.—⁷ Ps. iii. 8.

like marine substances, which the fish had taken for its aliment.

Verse 6. *I went down to the bottoms of the mountains*] This also may be *literally* understood. The fish followed the slanting base of the mountains till they terminated in a plain at the bottom of the great deep.

The earth with her bars] He represents himself as a prisoner in a dungeon, closed in with *bars* which he could not remove, and which at first appeared to be *for ever*, i. e., the place where his life must terminate.

Yet hast thou brought up my life] The substance of this poetic prayer was composed while in the fish's belly; but afterwards the prophet appears to have thrown it into its present poetic form, and to have added some circumstances, such as that before us; for he now speaks of his deliverance from this imminent danger of death. "Thou hast brought up my life from corruption."

Verse 7. *When my soul fainted*] When I have given up all hope of life.

My prayer came in unto thee] Here prayer is *personified*, and is represented as a messenger sent from the *distressed*, and entering into the temple of God, and standing before him. This is a very fair and delicate image. This clause is one of those which I suppose the prophet to have added when he penned this prayer.

Verse 8. *They that observe lying vanities*] They that trust in idols, follow *vain predictions*, persuade themselves to be influenced with *foolish fears*, so as to induce them to *leave the path of obvious duty*, for *to sake their own mercy*. In leaving that God who

A. M. cir. 3142.
B. C. cir. 862.
Ante U. C. 109.
Alladii Sylvii,
R. Alban.,
cir. annum 14.

the Fountain of mercy, they abandon that measure of mercy which he had treasured up for them.

Verse 9. *But I will sacrifice unto thee*] I will make a sincere vow, which, as soon as my circumstances will permit, I will faithfully execute; and therefore he adds, "I will pay that which I have vowed."

Salvation is of the Lord.] All deliverance from danger, preservation of life, recovery from sickness, and redemption of the soul from the power, guilt, and pollution of sin, is from Jehovah. He alone is the Saviour, he alone is the Deliverer; for all salvation is from the Lord.

Verse 10. *And the Lord spake unto the fish*] That is, by his influence the fish swam to shore, and cast Jonah on the dry land. So the whole was a miracle from the beginning to the end; and we need not perplex ourselves to find out literal interpretations; such as, "When Jonah was thrown overboard, he swam for his life, earnestly praying God to preserve him from drowning; and by his providence he was thrown into a place of fish—a fishing cove, where he was for a time entangled among the weeds, and hardly escaped with his life; and when safe, he composed this poetic prayer, in metaphorical language, which some have wrongly interpreted, by supposing that he was swallowed by a fish; when *רַגַּל* should have been understood as a place of fish, or fishing creek," &c. Now I say the original has no such meaning in the Bible: and this gloss is plainly contrary to the letter of the text; to all sober and rational modes of

interpretation; and to the express purpose for which God appears to have wrought this miracle, and to which Jesus Christ himself applies it. For as Jonah was intended for a sign to the Jews of the resurrection of Christ, they were to have the proof of this semiosis, in his lying as long in the heart of the earth as the prophet was in the belly of the fish; and all interpretations of this kind go to deny both the sign and the thing signified. Some men, because they cannot work a miracle themselves, can hardly be persuaded that God can do it.

The text, and the use made of it by Christ, most plainly teach us that the prophet was literally swallowed by a fish, by the order of God; and that by the divine power he was preserved alive, for what is called three days and three nights, in the stomach of the fish; and at the conclusion of the above time that same fish was led by the unseen power of God to the shore, and there compelled to eject the prey that he could neither kill nor digest. And how easy is all this to the almighty power of the Author and Sustainer of life, who has a sovereign, omnipresent, and energetic sway in the heavens and in the earth. But foolish man will affect to be wise; though, in such cases, he appears as the recently born, stupid offspring of the wild ass. It is bad to follow fancy, where there is so much at stake. Both ancients and moderns have grievously trifled with this prophet's narrative; merely because they could not rationally account for the thing, and were unwilling (and why?) to allow any miraculous interference.

CHAPTER III.

Jonah is sent again to Nineveh, a city of three days' journey (being sixty miles in circumference, according to Diodorus Siculus), 1—4. The inhabitants, in consequence of the prophet's preaching, repent in dust and ashes, 5—9. God, seeing that they were deeply humbled on account of their sins, and that they turned away from all their iniquities, repents of the evil with which he had threatened them, 10.

L. M. cir. 3142.
S. C. cir. 862.
late U. C. 109
Amdlii Sylvii,
R. Alban.,
cir. annum 14.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh,

that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the

A. M. cir. 3142.
B. C. cir. 862.
Ante U. C. 109.
Alladii Sylvii,
R. Alban.,
cir. annum 14.

NOTES ON CHAP. III.

Verse 1. *And the word of the Lord*] The same *racle* as that before given; and which, from what he had felt and seen of the justice and mercy of the Lord, he was now prepared to obey.

Verse 2. *And preach unto it the preaching*] *קרא וקרא* *vekera eth hakkeriah*, "And cry the cry that I bid thee." Be my herald, and faithfully deliver my message. The word *קטקא* in Greek answers to the Hebrew *קורא kore*: both signifying a crier, a herald, preacher; one that makes proclamation with a loud and earnest cry. Such was John Baptist, Isai. xl. 3; and such was Jesus Christ, John vii. 18—37; and such were all his apostles. And such earnestness becomes ministry that has to do with immortal souls, asleep

and dead in sin, hanging on the brink of perdition, and insensible of their state. The soft-speaking, gentle-toned, unmoved preacher, is never likely to awaken souls. As we preach, so the people hear; scarcely receiving any counsels that appear to have no importance by the manner in which they are delivered. But this earnestness is widely different from that noisy, blustering, screaming rant, that manifests more of the turbulence of disorderly passions, than of the real inspired influence of the Spirit of God.

Verse 3. *Nineveh was an exceeding great city, of three days' journey.*] See on chap. i. 2. *Strabo* says, lib. xvi., *πολις μείζων ην της Βαβυλωνος*, "it was much larger than Babylon:" and Ninus, the builder, not only proposed to make it the largest city of the

A. M. cir. 3142.
B. C. cir. 862.
Ante U. C. 109.
Alladii Sylvi,
R. Alban.,
cir. annum 14.

word of the LORD. Now Nineveh was an ^aexceeding great city, of three days' journey.

4 And Jonah began to enter into the city a day's journey, and ^bhe cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh ^cbelieved God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, ^dand sat in ashes.

7 ^eAnd he caused *it* to be proclaimed and

^a Heb. of God. So Gen. xxx. 8. Ps. xxxvi. 6. lxxx. 10.
^b See Deut. xviii. 22. — ^c Matt. xii. 41. Luke xi. 32.
^d Job ii. 8. — ^e 2 Chron. xx. 3. Joel ii. 15. — ^f Heb. said.

word, but the largest that *could be built by man*. See *Diodor. Sic. Bib. l. ii.* And as we find, from the lowest computation, that it was at least *fifty-four* or *sixty* English miles in circumference, it would take the prophet *three* days to walk round upon the walls, and announce from them the terrible message, "Yet *forty* days, and Nineveh will be destroyed!"

Verse 4. *Yet forty days*] Both the *Septuagint* and *Arabic* read *three days*. Probably some early copyist of the *Septuagint*, from whom our modern editions are derived, mistook the Greek numerals μ *forty* for γ *three*; or put the *three days' journey* in preaching instead of the *forty days* mentioned in the denunciation. One of *Kennicott's MSS.*, instead of ארבעים *urbaim, forty*, has שלשים *sheloshim, thirty*: but the Hebrew text is undoubtedly the true reading; and it is followed by *all* the ancient Versions, the *Septuagint* and *Vulgate* excepted. Thus God gives them time to *think, reflect, take counsel, and return* to him. Had they only *three days' space*, the denunciation would have so completely confounded them, as to excite nothing but terror, and prevent repentance and conversion.

Verse 5. *The people of Nineveh believed God*] They had no doubt that the threatening would be fulfilled, unless their speedy conversion prevented it: but, though not expressed, they knew that the threatening was conditional. "The promises and threatenings of God, which are merely personal, either to any particular man or number of men, are always conditional, because the wisdom of God hath thought fit to make these depend on the behaviour of men."—Dr. S. Clarke's *Sermons*, vol. i.

Proclaimed a fast] And never was there one so general, so deep, and so effectual. Men and women, old and young, high and low, and even the cattle themselves, all kept such a fast as the total abstinence from food implies.

Verse 6. *Word came unto the king*] This, some think, was *Pul*; others, *Sardanapalus* his son, king of

^f published through Nineveh by the decree of the king and his ^gnobles, saying, Let neither man nor beast, herd nor flock, taste

any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, ^hlet them turn every one from his evil way, and from ⁱthe violence that *is* in their hands.

9 ^kWho can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ^lAnd God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

^g Heb. *great men*. — ^h Isai. lviii. 6. — ⁱ Isai. lix. 6. — ^j Sam. xii. 22. Joel ii. 14. — ^k Jer. xviii. 8. Amos vii. 3, 4.

Assyria, who flourished in the reign of Jeroboam the Second: but it seems more probable that the monarch here alluded to was a king of Assyria contemporary with Joash, king of Judah. It was by the decree of the king that the fast was instituted, and became general.

Verse 8. *Let man and beast be covered*] This was done that every object which they beheld might deepen the impression already made, and cause them to mourn after a godly sort. *Virgil* tells us that the mourning for the death of Julius Cæsar was so general, that the *cattle* neither ate nor drank:—

Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina: nulla neque
amnem
Libavit quadrupes, nec graminis attigit herbam.

Ecl. v. 24.

"The swains forgot their sheep, nor near the brink
Of running waters brought their herds to drink.
The thirsty cattle of themselves abstained
From water, and their grassy fare disdain'd."

DAVID

And that they sometimes *changed or reversed* the harness and ornaments of cattle, as indicative of mourning, we have a proof in *Virgil's* description of the funeral procession in honour of Pallas, slain by Turnus. *Æn. xi. ver. 89.*

Post bellator equus, positus insignibus, Æthon
It lacrymans, guttisque humectat grandibus ora.

"Stripped of his trappings, and his head declined
Æthon, his generous warrior-horse, behind,
Moves with a solemn, slow, majestic pace;
And the big tears come rolling down his face."

Verse 9. *Who can tell if God will turn and repent*] There is at least a peradventure for our salvation God may turn towards us, change his purpose, and save us alive. While there is life there is hope. God has no pleasure in the death of sinners; he

gracious and compassionate. Himself has prescribed repentance ; if we repent, and turn to him from our iniquities, who knows then whether God will not turn, &c.

Verse 10. And God saw their works] They repented, and brought forth fruits meet for repentance ; works which showed that they did most earnestly

repent. He therefore changed his purpose, and the city was saved. The purpose was : If the Ninevites do not return from their evil ways, and the violence that is in their hands, within forty days, I will destroy the city. The Ninevites did return, &c., and therefore escaped the threatened judgment. Thus we see that the threatening was conditional.

CHAPTER IV.

Jonah, dreading to be thought a false prophet, repines at God's mercy in sparing the Ninevites, whose destruction he seems to have expected, from his retiring to a place without the city about the close of the forty days. But how does he glorify that mercy which he intends to blame ! And what an amiable picture does he give of the compassion of God ! 1—5. This attribute of the Deity is still farther illustrated by his tenderness and condescension to the prophet himself, who, with all his prophetic gifts, had much of human infirmity, 6—11.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country ? Therefore I fled before unto Tarshish : for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

* Ch. i 3.—b Exod. xxxiv. 6. Ps. lxxxvi. 5. Joel ii. 13. c 1 Kings xix. 4.—d Ver. 8.

NOTES ON CHAP. IV.

Verse 1. But it displeased Jonah exceedingly] This hasty, and indeed inconsiderate prophet, was vexed because his prediction was not fulfilled. He had more respect to his high sense of his own honour than he had to the goodness and mercy of God. He appeared to care little whether six hundred and twenty thousand persons were destroyed or not, so he might not pass for a deceiver, or one that denounced a falsity.

And he was very angry.] Because the prediction was not literally fulfilled ; for he totally lost sight of the condition.

Verse 2. I know that thou art a gracious God] See the note on Exod. xxxiv. 6.

Verse 3. Take, I beseech thee, my life from me] קַח נַפְשִׁי מִי kach na eth naphshi, "Take, I beseech thee, even my soul." Do not let me survive this disgrace. Thou hast spared this city. I thought thou wouldst do so, because thou art merciful and gracious ; and it was on this account that I refused to go at first, as I knew that thou mightest change thy purpose, though thou hadst commanded me to make an absolute denunciation of judgment. God has left this example on record to show that an inconsiderate man is not fit to be employed in his work ; and he chose this one example that it might serve as an endless warning to his church to employ

3 Therefore now, O LORD, take, I beseech thee, my life from me ; for it is better for me to die than to live.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

4 Then said the LORD, Doest thou well to be angry ?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd,

* Or, Art thou greatly angry ? — † Or, palmecrist. — ‡ Heb. Kikajon.

no man in the work of the ministry that is not scripturally acquainted with God's justice and mercy.

Verse 4. Doest thou well to be angry ?] הֲיִסְבֵּב הָרָע לְךָ haheitib harah lac, "Is anger good for thee?" No, anger is good for no man ; but an angry preacher, minister, bishop, or prophet, is an abominable man. He who, in denouncing the word of God against sinners, joins his own passions with the divine threatenings, is a cruel and bad man, and should not be an overseer in God's house. A surly bishop, a peevish, passionate preacher, will bring neither glory to God, nor good to man. Dr. Taylor renders the clause, "Art thou very much grieved?" A man may be very much grieved that a sinner is lost ; but who but he who is of a fiendish nature will be grieved because God's mercy triumphs over judgment ?

Verse 5. So Jonah went out of the city] I believe this refers to what had already passed ; and I therefore agree with Bp. Newcome, who translates, "Now Jonah had gone out of the city, and had sat," &c. ; for there are many instances where verbs in the preterite form have this force, the וָ vau here turning the future into the preterite. And the passage is here to be understood thus : When he had delivered his message he left the city, and went and made himself a tent ; or got under some shelter on the east side of the city ; and there he was determined to remain till he should see what would become of the city. But

A. M. cir. 3142.
B. C. cir. 862.
Ante U. C. 109.
Alladii Sylvii,
R. Alban.,
cir. annum 14.

and made *it* to come up over
Jonah, that it might be a sha-
dow over his head, to deliver
him from his grief. So Jonah

^a was exceeding glad of the gourd.

7 But God prepared a worm when the
morning rose the next day, and it smote the
gourd that it withered.

8 And it came to pass, when the sun did
arise, that God prepared a ^b vehement east
wind; and the sun beat upon the head of
Jonah, that he fainted, and wished in himself
to die, and said, ^c *It is better for me to die*
than to live.

^a Heb. rejoiced with great joy.—^b Or, silent.—^c Ver.
3.—^d Or, Art thou greatly angry.—^e Or, I am greatly

when the *forty* days had expired, and he saw no
evidence of the divine wrath, he became angry, and ex-
postulated with God as above. The *fifth* verse should
be read in a parenthesis, or be considered as be-
ginning the chapter.

Verse 6. *And the Lord God prepared a gourd*] I
believe this should be rendered in the preterpluperfect
tense, The Lord HAD prepared—this plant, קיקאון
kikayon. It had in the course of God's providence
been planted and grown up in that place, though
perhaps not yet in full leaf; and Jonah made that
his tent. And its thick branches and large leaves
made it an ample shelter for him; and because it
was such, he rejoiced greatly on the account. But
what was the *kikayon*? The best judges say the
ricinus or *palma Christi*, from which we get what is
vulgarly called *castor oil*, is meant. It is a tree as
large as the olive, has leaves which are like those of
the vine, and is also quick of growth. This in all
probability was the plant in question, which had
been already planted, though it had not attained its
proper growth, and was not then in full leaf. *Celsus*,
in his *Hierobot.*, says it grows to the height of an
olive tree; the trunk and branches are hollow like a
kex, and the leaves sometimes as broad as the rim of
a hat. It must be of a soft or spungy substance, for
it is said to grow surprisingly fast. See *Taylor* under
the root קק, 1670. But it is evident there was some-
thing *supernatural* in the growth of this plant, for it
is stated to have *come up in a night*; though the
Chaldee understands the passage thus: "It was here
last night, and is withered this night." In one night
it might have blown, and expanded its leaves con-
siderably, though the plant had existed before, but
not in full bloom till the time that Jonah required it
for a shelter.

Verse 7. *But God prepared a worm*] By being
eaten through the root the plant, losing its nourish-
ment, would soon wither; and this was the case in
the present instance.

Verse 8. *A vehement east wind*] Which was of
itself of a *parching, withering* nature; and the *sun*, in
3346

9 And God said to Jonah,
^a *Doest thou well to be angry*
for the gourd? And he said,
^e *I do well to be angry, even*

unto death.

10 Then said the LORD, Thou hast had
pity on the gourd, for the which thou hast
not laboured, neither madest it grow; which
^b *came up in a night, and perished in a night:*

11 And should not I spare Nineveh, ^b that
great city, wherein are more than sixscore
thousand persons ⁱ that cannot discern be-
tween their right hand, and their left hand;
and *also much* ^k *cattle?*

angry.—^f Or, spared.—^g Heb. was the son of the night.
^h Ch. i. 2, iii. 2, 3.—ⁱ Deut. i. 39.—^k Ps. xxxvi. 6, cxlv. 2

addition, made it intolerable. These winds are both
scorching and suffocating in the east, for deserts of
burning sand lay to the east or south-east; and the
easterly winds often brought such a multitude of
minute particles of sand on their wings, as to add
greatly to the mischief. I believe these, and the
sands they carry, are the cause of the *ophthalmia*
which prevails so much both in Egypt and India.

Verse 9. *I do well to be angry, even unto death.*
Many persons suppose that the *gifts of prophecy* and
working miracles are the highest that can be con-
ferred on man; but they are widely mistaken, for
these gifts *change not the heart*. Jonah had the gift
of prophecy, but had not received that grace which
destroys the *old man* and *creates the soul anew* in
Christ Jesus. This is the *love* of which St. Paul
speaks, which if a man have not, though he had the
gift of prophecy, and could miraculously remove
mountains, yet in the sight of God, and for any good
himself might reap from it, it would be as sounding
brass and a tinkling cymbal. Jonah was a prophet,
and yet had all his old bad tempers about him, in a
shameful predominancy. *Balaam* was of the same
kind. So we find that God gave the *gift of prophecy*
even to *graceless* men. But many of the prophets
were sanctified in their nature before their call to the
prophetic office, and were the most excellent of men.

Verse 10. *Which came up in a night*] St. Jerome,
speaking of this plant, the *kikayon*, assigns to it an
extraordinary rapidity of growth. It delights in a
sandy soil, and in a few days what was a *plant* grows
into a *large shrub*. But he does not appear to have
meant the *ricinus*; this however is the most likely.
The expressions *coming up in a night* and *perishing*
in a night are only metaphorical to express *speedy*
growth and *speedy decay*; and so, as we have seen
the Chaldee interprets it, ובלילה אחרונה "which existed this night, but in the next night
perished;" and this I am satisfied is the true import
of the Hebrew phrase.

Verse 11. *And should not I spare Nineveh*] In ver.
10 it is said, *thou hast had pity* on the gourd, ורחם

that CHASTA; and here the Lord uses the same word *וְעָנִי לֹא חָבֵט* *veani lo achvus*, "And shall not I have pity upon Nineveh?" How much is the city better than the shrub? But besides this there are in it one hundred and twenty thousand persons! And shall I destroy them, rather than thy shade should be withered by thy word apparently fail! And besides, these persons are young, and have not offended (for they knew not the difference between their right hand and their left); and should not I feel more pity for those innocents than thou dost for the fine flowering plant which is withered in a night, being itself exceedingly short-lived? Add to all this, they have now turned on those sins which induced me to denounce judgment against them. And should I destroy them who are now fasting and afflicting their souls; and covered with sackcloth, are lying in the dust before me, bewailing their offences and supplicating for mercy? Learn, then, from this, that it is the incorrigibly wicked on whom my judgments must fall, and against whom they are threatened. And know, that to that man will I look who is of a broken and contrite spirit, and who trembles at my word. Even the dumb beasts are objects of my compassion; and I will save them for the sake of their penitent owners; and remember with the rest, *That the Lord careth for oxen.*

The great number of cattle to which reference is here made were for the support of the inhabitants; and probably at this time the Ninevites gathered in their cattle from the champagne pasture, expecting at some foe coming to besiege them might seize on them for their forage, while they within might suffer for the lack of all things.

No doubt that ancient Nineveh was like ancient Babylon, of which Quintus Curtius says, the buildings were not close to the walls, there being the space of an acre left between them; and in several parts there were within the walls portions of cultivated land, that, if besieged, they might have provision to sustain the inhabitants.

And I suppose this to be true of all large ancient cities. They were rather cantons or districts than cities such as now are, only all the different inhabitants had joined together to wall in the district for the sake of mutual defence.

This last expostulation of God, it is to be hoped, produced its proper effect on the mind of this irritable prophet; and that he was fully convinced that in this, as in all other cases, God had done all things well.

From this short prophecy many useful lessons may be derived. The Ninevites were on the verge of destruction, but on their repentance were respited. They did not, however, continue under the influence of good resolutions. They relapsed, and about one hundred and fifty years afterwards, the prophet Nahum was sent to predict the miraculous discomfiture of the Assyrian king under Sennacherib, an

event which took place about 710 B. C.; and also the total destruction of Nineveh by Cyaxares and his allies, which happened about 606 B. C. Several of the ancients, by allegorizing this book, have made Jonah declare the divinity, humanity, death, and resurrection of Christ. These points may be found in the gospel history, their true repository; but fancy can find them any where it pleases to seek them; but he who seeks not for them will never find them here. Jonah was a type of the resurrection of Christ; nothing farther seems revealed in this prophet relative to the mysteries of Christianity.

In conclusion: while I have done the best I could to illustrate the very difficult prophet through whose work the reader has just passed, I do not pretend to say I have removed every difficulty. I am satisfied only of one thing, that I have conscientiously endeavoured to do it, and believe that I have generally succeeded; but am still fearful that several are left behind which, though they may be accounted for from the briefness of the narrative of a great transaction, in which so many surprising particulars are included, yet, for general apprehension, might appear to have required a more distinct and circumstantial statement. I have only to add, that as several of the facts are evidently miraculous, and by the prophet stated as such, others may be probably of the same kind. On this ground all difficulty is removed; for God can do what he pleases. As his power is unlimited, it can meet with no impossibilities. He who gave the commission to Jonah to go and preach to the Ninevites, and prepared the great fish to swallow the disobedient prophet, could maintain his life for three days and three nights in the belly of this marine monster; and cause it to eject him at the termination of the appointed time, on any seacoast he might choose; and afterwards the divine power could carry the deeply contrite and now faithful prophet over the intervening distance between that and Nineveh be that distance greater or less. Whatever therefore cannot be accounted for on mere natural principles in this book, may be referred to this supernatural agency; and this, on the ostensible principle of the prophecy itself, is at once a mode of interpretation as easy as it is rational. God gave the commission; he raised the storm; he prepared the fish which swallowed the prophet; he caused it to cast him forth on the dry land; he gave him a fresh commission, carried him to the place of his destination, and miraculously produced the sheltering gourd, that came to perfection in a night, and withered in a night. This God therefore performed the other facts for which we cannot naturally account, as he did those already specified. This concession, for the admission of which both common sense and reason plead, at once solves all the real or seeming difficulties to be found in the Book of the Prophet Jonah.

INTRODUCTION TO THE BOOK

OF THE

PROPHET MICAH.

MICAH, the Morasthite, or of Moresa, a village near the city Eleutheropolis, in the southern part of Judah, is the *sixth* in order of the *twelve* minor prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about *fifty* years. Some have confounded him with Micaiah, son of Imlah, who lived in the kingdom of the ten tribes, under the reign of Ahab.

The spurious Dorotheus says that Micah was buried in the burying-place of the Anakim, whose habitation had been at Hebron, and round about it. This prophet appeared almost at the same time with Isaiah, and has even borrowed some expressions from him. Compare Isai. ii. 2 with Mic. iv. 1, and Isai. xli. 15 with Mic. iv. 13.

The prophecy of Micah contains but *seven* chapters. He foretells the calamities of Samaria, which was taken by Shalmaneser, and reduced to a heap of stones. Afterwards he prophesies against Judah, and declares the troubles that Sennacherib should bring upon it under the reign of Hezekiah. Then he declaims against the iniquities of Samaria. He foretells the captivity of the *ten* tribes, and their return into their own country. The *third* chapter contains a pathetic invective against the princes of the house of Jacob, and the judges of the house of Israel; which seems levelled against the chief of the kingdom of Judah, the judges, the magistrates, the priests, the false prophets, &c. He upbraids them with their avarice, their injustice, and falsehood; and tells them they will be the occasion that Jerusalem shall be reduced to a heap of rubbish, and the mountain of the temple shall be as a forest. We are informed, Jer. xxvi. 18, 19, that this prophecy was pronounced in the reign of Hezekiah; and that it saved Jeremiah from death.

After these terrible denunciations, Micah speaks of the reign of the Messiah, and of the establishment of the Christian church. And as the peaceable times which succeeded the return from the Babylonish captivity, and which were a figure of the reign of the Messiah, were disturbed by a tempest of a short continuance, Micah foretold it in such a manner as agrees very well with what Ezekiel says of the war of Gog against the Jews. Micah speaks in particular of the birth of the Messiah; that he was to be born at Bethlehem; and that his dominion was to extend to the utmost parts of the earth. He says that God should raise *seven* shepherds, who should reign by the sword over Assyria, and in the land of Nimrod; which Calmet explains of Darius, son of Hystaspes; and of the *seven* confederates that killed the Magian, and who possessed the empire of the Persians, after the extinction of the family of Cyrus. The *fifth* chapter, from ver. 7 to the end, describes the flourishing estate of the Jews in their own country, from the reign of Darius, and after the Maccabees; yet in such a manner, that he mingles several things in it that can apply only to the church of Jesus Christ.

The two last chapters of Micah contain, first, a long invective against the iniquities of Samaria: then he foretells the fall of Babylon; the re-establishment of the cities of Israel; the greatness of the country possessed by the Israelites; their happiness; the graces where-with God will favour them; and all this in such lofty terms, that they chiefly agree with the Christian church. St. Jerome says that Micah was buried at Morasthi, ten furlongs from Eleutheropolis; and Sozomenes says that his tomb was revealed to Zebennus, bishop of Eleutheropolis, under the reign of Theodosius the Great. He calls the place of his burial Beretsate, which is probably the same as Morasthi, ten furlongs from Eleutheropolis.

Bishop *Newcome* observes that Micah was of the kingdom of Judah, as he only makes mention of kings who reigned over that country. It is supposed that he prophesied further on in the reign of Hezekiah than Hosea did; although chap. v. 5 was written before the captivity of the ten tribes, which happened in the *sixth* year of Hezekiah. It is plain from chap. i. 1, 5, 9, 12, 13, that he was sent both to Israel and Judah. Like Amos and Hosea, he reproves and threatens, with great spirit and energy, a corrupt people. See chap. ii. 1, 2, 3, 8, 9, 10; iii. 2, 3, 4, 6, 10—16; vii. 2, 3, 4. And, like Hosea, he inveighs against the princes and prophets with the highest indignation. See chap. iii. 5—7, 9—12; vii. 3. The reader will observe that these similar topics are treated of by each prophet with remarkable variety, and copiousness of expression.

Some of his prophecies are distinct and illustrious ones, as chap. ii. 12, 13; iii. 12; iv. 1—4, 10; v. 2, 3, 4; vi. 13; vii. 8, 9, 10.

We may justly admire the *elegance* of his diction:—

- Chap. ii. 12.—“ I will surely gather, O Jacob, all of thee :
 I will surely assemble the residue of Israel.
 I will put them together as sheep of Bozrah,
 As a flock in the midst of their fold :
 They shall make a tumult from the multitude of men.
 13.—He that forceth a passage is come up before them :
 They have forced a passage, and have passed through the gate ; and are gone forth by it :
 And their King passeth before them, even Jehovah at the head of them ”

- Chap. iv. 1.—“ But it shall come to pass, in the latter days,
 That the mountain of the temple of Jehovah shall be
 Established on the top of the mountains,
 And it shall be exalted above the hills ;
 And the people shall flow into it.
 2.—And many nations shall go, and shall say,
 Come, and let us go up unto the mountain of Jehovah,
 And unto the temple of the God of Jacob :
 That he may teach us of his ways, and that we may walk in his paths.
 For from Sion shall go forth a law,
 And the word of Jehovah from Jerusalem.
 3.—And he shall judge between many people,
 And he shall convince strong nations afar off :
 And they shall beat their swords into ploughshares,
 And their spears into pruning-hooks :
 Nation shall not lift up sword against nation,
 Neither shall they any longer learn war.”

His *animation*, chap. i. 5, lines 3, 4.

“ What is the transgression of Jacob?—is it not that of Samaria?
 And what are the high places of Judah?—are they not those of Jerusalem? ”

- Chap. iv. 9.—“ And now why dost thou cry out loudly?
 Is there no king in thee?
 Hath thy counsellor perished?
 For pangs have seized thee, as a woman in travail.”

There are few beauties of composition of which examples may not be found in this prophet. For *sublimity* and *impressiveness* in several places, he is unrivalled. The *Lord's controversy*, chap. vi. 1—8, is equal to any thing even in the prophet Isaiah. It has a powerful effect on every attentive reader.

His *strength of expression*:—

- Chap. i. 6.—“ Therefore will I make Samaria a heap of the field, a place for the plantings of a vineyard :
 And I will pour down her stones into the valley, and I will discover her foundations.”
 iii. 2.—“ Ye who hate good and love evil :
 Who pluck their skin from off them,
 And their flesh from off their bones.
 3.—Who have also eaten the flesh of my people,
 And have flayed their skin from off them,
 And have broken their bones :
 And have divided them asunder, as flest in the pot :
 And as meat within the caldron.”
 vii. 1.—“ Woe is me ; for I am become
 As the gatherers of late figs, as the gleaners of the vintage.”

There is no cluster to eat :
 My soul desireth the firstripe fig.
 2.—The good man is perished from the land,
 And there is none upright among men.
 All of them lie in wait for blood ;
 They hunt every man his brother for his destruction.”

His pathos :—

Chap. i. 16.—“Make thee bald, and cut off thine hair for thy delicate children ;
 Enlarge thy baldness as the eagle ;
 For they are gone into captivity from thee.”
 ii. 4.—“ In that day shall a proverb be taken up against you ;
 And a grievous lamentation shall be made :
 Saying, ‘ We are utterly laid waste :
 He hath changed the portion of my people :
 How hath he departed from me,
 To bring again him that divided our fields ! ’ ”

His sublimity :—

Chap. i. 2.—“ Hear, O ye people, all of you :
 Hearken, O land, and all that are therein.
 And let the Lord Jehovah be witness against you ;
 Even the Lord from his holy temple.
 3.—For, behold, Jehovah will go forth from his place :
 And he will come down, and will tread upon the high places of the earth.
 Chap. i. 4.—And the mountains shall be molten under him ;
 And the vallies shall cleave asunder ;
 As wax before the fire,
 As waters poured down a steep place.”
 Chap. vi. 1.—“ Hear ye now what Jehovah saith :
 Arise, contend thou before the mountains ;
 And let the hills hear thy voice.”
 vii. 16.—“ The nations shall see, and shall be confounded because of all their might :
 They shall lay their hand upon their mouth ; their ears shall be deaf.
 17.—They shall lick the dust as the serpent ;
 As the creeping things upon the earth, they shall tremble from their close places :
 Because of Jehovah our God, they shall stand in awe ; and they shall fear because of thee.

THE BOOK

OF THE

P R O P H E T M I C A H.

Chronological notes relative to this Book.

Year from the Creation, according to Archbishop Usher, 3254.—Year of the Julian period, 3964.—Year since the flood, 1598.—Year from the vocation of Abram, 1171.—Year since the first celebration of the Olympic games in Elis by the Idæi Dactyli, 704.—Year from the destruction of Troy, according to the general computation of chronologers, 434.—Year since the commencement of the kingdom of Israel, by the divine appointment of Saul to the regal dignity, 3446.—Year from the foundation of Solomon's temple, 262.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 226.—Year since the restoration of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 135.—Year from the foundation of the kingdom of Macedon by Caranus, 65.—Year from the foundation of the kingdom of Lydia by Ardysus, 49.—All before this reign concerning Lydia is entirely fabulous.—Year since the conquest of Corosbus at Olympia, usually called the first Olympiad, 27.—Third year of the *seventh* Olympiad.—Year before the building of Rome, according to the Varronian computation, 4.—Year from the building of Rome, according to Cato and the *Fasti Consulares*, 3.—Year from the building of Rome, according to Polybius the historian, 2.—Year before the building of Rome, according to Fabius Pictor, 2.—Year before the commencement of the era of Nabonassar, 2.—Year before the birth of Christ, 746.—Year before the vulgar era of Christ's nativity, 750.—Cycle of the sun, 16.—Cycle of the moon, 12.—Twenty-first year of Theopompus, king of Lacedæmon, of the family of the Proclidæ.—Twenty-seventh year of Polydorus, king of Lacedæmon, of the family of the Eurysthenidæ.—Twelfth year of Alyattes, king of Lydia.—Fifth year of Charops, the first decennial archon of the Athenians.—Fourth year of Romulus, the first king of the Romans.—Tenth year of Pekah, king of Israel.—Ninth year of Jotham, king of Judah.

CHAPTER I.

The prophet begins with calling the attention of all people to the awful descent of Jehovah, coming to execute his judgments against the kingdoms of Israel and Judah, 1—5; first against Samaria, whose fate the prophet laments in the dress of mourners, and with the doleful cries of the fox or ostrich, 6—8; and then against Jerusalem, which is threatened with the invasion of Sennacherib. Other cities of Judah are likewise threatened; and their danger represented to be so great as to oblige them to have recourse for protection even to their enemies the Philistines, from whom they desired at first to conceal their situation. But all resources are declared to be vain; Israel and Judah must go into captivity, 9—16.

A. M. cir. 3254.
B. C. cir. 750.
A. U. C. cir. 4.
Romuli,
R. Roman.,
cir. annum 4.

THE word of the LORD that came to ^aMicah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of

Judah, ^bwhich he saw concerning Samaria and Jerusalem.

² ^c Hear, all ye people; ^d hearken, O earth, and ^e all

A. M. cir. 3254.
B. C. cir. 750.
A. U. C. cir. 4.
Romuli,
R. Roman.,
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^a Jer. xxvi. 18.—^b Amos i. 1.—^c Heb. *Hear, ye people, all of them.*

^d Deut. xxxii. 1. ^e Isai. i. 2.—^c Heb. *the fulness thereof.*

NOTES ON CHAP. I.

Verse 1. *The word of the Lord that came to Micah the Morasthite*] For all authentic particulars relative to this prophet, see the *preface*.

In the days of Jotham, Ahaz, and Hezekiah] These three kings reigned about threescore years; and Micah is supposed to have prophesied about *forty* or

fifty years; but no more of his prophecies have reached posterity than what are contained in this book, nor is there any evidence that any more was written. His time appears to have been spent chiefly in *preaching* and *exhorting*; and he was directed to write those parts only that were calculated to profit succeeding generations.

Verse 2. *Hear, all ye people*] The very commence-

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Romuli,
R. Roman.,
cir. annum 4.

that therein is : and let the Lord
GOD ^a be Witness against you,
the Lord from ^b his holy temple.

3 For, behold, ^c the LORD
cometh forth out of his ^d place, and will come
down, and tread upon the ^e high places of the
earth.

4 And ^f the mountains shall be molten under
him, and the valleys shall be cleft, as wax
before the fire, and as the waters that are
poured down ^g a steep place.

5 For the transgression of Jacob *is* all this,
and for the sins of the house of Israel. What
is the transgression of Jacob? *is it* not Sama-
ria? and what *are* the high places of Judah?
are they not Jerusalem?

6 Therefore I will make Samaria ^b as an

^a Ps. i. 7. Mal. iii. 5.—^b Ps. xi. 4. Jonah ii. 7. Hab. ii.
20.—^c Isai. xxvi. 21.—^d Ps. cxv. 3.—^e Deut. xxxii. 13.
xxxiii. 29. Amos iv. 13.—^f Judg. v. 5. Ps. xcvi. 5.
Isai. lxiv. 1, 2, 3. Amos ix. 5. Hab. iii. 6, 10.—^g Heb. *a*
descent.—^h 2 Kings xix. 25. Ch. iii. 12.—ⁱ Ezek. xiii.

ment of this prophecy supposes *preceding* exhorta-
tions and predictions.

Hearken, O earth] *אָרֶץ* *arets*, here, should be
translated *land*, the country of the Hebrews being only
intended.

And let the Lord God be Witness] Let him who
has sent me with this message be witness that I have
delivered it faithfully; and be a witness against you,
if you take not the warning.

The Lord from his holy temple.] The place where
he still remains as your King, and your Judge; and
where you profess to pay your devotions. The
temple was yet standing, for Jerusalem was not
taken for many years after this; and these prophe-
cies were delivered before the captivity of the *ten*
tribes, as Micah appears to have been sent both to
Israel and to Judah. See ver. 5—9, 12, 13.

Verse 3. For, behold, the Lord cometh forth] See
this clause, Amos iv. 13. He represents Jehovah as
a mighty conqueror, issuing from his pavilion, step-
ping from mountain to mountain, which rush down
and fill the vallies before him; a consuming fire
accompanying him, that melts and confounds every
hill and dale, and blends all in universal confusion.
God is here represented as doing that *himself* which
other conquerors do by the multitude of their hosts:
levelling the mountains, filling some of the vallies, and
digging for waters in others, and pouring them from
hills and dales for the use of the conquering armies,
by pipes and aqueducts.

And why is all this mighty movement? Verse 5.
“For the transgression of Jacob *is* all this, and for
the sins of the house of Israel.”

Verse 5. What is the transgression of Jacob?] Is
it not something extremely grievous? Is it not that of
Samaria? Samaria and Jerusalem, the chief cities,
are infected with *idolotry*. Each has its *high places*,

heap of the field, and as plant-
ings of a vineyard: and I will
pour down the stones thereof
into the valley, and I will ¹ dis-
cover the foundations thereof.

A. M. cir. 3254.
B. C. cir. 750.
A. U. C. cir. 4.
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cir. annum 4.

7 And all the graven images thereof shall
be beaten to pieces, and all the ^h hires thereof
shall be burned with the fire, and all the idols
thereof will I lay desolate: for she gathered
it of the hire of an harlot, and they shall return
to the hire of an harlot.

8 Therefore ¹ I will wail and howl, ^m I will
go stripped and naked: ⁿ I will make a wail-
ing like the dragons, and mourning as the ^o owls.

9 For ^p her wound *is* incurable; for ^q it is
come unto Judah; he is come unto the gate of
my people, *even* to Jerusalem.

14.—^h Hos. ii. 5, 12.—ⁱ Isai. xxi. 3. xxii. 4. Jer. iv. 19.
^m Isai. xx. 2, 3, 4.—ⁿ Job xxx. 29. Ps. cii. 6.—^o Heb.
daughters of the owl.—^p Or, she is grievously sick of
her wounds.—^q 2 Kings xviii. 13. Isai. viii. 7, 8.

and its *idol worship*, in opposition to the worship of
the true God. That there was *idolotry* practised by
the *elders of Israel*, even in the temple of Jehovah,
see Ezek. viii. 1, &c. As the royal cities in both
kingdoms gave the *example* of gross idolatry, no
wonder that it spread through the whole land, both
of Israel and Judah.

Verse 6. I will make Samaria] I will bring it to
desolation: and, instead of being a royal city, it shall
be a *place for vineyards*. Newcome observes, that
Samaria was situated on a hill, the right soil for a
vineyard.

I will discover the foundations thereof.] I will
cause its walls and fortifications to be razed to the
ground.

Verse 7. All the hires thereof shall be burned] Mul-
titudes of women gave the money they gained by
their public *prostitution* at the temples for the support
of the priesthood, the ornamenting of the walls,
altars, and images. So that these things, and perhaps
several of the images themselves, were literally the
hire of the harlots: and God threatens here to deliver
all into the hands of enemies, who should seize on
this wealth, and literally spend it in the *same way*
in which it was acquired; so that “to the hire of a
harlot these things should return.”

Verse 8. I will make a wailing like the dragons] Newcome translates:—

I will make a wailing like the foxes (or jackals),
And mourning like the daughters of the ostrich.
This beast, the *jackal* or *shigal*, we have often met
with in the prophets. Travellers inform us that its
howlings by night are most lamentable; and as to the
ostrich, it is remarkable for its *fearful shrieking* and
agonizing groanings after night. Dr. Shaw says he
has often heard them groan as if they were in the
greatest agonies.

A. M. cir. 3254.
B. C. cir. 750.
A. U. C. cir. 4.
Romuli,
R. Roman.,
cir. annum 4.

10 * Declare ye it not at Gath, weep ye not at all : in the house of ^b Aphrah ^c roll thyself in the dust.

11 Pass ye away, ^d thou ^e inhabitant of Saphir, having thy ^f shame naked : the inhabitant of ^g Zaanan came not forth in the mourning of ^h Beth-ezel ; he shall receive of you his standing.

12 For the inhabitant of Maroth ⁱ waited carefully for good : but ^k evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of ^l Lachish, bind the chariot to the swift beast : she *is* the be-

^a 2 Sam. i. 20. — ^b That is, *dust*. — ^c Jer. vi. 26. — ^d Or, *thou that dwellest fairly*. — ^e Heb. *inhabitant*. — ^f Isai. xx. 4. xlvii. 2, 3. Jer. xliii. 22. Nah. iii. 5. — ^g Or, *the country of flocks*. — ^h Or, *a place near*. — ⁱ Or, *was grieved*. — ^k Amos iii. 6. — ^l 2 Kings xviii. 14, 17.

Verse 9. *Her wound is incurable*] Nothing shall prevent their utter ruin, for they have filled up the measure of their iniquity.

He is come—even to Jerusalem.] The desolation and captivity of Israel shall first take place ; that of Judah shall come after.

Verse 10. *Declare ye it not at Gath*] Do not let this prediction be known among the *Philistines*, else they will glory over you.

House of Aphrah] Or, *Beth-aphrah*. This place is mentioned Josh. xviii. 23, as in the tribe of Benjamin. There is a paronomasia, or play on words, here : עפר *lephrah* *bebeth lephrah* *aphrah*, “Roll thyself in the dust, in the house of dust.”

Verse 11. *Inhabitant of Saphir*] *Sapher*, *Sepphoris*, or *Sephora*, was the strongest place in Galilee.—*Calmet*. It was a city in the tribe of Judah, between Eleutheropolis and Ascalon.—*Houbigant*.

Zaanan] Another city in the tribe of Judah, Josh. xv. 13.

Beth-ezel] A place near Jerusalem, Zech. xiv. 5. Some think that Jerusalem itself is intended by this word.

Verse 12. *The inhabitant of Maroth*] There was a city of a similar name in the tribe of Judah, Josh. xv. 59.

Verse 13. *Inhabitant of Lachish*] This city was in the tribe of Judah, Josh. xv. 39, and was taken by Sennacherib when he was coming against Jerusalem, 2 Kings xviii. 13, &c., and it is supposed that he wished to reduce this city first, that, possessing it, he might prevent Hezekiah's receiving any help from Egypt.

She is the beginning of the sin] This seems to intimate that Lachish was the first city in Judah which received the idolatrous worship of Israel.

Verse 14. *Give presents to Moreseth-gath*] *Calmet* says that *Moresa* or *Morashti*, and *Achzib*, were cities not far from Gath. It is possible that when Ahaz found himself pressed by *Pekah*, king of Israel, he might have sent to these places for succour, that

ginning of the sin to the daughter of Zion : for the transgressions of Israel were found in thee.

14 Therefore shalt thou ^m give presents ⁿ to Moreseth-gath : the houses of ^o Achzib ^p shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of ^q Mareshah : ^r he shall come unto ^s Adullam the glory of Israel.

16 Make thee ^t bald, and poll thee for thy ^u delicate children ; enlarge thy baldness as the eagle ; for they are gone into captivity from thee.

^m 2 Sam. viii. 2. 2 Kings xviii. 14, 15, 16. — ⁿ Or, *for*. — ^o That is, *a lie*. — ^p Josh. xv. 44. — ^q Josh. xv. 44. — ^r Or, *the glory of Israel shall come*, &c. — ^s 2 Chron. xi. 7. ^t Job i. 20. Isai. xv. 2. xxii. 12. Jer. vii. 29. xvi. 6. xlvii. 5. xlviii. 37. — ^u Lam. iv. 5.

by their assistance he might *frustrate the hopes of the king of Israel* ; and this may be the meaning of “The houses of Achzib shall be a lie to the kings of Israel.” In these verses there are several instances of the *paronomasia*. See ver. 10, עפר *aphrah*, *dust*, and עירה *aphrah*, the name of the city. Ver. 11, זאנן *tsaanan*, the city, and יאסא *yatsah*, to go out. Ver. 13, לכיש *lachish*, the city, and רכש *rechesh*, the swift beast. Ver. 14, אכזיב *achzib*, the city, and אכזב *achzab*, a lie. Such paronomasias were reputed ornaments by the prophets. They occur in Isaiah with great effect. See Isai. v. 7.

Verse 15. *Yet will I bring an heir unto thee, O—Mareshah*] Here is another instance, חירש *haiyeresch*, to bring an heir, and מרשה *mareshah*, the city, the name of which signifies *heirship*. And so of the above proper names.

Adullam the glory of Israel.] This was a fenced city in the south of Judah (see 2 Chron. xi. 7) towards the Dead Sea.

There is much obscurity in the concluding verses of this chapter. They undoubtedly refer to the *captivity* of Israel, and to *circumstances of distress*, &c., which are not mentioned in any of the historical books ; and therefore their reference and meaning can only be conjectured.

Verse 16. *Make thee bald*] *Cutting off the hair* was a sign of great distress, and was practised on the death of near relatives ; see Amos viii. 10. The desolation should be so great that Israel should feel it to her utmost extent ; and the *mourning* should be like that of a mother for the death of her most delicate children.

Enlarge thy baldness as the eagle] Referring to the *moulting* of this bird, when in casting its feathers and breeding new ones, it is very sickly, and its strength wholly exhausted.

They are gone into captivity] This is a prediction of the captivity by Shalmaneser. Samaria, the chief city, is called on to deplore it, as then fast approaching.

A. M. cir. 3254.
B. C. cir. 750.
A. U. C. cir. 4
Romuli,
R. Roman.,
cir. annum 4

CHAPTER II.

Here the prophet denounces a woe against the plotters of wickedness, the covetous, and the oppressor, 1, 2. God is represented as devising their ruin, 3. An Israelite is then introduced as a mourner, personating his people, and lamenting their fate, 4. Their total expulsion is now threatened on account of their very numerous offences, 5—10. Great infatuation of the people in favour of those pretenders to divine inspiration who prophesied to them peace and plenty, 11. The chapter concludes with a gracious promise of the restoration of the posterity of Jacob from captivity; possibly alluding to their deliverance from the Chaldean yoke, an event which was about two hundred years in futurity at the delivery of this prophecy, 12, 13.

A. M. cir. 3274.
B. C. cir. 730.
A. U. C. cir. 24.
Romuli,
R. Roman.,
cir. annum 24.

WOE to them ^a that devise iniquity, and ^b work evil upon their beds! when the morning is light, they practise it, because ^c it is in the power of their hand.

2 And they covet ^d fields, and take *them* by violence; and houses, and take *them* away: so they ^e oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against ^f this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: ^g for this time is evil.

4 In that day shall *one* ^h take up a parable against you, and ⁱ lament ^k with a doleful

lamentation, *and* say, We be utterly spoiled: ^l he hath changed the portion of my people: how hath he removed *it* from me! ^m turning away he hath divided our fields.

A. M. cir. 3274.
B. C. cir. 730.
A. U. C. cir. 24.
Romuli,
R. Roman.,
cir. annum 24.

5 Therefore thou shalt have none that shall cast ⁿ a cord by lot in the congregation of the LORD.

6 ^o ^p Prophecy ^q ye not, *say they to them* that prophesy: they shall not prophesy to them, *that they shall not take shame.*

7 O *thou that art* named the house of Jacob, is the Spirit of the LORD ^r straitened? *are* these his doings? do not my words do good to him that walketh ^s uprightly?

^a Hos. vii. 6. — ^b Ps. xxxvi. 4. — ^c Gen. xxxi. 29. ^d Isai. v. 8. — ^e Or, defraud. — ^f Jer. viii. 3. — ^g Amos v. 13. Eph. v. 16. — ^h Hab. ii. 6. — ⁱ 2 Sam. i. 17. — ^k Heb. with a lamentation of lamentations. — ^l Ch. i. 15. — ^m Or,

instead of restoring. — ⁿ Deut. xxxii. 8, 9. — ^o Or, Prophecy not as they prophesy. — ^p Heb. drop, &c. Ezek. iii. 2. — ^q Isai. xxx. 10. Amos ii. 12. vii. 16. — ^r Or, shortened. — ^s Heb. upright.

NOTES ON CHAP. II.

Woe to them that devise iniquity] Who lay schemes and plans for transgression; who make it their study to find out new modes of sinning; and make these things their nocturnal meditations, that, having fixed their plan, they may begin to execute it as soon as it is light in the morning.

Because it is in the power of their hand.] They think they may do whatever they have power and opportunity to do.

Verse 2. *They covet fields*] These are the rich and mighty in the land; and, like Ahab, they will take the vineyard or inheritance of any poor Naboth on which they may fix their covetous eye; so that they take away even the heritage of the poor.

Verse 3. *Against this family* (the Israelites) *do I devise an evil*] You have devised the evil of plundering the upright; I will devise the evil to you of punishment for your conduct; you shall have your necks brought under the yoke of servitude. Tiglath-pileser ruined this kingdom, and transported the people to Assyria, under the reign of Hezekiah, king of Judah; and Micah lived to see this catastrophe. See on ver. 9.

Verse 4. *Take up a parable against you*] Your wickedness and your punishment shall be subjects of common conversation; and a funeral dirge shall be

composed and sung for you as for the dead. The lamentation is that which immediately follows: *We be utterly spoiled*; and ends, *Are these his doings?* ver. 7.

Verse 5. *None that shall cast a cord*] You will no more have your inheritance divided to you by lot, as it was to your fathers; ye shall neither have fields nor possessions of any kind.

Verse 6. *Prophecy ye not*] Do not predict any more evils,—we have as many as we can bear. We are utterly ruined,—shame and confusion cover our faces. The original is singular, and expressive of sorrow and sobbing. Literally, “Do not cause it to rain; they will cause it to rain; they cannot make it rain sooner than this; confusion shall not depart from us.” To rain, often means to preach, to prophesy; Ezek. xx. 46, xxi. 2; Amos vii. 16; Deut. xxxii. 2; Job xxix. 22; Prov. v. 3, &c.

The last line Bp. Newcome translates, “For he shall not remove from himself reproaches;” and paraphrases, “The true prophet will subject himself to public disgrace by exercising his office.”

Verse 7. *Is the Spirit of the Lord straitened?*] This is the complaint of the Israelites, and a part of the lamentation. Doth it not speak by other persons as well as by Micah? Doth it communicate to us such influences as it did formerly? Is it true that

A. M. cir. 3274.
B. C. cir. 730.
A. U. C. cir. 24.
Romuli,
R. Roman.,
cir. annum 24.

8 Even ^a of late my people is risen up as an enemy: ye pull off the robe ^b with the garment from them that pass by securely

as men averse from war.

9 The ^c women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* ^d rest: because it is ^e polluted, it shall destroy you, even with a sore destruction.

11 If a man ^f walking ^g in the spirit and falsehood do lie, *saying*, I will prophesy unto

^a Heb. *yesterday*. — ^b Heb. *over against a garment*.
^c Or, *wives*. — ^d Dent. xii. 9. — ^e Lev. xviii. 25, 28. Jer. iii. 2. — ^f Or, *walk with the wind, and lie falsely*. — ^g Ezek.

these evils are threatened by that Spirit? Are these his doings? To which Jehovah answers, "Do not my words do good to him that walketh uprightly?" No upright man need fear any word spoken by me: my words to such yield instruction and comfort; never dismay. Were ye upright, ye would not complain of the words of my prophets. The last clause may be translated, "Walking with him that is upright." The upright man walks *by* the word; and the word walks *with* him who walks *by* it.

Verse 8. *My people is risen up as an enemy*] Ye are not only opposed to me, but ye are enemies to each other. Ye rob and spoil each other. Ye plunder the peaceable passenger; depriving him both of his *upper* and *under* garment: ye pull off the robe from those who, far from being spoilers themselves, are averse from war.

Verse 9. *The women of my people*] Ye are the cause of the women and their children being carried into captivity,—separated from their pleasant habitations, and from my temple and ordinances,—and from the blessings of the covenant, which it is my glory to give, and theirs to receive. These two verses may probably relate to the war made on Ahaz by Rezin, king of Syria, and Pekah, king of Israel. They fell suddenly upon the Jews; killed in one day one hundred and twenty thousand, and took two hundred thousand captive; and carried away much spoil. Thus, they rose up against them as enemies, when there was peace between the two kingdoms; spoiled them of their goods, carried away men, women, and children, till, at the remonstrances of the prophet Oded, they were released. See 2 Chron. xxviii. 6, &c. Micah lived in the days of Ahaz, and might have seen the barbarities which he here describes.

Verse 10. *Arise ye, and depart*] Prepare for your captivity; ye shall have no resting place here: the very land is polluted by your iniquities, and shall

thee of wine and of strong drink; he shall even be the prophet of this people.

12 ^h I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together ⁱ as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude* of men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: ^k and ^l their king shall pass before them, ^m and the LORD on the head of them.

xiii. 3. — ^h Ch. iv. 6, 7. — ⁱ Jer. xxxi. 10. — ^k Ezek. xxxvi. 37. — ^l Hos. iii. 5. — ^m Isai. lii. 12.

vomit you out, and it shall be destroyed; and the destruction of it shall be great and sore.

Some think this is an exhortation to the *godly*, to leave a land that was to be destroyed so speedily.

Verse 11. *If a man walking in the spirit and falsehood*] The meaning is: If a man who professes to be *divinely inspired* do lie, by prophesying of plenty, &c., then such a person shall be received as a *true prophet* by this people. It not unfrequently happens that the Christless worldling, who has got into the priest's office for a maintenance, and who leaves the people undisturbed in their unregenerate state, is better received than the faithful pastor, who proclaims the justice of the Lord, and the necessity of repentance and forsaking sin, in order to their being made partakers of that holiness without which no man shall see God.

Verse 12. *I will surely assemble*] This is a promise of the restoration of Israel from captivity. He compares them to a flock of sheep rushing together to their fold, the *hoofs* of which make a wonderful noise or clatter. So when one hundred sheep run, eight hundred toes or divisions of these *bifid* animals make a clattering noise. This appears to be the image.

Verse 13. *The breaker is come up*] He who is to give them *deliverance*, and lead them out on the way of their return. He who takes down the *hurdles*, or makes a gap in the wall or hedge, to permit them to pass through. This may apply to those *human agents* that shall permit and order their return. And *Jehovah* being *at their head*, may refer to their final restoration, when the Lord Jesus shall become their leader, they having returned unto him as the shepherd and bishop of their souls; and they and the Gentiles forming one fold under one shepherd, to go no more out into captivity for ever. Lord, hasten the time!

CHAPTER III.

In this chapter the prophet inveighs with great boldness and spirit against the princes and prophets of Judah; and foretels the destruction of Jerusalem as the consequence of their iniquity, 1—12. The last verse was fulfilled to a certain extent by Nebuchadnezzar; but most fully and literally by the Romans under Titus. See Josephus.

A. M. cir. 3294.
B. C. cir. 710.
A. U. C. cir. 44.
NOMINE Pompilii,
R. Roman.,
cir. annum 6.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; ^aIs it not for you to

know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also ^beat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and ^cas flesh within the caldron.

4 Then ^dshall they cry unto the LORD, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

^a Jer. v. 4, 5. — ^b Ps. xiv. 4. — ^c Ezek. xi. 3, 7. — ^d Ps. xviii. 41. Prov. i. 28. Isai. i. 15. Ezek. viii. 18. Zech. vii. 13. — ^e Isai. lvi. 10, 11. Ezek. xiii. 10, xxii. 25. ^f Ch. ii. 11. Matt. vii. 15. — ^g Ezek. xiii. 18, 19. — ^h Isai.

NOTES ON CHAP. III.

Verse 1. *Hear—O heads of Jacob*] The metaphor of the *flock* is still carried on. The *chiefs of Jacob*, and the *princes of Israel*, instead of taking care of the *flocks*, defending them, and finding them pasture, oppressed them in various ways. They are like *wolves*, who *tear the skin of the sheep*, and the *flesh off their bones*. This applies to all unjust and oppressive rulers.

Suetonius tells us, in his life of *Tiberius*, that when the governors of provinces wrote to the emperor, entreating him to increase the *tributes*, he wrote back: "It is the property of a good *shepherd* to *shear* his sheep, not to *skin* them." Præsibus onerandas tributo provincias suadentibus rescripsit: BONI PASTORIS ESSE TONDERE pecus, non DEGLUBERE. This is a maxim which many rulers of the earth do not seem to understand.

Verse 4. *Then shall they cry*] When calamity comes upon these oppressors, they shall cry for deliverance: but *they shall not be heard*; because, in their unjust exactions upon the people, they went on ruthlessly, and would *not hear* the cry of the oppressed.

Verse 5. *That bite with their teeth*] That eat to the full; that are well provided for, and as long as they are so, prophesy smooth things, and cry, *Peace!* i. e., Ye shall have nothing but peace and prosperity. Whereas the true prophet, "who putteth not into their mouths," who makes no provision for their evil propensities, "they prepare war against him." קידשו עליי מלחמה *kiddeshu aluiv milchamah*, "They sanc-

5 Thus saith the LORD ^econcerning the prophets that make my people err, that ^fbite with their teeth, and cry, *Peace*; and ^ghe that putteth not into their mouths, they even prepare war against him:

6 ^bTherefore night *shall be* unto you, ^cthat ye shall not have a vision; and it shall be dark unto you, ^dthat ye shall not divine: ^eand the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their ^mlips; ⁿfor *there is* no answer of God.

8 But truly I am full of power by the Spirit of the LORD, and of judgment, and of might,

viii. 20, 22. Ezek. xiii. 23, 24. Zech. xiii. 4. — ^h Heb. from a vision. — ⁱ Heb. from divining. — ^j Amos vii. 9. — ^k Heb. upper lip. — ^l Ps. lxxiv. 9. Amos viii. 11.

tify a war against him." They call on all to help them to put down a man who is speaking evil of the *Lord's people*; and predicting the destruction of *his temple*, and *Israel his inheritance*.

Verse 6. *Night shall be unto you*] Ye shall have no *spiritual light*, nor will God give you any revelation of his will.

The sun shall go down over the prophets] They prospered for a while, *causing the people to err*; but they shall also be carried into captivity, and then the sun of their prosperity shall go down for ever, and the very *day* that gives *light* and comfort to others, shall be *darkness* and calamity to them.

Verse 7. *Shall the seers be ashamed*] For the *false visions* of comfort and prosperity which they pretended to see.

And the diviners confounded] Who pretended to foretel future prosperity; for they themselves are now *thrall*ed in that very *captivity* which the true prophets foretold, and which the false prophets said should not happen.

Verse 8. *But—I am full of power*] Here is the character of the true prophet. *He is filled*, all his soul is occupied with *power*, כח *coach*, with heavenly energy; *by the Spirit of the Lord*, the fountain of all truth and might; *and of judgment*, which enables him to make a proper discernment between the precious and the vile;—*and of might*, גבורה *geburah*, prevalent power, against which vice shall not be able to prevail, and before which iniquity shall not be able to stand; but all shall fall together, and be confounded.

A. M. cir. 3294. * to declare unto Jacob his
B. C. cir. 710. transgression, and to Israel his
A. U. C. cir. 44. sin.
Numæ Pompili, R. Roman.,
cir. annum 6.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward,

* Isai. lviii. 1. — b Jer. xxii. 13. — c Ezek. xxii. 27. Hab. ii. 12. Zeph. iii. 3. — d Heb. bloods. — e Isai. i. 23. Ezek. xxii. 12. Hos. iv. 18. Ch. vii. 3. — f Jer. vi. 13. — g Isai.

Verse 9. *Hear this*] An appeal similar to that in ver. 1.

Verse 10. *They build up Zion with blood*] They might cry out loudly against that butchery practised by Pekah, king of Israel, and Pul, coadjutor of Rezin, against the Jews. See on chap. ii. 9. But these were by no means clear themselves; for if they strengthened the city, or decorated the temple, it was by the produce of their exactions and oppressions of the people.

I do not know a text more applicable than this to slave-dealers; or to any who have made their fortunes by such wrongs as affect the life of man; especially the former, who by the gains of this diabolic traffic have built houses, &c.; for, following up the prophet's metaphor, the timbers, &c., are the bones of the hapless Africans; and the mortar, the blood of the defenceless progeny of Ham. What an account must all those who have any hand in or profit from this detestable, degrading, and inhuman traffic, give to him who will shortly judge the quick and dead!

Verse 11. *The heads thereof judge for reward*] This does not apply to the regular law officers, who have their proper salaries for giving up their whole time and attention to the conscientious discharge of the duties of their office; but to those who take a reward, who take bribes, for the perversion of justice; who will decide in favour of those from whom they get the greatest reward.

The prophets—divine for money] These are evidently the false prophets; for none, professing to be sent by God, used any kind of divination.

Yet will they lean upon the Lord] They will prescribe fasts and public thanksgivings, while not one is repented of or forsaken, and not one public reuivance is redressed.

Is not the Lord among us?] Here is his temple, here are his ordinances, and here are his people. Will he leave these? Yes, he will abandon the whole, because all are polluted.

and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field; and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

xlvi. 2. Jer. vii. 4. Rom. ii. 17. — b Heb. saying. — c Jer. xxvi. 18. Ch. i. 6. — d Pa. lxxix. 1. — e Ch. iv. 2.

Verse 12. *Therefore shall Zion—be plowed as a field*] It shall undergo a variety of reverses and sackages, till at last there shall not be one stone left on the top of another, that shall not be pulled down; and then a plough shall be drawn along the site of the walls, to signify an irreparable and endless destruction. Of this ancient custom Horace speaks, *Od.* lib. i., *Od.* 16, ver. 18.

Altis urbibus ultimæ

Stetere causæ cur perirent

Funditus, imprimeretque muris

Hostile aratrum exercitus insolens.

"From hence proud cities date their utter falls;
When, insolent in ruin, o'er their walls
The wrathful soldier drags the hostile plough,
That haughty mark of total overthrow."

FRANCIS.

Thus did the Romans treat Jerusalem when it was taken by Titus. Turnus Rufus, or as he is called by St. Jerome, Titus Arinius Rufus, or Terentius Rufus, according to Josephus, caused a plough to be drawn over all the courts of the temple, to signify that it should never be rebuilt, and the place only serve for agricultural purposes. See the note on Matt. xxiv. 2. Thus Jerusalem became heaps, an indiscriminate mass of ruins and rubbish; and the mountain of the house, Mount Moriah, on which the temple stood, became so much neglected after the total destruction of the temple, that it soon resembled the high places of the forest. What is said here may apply also, as before hinted, to the ruin of the temple by Nebuchadnezzar in the last year of the reign of Zedekiah, the last king of the Jews.

As the Masoretes, in their division of the Bible, reckon the twelve minor prophets but as one book, they mark this verse (twelfth of chap. iii.) the middle verse of these prophets.

CHAPTER IV.

In the commencement of this chapter we have a glorious prophecy of the establishment and prosperity of the Messiah's kingdom; its peaceful character, increasing spiritual and political influence, ultimate universality, and everlasting duration, 1—4. Then break in a chorus of his people declaring their peculiar happiness in being members of his kingdom, 5. The prophet resumes the subject; predicts the restoration and future prosperity of Israel, 6—8; and exhorts them not to be discouraged at their approaching captivity, as they should in due time not only be delivered from it, but likewise be victorious over all their enemies, 9—13. These last verses, which evidently contain a prediction of the final triumph of Christianity over every adversary, have been applied to the conquests of the Maccabees; but the character and beneficial results of their military exploits, as far as we have any account of them, correspond but in a very faint degree to the beautiful and highly wrought terms of the prophecy. The first three verses of this chapter are very similar to the commencement of the second chapter of Isaiah; and the fourth, for beauty of imagery and elegance of expression, is not unworthy of that prophet.

A. M. cir. 3294.
B. C. cir. 710.
A. U. C. cir. 44.
Numæ Pompili,
R. Roman.,
cir. annum 6.

BUT * in the last days it shall come to pass, that the mountain of the house of the LORD shall be established

in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the ^b mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ^c plowshares, and

theirspears into ^d pruning-hooks: nation shall not lift up a sword against nation, ^e neither shall they learn war any more.

4 ^f But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For ^g all people will walk every one in the name of his god, and ^h we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, ⁱ will I assemble her that halteth, ^k and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted ^l a remnant, and her that was cast far off a strong

A. M. cir. 3294.
B. C. cir. 710.
A. U. C. cir. 44.
Numæ Pompili,
R. Roman.,
cir. annum 6.

* Isai. ii. 2, &c. Ezek. xvii. 22, 23. — ^b Isai. xiv. 25.
^c Isai. ii. 4. Joel iii. 10. — ^d Or, *scythes*. — ^e Pa. lxxii. 7.
^f 1 Kings iv. 25. Zech. iii. 10. — ^g Jer. ii. 11. — ^h Zech. x.

12. — ⁱ Ezek. xxxiv. 16. Zeph. iii. 19. — ^k Pa. cxlv. 2.
Ezek. xxxiv. 13. xxxvii. 21. — ^l Ch. ii. 12. v. 3, 7, 8. vi. 14.

NOTES ON CHAP. IV.

Verses 1—4. *But in the last days it shall come to pass*] These *four* verses contain, says Bp. Newcome, a prophecy that was to be fulfilled by the coming of the Messiah, when the Gentiles were to be admitted into covenant with God, and the apostles were to preach the gospel, beginning at Jerusalem, Luke xxiv. 47; Acts ii. 14, &c.; when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency to promote peace. Bp. Lowth thinks that "Micah took this passage from Isaiah;" or the Spirit may have inspired both prophets with this prediction; or both may have copied some *common original*, the words of a prophet well known at that time. The variations (few and of little importance) may be seen in the notes on the parallel passages, Isai. ii. 2, &c.; to which the reader is requested to refer.

Verse 4. *Under his vine and under his fig-tree*] A

proverbial expression, indicative of perfect peace, security, and rural comfort. See on Isai. ii. 1. This verse is an addition to the prophecy as it stands in Isaiah.

Verse 5. *Every one in the name of his god*] This shall be the state of the Gentile world; but after the captivity, the Jews walked in the name of Jehovah alone; and acknowledge no other object of religious worship to the present day.

Verse 6. *Will I assemble her that halteth—driven out—afflicted*] Under these epithets, the state of the Jews, who were to be gathered into the Christian church, is pointed out. They *halted* between the true God and idols; they were *driven out* into captivity, because of this idolatry; and they were variously *afflicted*, because they would not return unto the Lord that bought them.

Verse 7. *Her that halted a remnant*] I will preserve them as a distinct people after their return from captivity, for the further purposes of my grace and mercy.

A. M. cir. 3294.
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nation: and the LORD shall reign over them in Mount Zion from henceforth, even for ever.

8 And thou, O tower of the

flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou

be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

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^a Isai. ix. 6. xxiv. 23. Dan. vii. 14, 27. Luke i. 33. Rev. xi. 15. — ^b Or, *Edar*. Gen. xxxv. 21. — ^c Jer. viii. 19. ^d Isai. xiii. 8. xxi. 3. Jer. xxx. 6. l. 43. — ^e Lam. ii. 16. ^f Obad. 12. Ch. vii. 10. — ^g Isai. lv. 8. Rom. xi. 33.

^b Isai. xxi. 10. — ^c Isai. xli. 15, 16. Jer. li. 33. — ^d Dan. ii. 44. — ^e Isai. xviii. 7. xxiii. 18. lx. 6, 9. — ^f Zech. iv. 14. vi. 5.

And the Lord shall reign over them in Mount Zion] The Chaldee is remarkable here, and positively applies the words to the Messiah: "But thou, O Messiah, of Israel, who art hidden because of the sins of the congregation of Zion, the kingdom shall come unto thee."

Verse 8. O tower of the flock] I think the temple meant, or Jerusalem; the place where the flock, he whole congregation of the people, assembled to worship God. *Newcome* retains the Hebrew word *eder*, a tower in or near *Beth-lehem*, Gen. xxxv. 21, &c, as some think, a tower near the sheep gate in Jerusalem. I believe Jerusalem, or the temple, or both, meant; for these were considered the strong hold of the daughter of Zion, the fortress of the Jewish people.

Even the first dominion] What was this? The divine theocracy under Jesus Christ; this former, his first dominion, was to be restored. Hence the angel called him *Immanuel*, God with us, ruling among us.

Verse 9. Is there no king in thee?] None. And why? Because thou hast rejected Jehovah thy King.

Is thy counsellor perished?] No: but thou hast rejected the words and advices of the prophets.

Pangs have taken thee] He is speaking of the molestations that shall take place when the Chaldeans should come against the city; and hence he says, Thou shalt go to Babylon; ye shall be cast out of our own land, and sent slaves to a foreign country. *e* represents the people under the notion of a man in travail.

Verse 10. There shalt thou be delivered] There God shall meet thee; and by redeeming thee from thy captivity, bringing thee back to thine own land, and finally converting thee unto himself, shall deliver

thee from the burden of grief and woe which thou now bearest, and under which thou dost groan.

Verse 11. Many nations are gathered against thee] The Chaldeans, who were composed of many nations. And, we may add, all the surrounding nations were their enemies; and rejoiced when the Chaldean army had overthrown Jerusalem, destroyed the temple, and led the people away captive.

Let her be defiled] This was their cry and their wish: Let Jerusalem be laid as low as she can be, like a thing defiled and cast away with abhorrence; that their eyes might look upon Zion with scorn, contempt, and exultation.

Verse 12. But they know not the thoughts of the Lord] These think that God has utterly rejected his people, and they shall have a troublesome neighbour no more: but this is not his design; he will afflict them for a time; but these, the enemies of his people, he will gather as sheaves into the threshing-floor, there to be trodden, and the wheel to go over them. This is the counsel, the purpose of God, which these do not understand. The persons here referred to are not only the Chaldeans which were threshed by the Persians and Medes; but the Idumeans, Ammonites, Moabites, and Philistines, which the Jews afterwards subdued.

Verse 13. Arise and thresh, O daughter of Zion] This refers to the subject of the preceding verse. When God shall have gathered together all thy enemies, as into the threshing-floor, he will give thee commission and power to get a complete victory over them, and reduce them to servitude. And that thou mayest be able to do this, he will be on thy side as a powerful helper; here signified by the metaphors, iron horns and brazen hoofs. Thou shalt have power, authority, and unconquerable strength; for thine enemies shall be no more against thee than the corn

against oxen shod with brass, or a puny animal against the horn of a fierce bull tipped with iron.

I will consecrate their gain unto the Lord] What they have taken from thee in the way of spoil shall be restored; and again consecrated unto the service of him who will show himself to be the Lord, the Supreme Governor of the whole earth. Was not this prediction fulfilled when Cyrus gave the Jews

permission to return to their own land, and gave them back the sacred vessels of the temple which Nebuchadnezzar had carried away. The Maccabees and their successors recovered much of the booty of which the neighbouring nations had deprived the Jews; and the treasure taken was devoted to Jehovah. The first verse of the next chapter should conclude this.

CHAPTER V.

This chapter begins, according to the opinion of some commentators, with a prophecy concerning the siege of Jerusalem by Nebuchadnezzar, and the great indignities which Zedekiah should suffer from the Babylonians, 1. We have next a most famous prediction concerning the birth-place of the Messiah, "whose goings forth have been from of old, from EVERLASTING." (See Matt. ii. 6.) 2. The Jews obstinately persisting in their opposition to the Messiah, God will therefore give them up into the hands of their enemies till the times of the Gentiles be fulfilled: and then all the posterity of Jacob, both Israel and Judah, shall be converted to the faith of our Lord Jesus Christ, and, along with the Gentiles, be brought into the large and peaceful pastures of this Great Shepherd of the sheep, 3, 4. After this illustrious prophecy, the prophet goes on to foretel the downfall of the Assyrians, by whom are meant the enemies of the church in general, the type being probably put for the antitype; the miraculous discomfiture of the great Assyrian army in the reign of Sennacherib strongly shadowing forth the glorious and no less miraculous triumphs of Christianity in the latter times, 5, 6. See Isai. xi. 16. Some understand this prophecy of Antiochus and the seven famous Maccabees, with their eight royal successors, from Aristobulus to Antigonus; and it is not impossible that these people may be also intended, for we have often had occasion to remark that a prophecy of the Old Testament scriptures has frequently more than one aspect. The seventh verse was fulfilled by the Jews spreading the knowledge of the true God during their captivity, and paving the way for the gospel; but will be more signally fulfilled after their conversion and restoration. See Rom. xi. 12—15. The remaining verses contain a prophecy of the final overthrow of all the enemies of pure and undefiled religion, and of the thorough purification of the church of God from the corruptions of Antichrist, 9—15.

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NOW gather thyself in troops,
O daughter of troops: he
hath laid siege against us: they
shall smite the judge of Israel,

thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel;

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with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, though

whose goings forth have been from of old, from everlasting.

* Lam. iii. 39. Matt. v. 39. xxvii. 30.—^b Matt. ii. 6. Joha vii. 42.—^c 1 Sam. xxiii. 23.—^d Exod. xviii. 25.

* Gen. xlix. 10. Isai. ix. 6.—^f Pa. xc. 2. Prov. viii. 23. John i. 1.—^g Heb. the days of eternity.

NOTES ON CHAP. V.

Verse 1. *O daughter of troops*] The Chaldeans, whose armies were composed of troops from various nations.

He (Nebuchadnezzar) hath laid siege against us (Jerusalem); they shall smite the judge of Israel (Zedekiah) with a rod upon the cheek.] They shall offer him the greatest indignity. They slew his sons before his face; and then put out his eyes, loaded him with chains, and carried him captive to Babylon.

Verse 2. *But thou, Beth-lehem Ephratah*] I have considered this subject in great detail in the notes on Matt. ii. 6, to which the reader will be pleased to

refer. This verse should begin this chapter; the first verse belongs to the preceding chapter.

Beth-lehem Ephratah, to distinguish it from another Beth-lehem, which was in the tribe of Zebulun. Josh. xix. 15.

Thousands of Judah] The tribes were divided into small portions called thousands; as in our country certain divisions of counties are called hundreds.

Whose goings forth have been from of old] In every age, from the foundation of the world, there has been some manifestation of the Messiah. He was the hope, as he was the salvation, of the world, from the promise to Adam in paradise, to his manifestation in the flesh four thousand years after.

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3 Therefore will he give them up, until the time *that* ^a she which travaileth hath brought forth: then ^b the remnant of his brethren shall return unto the children of Israel.

4 And he shall stand and ^c feed ^d in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now ^e shall he be great unto the ends of the earth.

^a Ch. iv. 10.—^b Ch. iv. 7.—^c Or, rule.—^d Isai. xl. 11. xli. 10. Ezeck. xxxiv. 23. Ch. vii. 14.—^e Ps. lxxii. 8. Isai. lii. 13. Zech. ix. 10. Luke i. 32.—^f Ps. lxxii. 7.

From everlasting.] *מימיו שלום miyemey olam*, "From the days of all time;" from time as it came out of eternity. That is, there was *no time* in which he has not been *going forth—coming* in various ways to save men. And he that *came forth* the moment that time had its birth, was *before that time* in which he began to *come forth* to save the souls that he had created. He was *before* all things. As he is the Creator of all things, so he is the *Eternal*, and *no part* of what was created. All being but God has been created. Whatever has *not been created* is God. But Jesus is the *Creator* of all things; therefore he is God; for he cannot be a *part* of his own work.

Verse 3. *Therefore will he give them up*] Jesus Christ shall give up the disobedient and rebellious Jews into the hands of all the nations of the earth, till *she who travaileth hath brought forth*; that is, till the Christian church, represented Rev. xii. 1 under the notion of a *woman in travail*, shall have had the fulness of the Gentiles brought in. *Then the remnant of his brethren shall return*; the Jews also shall be converted unto the Lord; and thus *all Israel shall be saved*, according to Rom. xi. 26.

Unto the children of Israel.] Taking in *both families*, that of *Judah* and that of *Israel*. The remnant of the *ten tribes*, wherever they are, shall be brought in under Christ; and though now *lost* among the nations of the earth, they will then not only be brought in among the *fulness of the Gentiles*, but most probably be *distinguished* as *Jews*.

On this verse Abp. *Newcome* says, "The sense is, God will not fully vindicate and exalt his people, till the virgin mother shall have brought forth her son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity.

Verse 4. *He shall stand and feed*] The *Messiah* shall remain with his followers, supporting and governing them in the strength and majesty of the Lord, with all the miraculous interferences of his power, and all the glories of his grace.

And they shall abide] After this the Jews shall no more go astray, but shall remain one people with the Gentiles, under the one Shepherd and Bishop of all souls.

Newcome translates, "They shall be converted;"

5 And this *man* shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight ^a principal men.

6 And they shall ^b waste the land of Assyria with the sword, and the land of ^c Nimrod ^d in the entrances thereof: thus shall he ^e deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

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Isai. ix. 6. Zech. ix. 10. Luke ii. 14. Eph. ii. 14. ^f Heb. *princes of men*.—^g Heb. *eat up*.—^h Gen. x. 8, 10, 11.—ⁱ Or, *with her own naked swords*.—^j Luke i. 71.

for instead of *וישבו veyashebu*, he reads *וישבו veyashubu*, which gives him the translation above. This is the reading of *three MSS.* of *Kennicott's* and *De Rossi's*, with the *Syriac*, *Chaldee*, and *Vulgate*.

For now shall he be great] The *Messiah* shall be great, as bringing salvation to the ends of the earth. All nations shall receive his religion, and he shall be universal King.

Verse 5. *And this man shall be the peace*] This clause should be joined to the preceding verse, as it finishes the prophecy concerning our blessed Lord, who is the *Author* and *Prince of Israel*; and shall finally give *peace* to all nations, by bringing them under his yoke.

When the Assyrian shall come] This is a new prophecy, and relates to the subversion of the Assyrian empire.

Then shall we raise against him seven shepherds] Supposed to mean the *seven Maccabees*, *Mattathias* and his *five sons*, and *Hyrcanus*, the son of *Simon*.

Eight principal men.] Eight princes, the *Asmonean* race; beginning with *Aristobulus*, and ending with *Herod*, who was married to *Mariamne*.—*Sharpe*. Perhaps *seven* and *eight* are a definite for an indefinite number, as Eccles. xi. 2, Job v. 19. The prophet means the chiefs of the *Medes* and *Babylonians*, the prefects of different provinces who took *Nineveh*, whose number may have been what is here specified.—*Newcome*.

Calmet considers this as referring to the invasion of *Judea* by *Cambyes*, when the Lord raised up against him the *seven Magi*. He of them who passed for king of the *Persians* was the *Smerdis* of *Herodotus*, the *Oropastes* of *Trogus*, and the *Artaxerxes* of *Ezra*. These *Magi* were put to death by *seven Persian chiefs*; who, having delivered the empire from them, set one of themselves, *Darius*, the son of *Hystaspes*, upon the throne.

Verse 6. *The land of Nimrod*] *Assyria*, and *Nineveh* its capital; and *Babylon*, which was also built by *Nimrod*, who was its *first* king, Gen. x. 11, 12, in the margin.

In the entrances thereof] At its *posts* or *water-gates*; for it was by rendering themselves masters of the *Euphrates* that the *Medes* and *Persians* took the

A. M. cir. 3294. 7 And ^a the remnant of Jacob
 B. C. cir. 710. shall be in the midst of many
 A. U. C. cir. 44. people ^b as a dew from the
 Noms Pompili, R. Roman.,
 cir. annum 6. LORD, as the showers upon
 the grass, that tarrieth not for man, nor
 waiteth for the sons of men.

8 And the remnant of Jacob shall be among
 the Gentiles in the midst of many people as a
 lion among the beasts of the forest, as a young
 lion among the flocks of ^c sheep: who, if he
 go through, both treadeth down, and teareth
 in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine
 adversaries, and all thine enemies shall be cut
 off.

10 ^d And it shall come to pass in that day
 saith the LORD, that I will cut off thy horses

out of the midst of thee, and
 I will destroy thy chariots:
 11 And I will cut off the cities
 of thy land, and throw down
 all thy strong holds:

12 And I will cut off witchcrafts out of
 thine hand; and thou shalt have no more
^e soothsayers.

13 ^f Thy graven images also will I cut off,
 and thy ^g standing images out of the midst of
 thee; and thou shalt ^h no more worship the
 work of thine hands.

14 And I will pluck up thy groves out of
 the midst of thee: so will I destroy thy ⁱ cities.

15 And I will ^k execute vengeance in anger
 and fury upon the heathen, such as they have
 not heard.

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 B. C. cir. 710.
 A. U. C. cir. 44.
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^a Ver. 3.—^b Deut. xxxii. 2. Ps. lxxii. 6. cx. 3.—^c Or, goats.—^d Zech. ix. 10.—^e Isai. ii. 6.—^f Zech. xiii. 2.

^g Or, statues.—^h Isai. ii. 8.—ⁱ Or, enemies.—^k Ps. clix. 7. Ver. 8. 2 Thesa. i. 8.

city, according to the prediction of Jeremiah, chap. li. 32, 36.

Calmet thinks that this refers to the deliverance of the land from *Cambyses* by his death, and the insurrection of the *eight princes* mentioned above, who made themselves masters of the whole Babylonian empire, &c. Perhaps it is best to refer it to the invasion of Judea by *Nebuchadnezzar*; and the final destruction of the *Babylonish* empire by *Cyrus*, who took Babylon, slew *Belshazzar*, and possessed himself of the kingdom.

Verse 7. *The remnant of Jacob*] From the reign of *Darius Hystaspes* (*Ahasuerus*, husband of *Esther*) the Jews were greatly favoured. Those who continued in Persia and Chaldea were greatly honoured under the protection of *Mordecai* and *Esther*.—*Calmet*. But others consider this as applying to the *Maccabees*.

As a dew from the Lord] Even during their captivity many of the Jews were the means of spreading the knowledge of the one true God; see Dan. ii. 47, iii. 29, iv. 34, vi. 26. This may be the dew from the Lord mentioned here. When the Messiah appeared, the gospel was preached by them; and it shall again be propagated by their future glorious restoration, Rom. xi. 12, 25.

The grass, that tarrieth not for man] Which grass springs up without the attention and culture of man; *לֵישׁ* *leish*, even the best and most skilful of men.

Nor waiteth for the sons of men.] *לִבְי אִיִּם* *libney*

adam, for the sons of Adam, the first transgressor. The dew and the showers descend on the earth and water it, in order to render it fruitful; and the grass springs up independently either of the worth or wickedness of man. All comes through God's bounty, who causes his sun to shine on the just and the unjust, and his rain to descend on the evil and the good.

Verse 8. *As a lion*] In this and the following verse the victories of the *Maccabees* are supposed to be foretold.

Verse 9. *All thine enemies shall be cut off.*] The *Assyrians*, who had destroyed *Israel*; and the *Babylonians*, who had ruined *Judah*.

Verse 10. *I will cut off thy horses*] Thou shalt have no need of cavalry in thine armies; God will fight for you.

Verse 11. *I will—throw down all thy strong holds*] Thou shalt have no need of fortified cities; I will be thy defence.

Verse 12. *I will cut off witchcrafts*] Thou shalt seek help only in *Jehovah* thy God. They have had neither soothsayers, images, groves, nor high places, from the captivity to the present day.

Verse 13. *Thy graven images also will I cut off*] Thou shalt be no more an idolatrous people.

Verse 15. *I will execute vengeance—upon the heathen*] And he did so; for the empires of the *Assyrians*, *Chaldeans*, and others, the sworn enemies of the Jews, have long since been utterly destroyed.

CHAPTER VI.

This chapter reproveth and threateneth. The manner of raising the attention by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is awakening and sublime. The words of Jehovah

follow, 3—5. And God's mercies having been set forth to his people, one of them is introduced, in a beautiful dramatic form, asking what his duty is towards a God so gracious, 6, 7. The answer follows in the words of the prophet, 8; who goes on to upbraid the people of his charge with their injustice and idolatry, to which he ascribes want of success in their lawful undertakings, and those heavy calamities which were now impending, 9—15.

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A. U. C. cir. 44.
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cir. annum 6.

HEAR ye now what the LORD saith; Arise, contend thou ^a before the mountains, and let the hills hear thy

voice.

2 ^b Hear ye, O mountains, ^c the LORDS controversy, and ye strong foundations of the earth: for ^d the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, ^e what have I done unto thee? and wherein have I wearied thee? testify against me.

^a Or, with. — ^b Deut. xxxii. 1. Ps. l. 1, 4. Isai. i. 2. Hos. xii. 2. — ^c Isai. i. 18. v. 3, 4. xliii. 26. Hos. iv. 1. Jer. ii. 5, 31. — ^d Exod. xii. 51. xiv. 30. xx. 2. Deut. iv.

NOTES ON CHAP. VI.

Verse 1. *Arise, contend thou*] This chapter is a sort of *dialogue* between God and the people. God speaks the *five* first verses, and convicts the people of sin, righteousness, and judgment. The *PEOPLE*, convinced of their iniquity, deprecate God's judgments, in the *sixth* and *seventh* verses. In the *eighth* verse God prescribes the *way* in which they are to be *saved*; and then the *prophet*, by the command of God, goes on to remonstrate from the *ninth* verse to the end of the chapter.

Verse 2. *Hear ye, O mountains*] Micah, as God's advocate, summons this people into judgment, and makes an appeal to inanimate creation against them. He had spoken to the priests, to the princes, to the people. He had done every thing that was necessary to make them wise, and holy, and happy; they had uniformly disobeyed, and were ever ungrateful. It was not consistent with either the justice or mercy of God to permit them to go on without reprehension and punishment. He now calls them into judgment; and such was the nature of their crimes that, to heighten the effect, and show what reason he had to punish such a people, he appeals to *inanimate creation*. Their ingratitude and rebellion are sufficient to make the *mountains*, the *hills*, and the *strong foundations of the earth* to hear, tremble, and give judgment against them. This, then, is the *Lord's controversy* with his people, and thus he will plead with Israel.

Verse 3. *O my people, what have I done unto thee?*] They are called to show why God should not pronounce sentence upon them. This condescension is truly astonishing! God appears to humble himself to his creatures. You have acted basely, treacherously, and ungratefully to me; this had already been proved by the prophets. What *cause* have I given you for such conduct? I have required a *religious service* from you; but have I wearied you

4 ^f For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what ^g Balak king of Moab consulted, and what Balaam the son of Beor answered him from ^h Shittim unto Gilgal; that ye may know ⁱ the righteousness of the LORD.

6 Wherewith shall I come before the LORD, and bow myself before the high God? shall

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B. C. cir. 710.
A. U. C. cir. 44.
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20. Amos ii. 10. — ^g Numb. xxii. 5. xxiii. 7. xxiv. 10, 11. Deut. xxiii. 4, 5. Josh. xxiv. 9, 10. Rev. ii. 14. — ^h Numb. xxv. 1. xxxiii. 49. Josh. iv. 19. v. 10. — ⁱ Judg. v. 11.

by a fatiguing round of difficult duties? If I have, now testify against me; and you shall be first heard, and your plea received, if it be reasonable and good. They are silent; and God proceeds, and states what he has done for them.

Verse 4. *I brought thee up out of the land of Egypt*] Where you were *slaves*, and grievously oppressed; from all this I *redeemed* you. Was this a small benefit? I *sent before thee* MOSES, my chosen servant, and instructed him that he might be your *leader* and *lawgiver*. I *sent with him* AARON, that he might be your *priest*, and transact all spiritual matters between myself and you, in offerings, sacrifices, and atonements. I *sent* MIRIAM, to whom I gave the spirit of *prophecy*, that she might tell you things to come, and be the director of your *females*. To this sense the *Chaldee*, "I have sent *three* prophets before you; Moses, that he might teach you the tradition of judgments; Aaron, that he might make atonement for the people; and Miriam, that she might instruct the females."

Verse 5. *Remember now what Balak king of Moab consulted*] He sent for Balaam to *curse* your fathers; but by my influence he was obliged to *bless* them. See Numb. xxii. and xxiii., and the notes there, where this subject is largely considered.

From Shittim unto Gilgal] From the encampment at Shittim, Numb. xxv. 1, on the way to that of Gilgal, Josh. iv. 19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite to Gilgal. The *Chaldee* has, "Were there not wonderful things done in your behalf from the valley of Shittim to the house of Gilgal?" See Josh. iii. 1; iv. 20. Thus there will be a reference to the miraculous passage over Jordan. See *Newcome*.

That ye may know the righteousness] The just,

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I come before him with burnt-offerings, with calves ^a of a year old?

7 ^b Will the LORD be pleased with thousands of rams, or with ten thousands of ^c rivers of oil? ^d shall I give my firstborn

for my transgression, the fruit of my ^e body for the sin of my soul?

8 He hath ^f shewed thee, O man, what *is* good; and what doth the LORD require of thee, but ^g to do justly, and to love

A. M. cir. 3294.
B. C. cir. 710.
A. U. C. cir. 44.
Nunus Pompili,
R. Roman.,
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^a Heb. *sons of a year?*—^b Ps. l. 9. li. 16. Isai. i. 11. ^c Job xxix. 6.—^d 2 Kings xvi. 3. xxi. 6. xxiii. 10. Jer. vii. 31. xix. 5. Ezek. xxiii. 37.—^e Heb. *belly*.—^f Deut. x.

12. 1 Sam. xv. 22. Hos. vi. 6. xii. 6.—^g Gen. xviii. 19. Isai. i. 17.

equitable, and merciful dealing of the Most High. Recollect *those* things, that ye may have a proper impression of *this*. There are many interpretations given of this rather obscure clause; what I have proposed seems to me the most *simple*.

This is the sum of the address; and here the case of the plaintiff terminates, the prisoners being called to show why the sentence of the law should not be pronounced. I make no apology for using any *forensic* terms, as the passages before us refer to a *case* brought into a *court* to be *judged*, and the terms in the original are all such as are proper for a *court of justice*; and the thing itself is called the *Lord's controversy*, ריב יהוה *rib Jehovah, Jehovah's suit at law*. And hence it is said, *He will plead*, litigate, with Israel.

Verse 6. *Wherewith shall I come before the Lord?* Now the people, as defendants, appear; but instead of vindicating themselves, or attempting to dispute what has been alleged against them, they seem at once to *plead guilty*; and now anxiously inquire how they shall appease the wrath of the Judge, how they shall make atonement for the sins already committed.

Bow myself before the high God? They wish to pray, and to make supplication to their Judge; but how shall they come before him? They have no right to come into his presence. Some *offering* must be brought; but of what *kind*, or of what *value*? Their sin is unprecedented, and usual methods of access will not avail. They are distracted in their minds, and make a variety of proposals to themselves, some *rational*, some *absurd* and *impossible*, and some even *sinful*.

Shall I come before him with burnt-offerings? This is *reasonable*, and according to the *law*; but this will be insufficient.

Verse 7. *Will the Lord be pleased with thousands of rams?* These might be *procured*, though with difficulty; but conscience says, neither will these do.

With ten thousands of rivers of oil? This is *absurd* and *impossible*; but could even these be procured, could they all make atonement for such *guilt*, and *ingratitude*, and *rebellion*?

Shall I give my firstborn for my transgression? This was *sinful* and *wicked*; but such offerings had been made by the *Phœnicians*, and their successors the *Carthaginians*; and this very custom was copied by the corrupt Israelites. See some cases of such offerings, 2 Kings iii. 27; Lev. xx. 27.

The fruit of my body for the sin of my soul? This clause is an explanation of the former. Shall I make

the first-born, the best and goodliest of my children, ראשון *chattath*, a *SIN-OFFERING* for my soul? And thus the original is used in a multitude of places.

When they had put all these questions to their reason and conscience, they found no satisfaction; their distraction is increased, and despair is about to take place, when Jehovah, the plaintiff, in his mercy interposes:

Verse 8. *He hath shewed thee, O man, what is good?* All the modes of expiation which ye have proposed are, in the sight of God, unavailable; they cannot do away the *evil*, nor purify from the *guilt* of sin. He himself has shown thee what is *good*; that which is *profitable* to thee, and *pleasing* to himself. And what is *that*? Answer. Thou art—

1. *To do justly*; to give to all their due.
1. To God his due; thy *heart*, thy *body*, *soul*, and *spirit*; thy *wisdom*, *understanding*, *judgment*. "To love him with all thy heart, soul, mind, and strength, and thy neighbour as thyself." This is God's *due* and *right* from every man.

2. Thou art to give thy *neighbour* his due; to do to him as thou wouldst that he should do to thee, never working ill to him.

3. Thou art to give to *thyself* thy due; not to deprive thy soul of what God has provided for it; to keep thy body in temperance, sobriety, and chastity; avoiding all excesses, both in *action* and *passion*.

II. *Thou art to love mercy*; not only to do what *justice* requires, but also what *mercy*, *kindness*, *benignity*, and *charity* require.

III. But how art thou to do this? Thou art to *walk humbly with thy God*; חַטְנָה *hatsnea*, to *humble thyself* to walk. This implies to acknowledge thy iniquity, and submit to be saved by his free mercy, as thou hast already found that no kind of *offering* or *sacrifice* can avail. Without this humiliation of soul there never was, there never can be, any *walking with God*; for without his mercy no soul can be saved; and he must be *thy God* before thou canst *walk with him*. Many, when they hear the nature of sin pointed out, and the way of salvation made plain through the blood of the Lamb, have shut their eyes both against sin and the proper sacrifice for it, and parried all exhortation, threatening, &c., with this text: "God requires nothing of us but to do justly, love mercy, and walk humbly with him." Now I ask any man, Art thou willing to *stand* or *fall* by *this text*? And it would cost me neither much time nor much pains to show that on this ground no soul of man can be saved. Nor does God say that the

A. M. cir. 3294.
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mercy, and to ^a walk humbly
with thy God?

9 The ^b LORD's voice crieth
unto the city, and ^c the man of

wisdom shall see thy name: hear ye the rod,
and who hath appointed it.

10 ^d Are there yet the treasures of wicked-
ness in the house of the wicked, and the
^e scant measure ^f that is abominable?

11 ^g Shall I count them pure with the
^h wicked balances, and with the bag of deceit-
ful weights?

12 For the rich men thereof are full of

^a Heb. *humble thyself to walk*. — ^b Dent. xv. 5. xxvi. 17.
xxviii. 1, 2. xxx. 10. — ^c Or, *thy name shall see that
which is*. — ^d Or, *Is there yet unto every man a house
of the wicked, &c.* — ^e Heb. *measure of leanness*. Amos
viii. 5. — ^f Dent. xxv. 13—16. Prov. xi. 1. xx. 10, 23.

doing justly, &c., shall merit eternal glory. No. He shows that in *this way* all men should walk; that this is the duty of EVERY rational being: but he well knows that no *fallen soul* can act thus without especial assistance from him, and that it is only the *regenerate man*, the man who has found redemption through the blood of the cross, and has God for his God, that can thus act and walk. *Salvation is of the mere mercy of God alone*; for by the works of the law shall no flesh be justified.

The manner of raising attention, says Bp. Newcome, on ver. 1, 2, by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is truly awakening and magnificent. The words of Jehovah follow in ver. 3, 4, 5. And God's mercies having been set before the people, one of them is introduced in a beautiful dramatic form, asking what his duty is towards so gracious a God, ver. 6, 7. The answer follows in the words of the prophet, ver. 8. Some think we have a sort of dialogue between *Balak* and *Balaam*, represented to us in the prophetic way. The *king of Moab* speaks, ver. 6. *Balaam* replies by another question in the two first hemistichs of ver. 7. The *king of Moab* rejoins on the remaining part of the verse; and *Balaam* replies, ver. 8. Bps. *Butler* and *Louth* favour this. I cannot agree.

Verse 9. *The Lord's voice crieth unto the city*] No man is found to hear; but the *man of wisdom* will hear *תושיה* *tushiyah*; a word frequent in the writings of Solomon and Job, signifying wisdom, wealth, substance, reason, essence, happiness; any thing that is complete; or that which is substantial, in opposition to vanity, emptiness, mere show, unsubstantiality. When God speaks, the *man of common sense*, who as any knowledge of God or his own soul, will see by name; but instead of *ראה* *yireh*, will see, the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*, with twelve of *Kennicott's* and *De Rossi's* MSS., have read *ירא* *yirey*, they that FEAR. The *Vulgate* reads:

Et salus erit timentibus nomen tuum.

violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

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13 Therefore also will I ^k make thee sick in smiting thee, in making thee desolate because of thy sins.

14 ^l Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.

15 Thou shalt ^m sow, but thou shalt not

^k Or, *Shall I be pure with, &c.* — ^l Hos. xii. 7. — ^m Jer. ix. 3, 5, 6, 8. — ⁿ Lev. xxvii. 16. Ps. cvii. 17, 18. — ^o Lev. xxvi. 26. Hos. iv. 10. — ^p Dent. xxviii. 38, 39, 40. Amos v. 11. Zeph. i. 13. Hag. i. 6.

“And thou shalt be salvation to them that fear thy name.”

The *Septuagint*—*Και σωσει φοβουμενους το ονομα αυρου.*

And he shall save those who fear his name.—This the *Arabic* copies.

The *Targum* has, “And the teachers shall fear the name.” That is, *יהוה* *Yehovah*.

The *French Bible* is very strange:

Car ton nom voit comme il va de tout.

“For thy name sees how every thing goes.”

The word *תושיה* *tushiyah*, mentioned above, which occasions all the difficulty, has been read with an *y ain* by the *Vulgate* and *Septuagint*, as coming from the root *ישה* *yasha*, to be saved; and it is very likely that this was the original reading. The two last letters in the word, *יה*, might have been easily mistaken in a MS. for the letter *y*, where I may suppose the word stood thus, *ישה*, shall be saved; and as several MSS. read *ירא* *yirey*, they who fear, instead of *ראה* *yireh*, he shall see, the whole clause might have been just what it appears in the *Vulgate* and *Septuagint*. It is also necessary to remark that the word in dispute has various forms in some MSS., which is a strong presumption against its authenticity. See *Kennicott* and *De Rossi*.

Verse 10. *Are there yet the treasures of wickedness*] Such as false balances and deceitful weights. See on Hos. xii. 7. This shows that they were not DOING JUSTLY. They did not give to each his due.

Verse 12. *For the rich men thereof are full of violence*] This shows that they did not love mercy.

The inhabitants thereof have spoken lies] This shows that they did not humble themselves to walk with God.

Verse 13. *Will I make thee sick in smiting thee*] Perhaps better, “I also am weary with smiting thee, in making thee desolate for thy sins.” They were corrected, but to no purpose; they had stroke upon stroke, but were not amended.

Verse 14. *Thou shalt eat, but not be satisfied*] All

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 For * the statutes of b Omri are c kept, and all the works of the house of d Ahab, and

ye walk in their counsels; that I should make thee * a ' desolation, and the inhabitants thereof of an hissing: therefore ye shall bear the s reproach of my people.

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* Or, he doth much keep the, &c. — b 1 Kings xvi. 26, 26. c Hos. v. 11. — d 1 Kings xvi. 30, &c. xxi. 25, 26. 2 Kings

xxi. 3. — e I Kings ix. 8. Jer. xix. 8. — f Or, astonishment. s Isai. xxv. 8. Jer. li. 51. Lam. v. 1.

thy possessions are cursed, because of thy sins; and thou hast no real good in all thy enjoyments.

And thy casting down] For וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה, "thy casting down," Newcome, by transposing the ו and ש, reads וַיִּשְׁתַּחֲוֶה, "and it shall be dark;" and this is probably the true reading. The Arabic and Septuagint have read the same. "There shall be calamity in the midst of thee." It shall have its seat and throne among you.

Verse 15. Thou shalt sow, but thou shalt not reap] Thou shalt labour to amass property, but thou shalt not have God's blessing; and whatever thou collectest, thy enemies shall carry away. And at last carry thyself into captivity.

Verse 16. The statutes of Omri are kept] Omri, king of Israel, the father of Ahab, was one of the worst kings the Israelites ever had; and Ahab fol-

lowed in his wicked father's steps. The statutes of those kings were the very grossest idolatry. Jezebel, wife of the latter, and daughter of Ithobaal, king of Tyre, had no fellow on earth. From her Shakspeare seems to have drawn the character of lady Macbeth; a woman like her prototype, mixed up of tigress and fiend, without addition. Omri, Ahab, and Jezebel were the models followed by the Israelites in the days of this prophet.

The inhabitants thereof a hissing] וַיִּשְׁתַּחֲוֶה לִישְׁרָעָל, "for a shriek;" because those who should see them should be both astonished and affrighted at them.

There are few chapters in the prophets, or in the Bible, superior to this for genuine worth and importance. The structure is as elegant as it is impressive; and it is every way worthy of the Spirit of God.

CHAPTER VII.

The prophet begins this chapter with lamenting the decay of piety and the growth of ungodliness, using a beautiful allegory to imply (as explained in verse 2) that the good man is as seldom to be met with as the early fig of best quality in the advanced season, or the cluster after the vintage, 1, 2. He then reproves and threatens in terms so expressive of great calamities as to be applied in the New Testament to times of the hottest persecution, 3—6. See Matt. x. 35, 36. Notwithstanding which a Jew is immediately introduced declaring, in the name of his captive people, the strongest faith in the mercy of God, the most submissive resignation to his will, and the firmest hope in his favour in future times, when they should triumph over their enemies, 7—10. The prophet upon this resumes the discourse, and predicts their great prosperity and increase, 11, 12; although the whole land of Israel must first be desolated on account of the great wickedness of its inhabitants, 13. The prophet intercedes in behalf of his people, 14. After which God is introduced promising, in very ample terms, their future restoration and prosperity, 15—17. And then, to conclude, a chorus of Jews is introduced, singing a beautiful hymn of thanksgiving, suggested by the gracious promises which precede, 18—20.

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WOE is me! for I am as * when they have gathered the summer fruits, as b the grape-gleanings of the vintage :

there is no cluster to eat: c my soul desired the firstripe fruit.

2 The d good * man is perished out of the earth: and there

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

* Heb. the gatherings of summer. — b Isai. xviii. 6. xxiv. 13. c Isai. xxviii. 4. Hos. ix. 10.

d Ps. xii. 1. xiv. 1, 3. Isai. lvii. 1. — e Or, godly, & merciful.

NOTES ON CHAP. VII.

Verse 1. Woe is me!] This a continuation of the preceding discourse. And here the prophet points out the small number of the upright to be found in the land. He himself seemed to be the only person who was on God's side; and he considers himself as

a solitary grape, which had escaped the general gathering. The word וַיִּשְׁתַּחֲוֶה, which is sometimes used for summer, and summer fruits in general, is here translated late figs; and may here, says Bishop Newcome, be opposed to the early ripe fig of superior quality. See on Hos. ix. 10, and Amos viii. 1, 2

A. M. cir. 3294. is none upright among men:
 B. C. cir. 710. they all lie in wait for blood;
 A. U. C. cir. 44. * they hunt every man his brother
 Name Pompilius, with a net.
 R. Roman.,
 cir. annum 6.

3 That they may do evil with both hands earnestly, ^b the prince asketh, ^c and the judge asketh for a reward; and the great man, he uttereth ^d his mischievous desire: so they wrap it up.

4 The best of them * is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 ' Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

A. M. cir. 3294.
 B. C. cir. 710.
 A. U. C. cir. 44.
 Name Pompilius,
 R. Roman.,
 cir. annum 6.

6 For ^a the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law, a man's enemies are the men of his own house.

7 Therefore ^b I will look unto the LORD: I will wait for the God of thy salvation: my God will hear me.

^a Hab. i. 15.—^b Hos. iv. 18.—^c Isai. i. 23. Ch. iii. 11.
^d Heb. the mischief of his soul.—^e 2 Sam. xxiii. 6, 7. Ezek. ii. 6. See Isai. lv. 13.—^f Jer. ix. 4.—^g Ezek. xxii.

7. Matt. x. 21, 35, 36. Luke xii. 53. xxi. 16. 2 Tim. iii. 2, 3.—^h Isai. viii. 17.

He desired to see the first ripe fruit—distinguished and eminent piety; but he found nothing but a very imperfect or spurious kind of godliness.

Verse 2. *The good man is perished out of the earth*] A similar sentiment may be found, Ps. xii. 1, Isai. lvii. 1. As the early fig of excellent flavour cannot be found in the advanced season of summer, or a choice cluster of grapes after vintage, so neither can the good and upright man be discovered by searching in Israel. This comparison, says Bp. Newcome, is beautifully implied.

They hunt every man his brother with a net.] This appears to be an allusion to the ancient mode of duel between the *retiarus* and *secutor*. The former had a casting net, which he endeavoured to throw over the head of his antagonist, that he might then dispatch him with his short sword. The other carried the cast; and when the *retiarus* missed, he was obliged to run about the field to get time to set his net in right order for another throw. While he ran, the other followed, that he might dispatch him before he should be able to recover the proper position of his net; hence the latter was called *secutor*, the pursuer, as the other was called *retiarus*, the net man. I have explained this before on Job, and other places; but because it is rarely noticed by commentators, I explain the allusion here once more. Bp. Newcome, by not attending to this, has translated *ish eth achihu yatsudu berem*, "They hunt every man his brother for his destruction." Though he puts *net*, in the margin.

Verse 3. *That they may do evil with both hands*] That is, earnestly, greedily, to the uttermost of their power. The *Vulgate* translates: *Malum manuum earum dicunt bonum*; "The evil of their hands they call good."

The prince asketh] A bribe, to forward claims in is court.

The judge asketh for a reward] That he may decide the cause in favour of him who gives most money, whether the cause be good or evil. This was notoriously the case in our own country before the signing of *Magna Charta*; and hence that provision,

Nulli vendemus justitiam aut rectum; "We will not sell justice to any man." And *this* was not the only country in which justice and judgment were put to sale.

The great man, he uttereth his mischievous desire] Such consider themselves above law, and they make no secret of their unjust determinations. And so they wrap it up—they all conjoin in doing evil in their several offices, and oppressing the poor; so our translators have interpreted the original *ויעברוהו* *vayeebtuha*, which the *Versions* translate variously. *Newcome* has, "And they do abominably."

Verse 4. *The best of them is as a brier*] They are useless in themselves, and cannot be touched without wounding him that comes in contact with them. He alludes to the thick thorn hedges, still frequent in Palestine.

The day of thy watchmen] The day of vengeance, which the prophets have foreseen and proclaimed, is at hand. Now shall be their perplexity; no more wrapping up, all shall be unfolded. In that day every man will wish that he were different from what he is found to be; but he shall be judged for what he is, and for the deeds he has done.

Verse 5. *Trust ye not in a friend*] These times will be so evil, and the people so wicked, that all bonds will be dissolved; and even the most intimate will betray each other, when they can hope to serve themselves by it.

On this passage, in the year 1798, I find I have written as follows:—

"Trust ye not in a friend.—Several of those whom I have delighted to call by that name have deceived me.

"Put ye not confidence in a guide.—Had I followed some of these I should have gone to perdition.

"Keep the door of thy mouth from her that lieth in thy bosom.—My wife alone never deceived me."

It is now twenty-seven years since, and I find no cause to alter what I then wrote.

Verse 6. *For the son dishonoureth the father*] See the use our Lord has made of these words, where he quotes them, Matt. x. 21, 25, 36, and the notes there.

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8 ^a Rejoice not against me, O mine enemy: ^b when I fall, I shall arise; when I sit in darkness, ^c the LORD shall be a light

¹ mine eyes shall behold her: now ^k shall she be trodden down ^l as the mire of the streets.

A. M. cir. 3294.
B. C. cir. 710.
A. U. C. cir. 44.
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unto me.

11 *In the day that thy ^mwalls are to be built, in that day shall the decree be far removed.*

9 ^d I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: ^e he will bring me forth to the light, and I shall behold his righteousness.

12 *In that day also ⁿ he shall come even to thee from Assyria, ^o and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.*

10 ^f Then *she that is* mine enemy shall see *it*, and ^g shame shall cover her which said unto me, ^h Where is the LORD thy God?

13 ^p Notwithstanding the land shall be desolate because of them that dwell therein,

^a Prov. xxiv. 17. Lam. iv. 21. — ^b Ps. xxxvii. 24. Prov. xxiv. 16. — ^c Ps. xxvii. 1. — ^d Lam. iii. 39. — ^e Ps. xxxvii. 6. — ^f Or, *And thou wilt see her that is mine enemy, and cover her with shame.* — ^g Ps. xxxv. 26. — ^h Ps. xliii. 3, 10. lxix. 10. cxv. 2. Joel ii. 17. — Ch. iv. 11.

^k Heb. *she shall be for a treading down.* — ^l 2 Sam. xii. 43. Zech. x. 5. — ^m Amos ix. 11, &c. — ⁿ Isai. xi. 16. &c. xxvii. 13. Hos. xi. 11. — ^o Or, *even to.* — ^p Or, *After that it hath been.*

Verse 7. *Therefore I will look unto the Lord*] Because things are so I will trust in the Lord more firmly, wait for him more patiently, and more confidently expect to be supported, defended, and saved.

of which now lie before me, and show the perishing materials of which the head of this proud empire was composed.

Verse 8. *Rejoice not against me, O mine enemy*] The captive Israelites are introduced as speaking here and in the preceding verse. The enemy are the Assyrians and Chaldeans; the fall is their idolatry and consequent captivity; the darkness, the calamities they suffered in that captivity; their rise and light, their restoration and consequent blessedness.

Verse 11. *In the day that thy walls are to be built*] This refers to Jerusalem; the decree, to the purpose of God to deliver the people into captivity. "Thy shall be far removed." God having purposed their return, I cannot think, with some commentators, that this verse contains threatenings against Jerusalem, and not promises. See the first chapter of Haggai, where the subject is similar; and the restoration of Jerusalem is certainly what the prophet describes.

To rejoice over the fall or miseries of any man, betrays a malignant spirit. I have known several instances where people professing to hold a very pure and Christian creed, having become unfaithful and fallen into sin, their opponents, who held a very impure and unchristian creed, have exulted with "Ha, ha! so would we have it!" and have shown their malignity more fully, by giving all possible publicity and circulation to such accounts. Perhaps in the sight of God this was worse than the poor wretch's fall in which they exulted as having taken place in one who held a creed different from their own. But these arose again from their fall, while those jesters at holiness continued in the gall of bitterness and bonds of inward corruption.

Verse 12. *In that day also he shall come*] Bp. Newcome translates:—

Verse 9. *I will bear the indignation of the Lord*] The words of the penitent captives, acknowledging their sins and praying for mercy.

"And in that day they shall come unto thee from Assyria and the fenced cities; And from Egypt even unto the river."

Until he plead my cause] And woe to the slanderers, when God undertakes to plead for the fallen who have returned to him with deep compunction of heart, seeking redemption in the blood of the cross.

Calmet translates:—

Verse 10. *Then she that is mine enemy*] This may refer particularly to the city of Babylon.

"They shall come to thee from Assyria even unto Egypt; And from Egypt even to the river (Euphrates); And from one sea to another, and from one mountain to another."

Shall she be trodden down] Literally fulfilled in the sackage of that city by the Persians, and its consequent total ruin. It became as mire; its walls, formed of brick kneaded with straw and baked in the sun, becoming exposed to the wet, dissolved, so that a vestige of the city remains not, except in a few bricks digged from under the rubbish, several pieces

This, says he, gives an easy sense; whereas we cannot tell where to find those fortified cities spoken of by other translators. The Israelites were to return from their captivity, and re-occupy the ancient country from Assyria to Egypt; that is, from the River Euphrates to the River Nile; and from the Mediterranean Sea to the Ocean; and from Mount Libanus to the mountains of Arabia Petra or Mount Seir. See Amos viii. 12. This prediction was literally fulfilled under the Asmonæans. The Jewish nation was greatly extended and very powerful under Herod, at the time that our Lord was born. See Calmet.

Verse 13. *Notwithstanding the land shall be desolate*] This should be translated in the preter tense, "Though the land had been desolate;" that is, the land of Israel had been desolate during the captivity, which

A. M. cir. 3294. ^a for the fruit of their doings.
 B. C. cir. 710.
 A. U. C. cir. 44. 14 ^b Feed thy people with
 Numæ Pompilii, thy rod, the flock of thine her-
 R. Roman., ritage, which dwell solitarily in
 cir. annum 6.

the wood, in the midst of Carmel: let them
 feed in Bashan and Gilead, as in the days of
 old.

15 ^d According to the days of thy coming
 out of the land of Egypt will I shew unto him
 marvellous things.

16 The nations ^e shall see and be confounded
 at all their might: ^f they shall lay their hand
 upon their mouth, their ears shall be deaf.

17 They shall lick the ^g dust like a serpent,
^h they shall move out of their holes like ⁱ worms

^a Jer. xxi. 14. Ch. iii. 12.—^b Or, Rule. Ps. xxviii. 9.
 Ch. v. 4.—^c Isai. xxxvii. 24.—^d Ps. lxxviii. 22, lxxviii. 12.
^e Isai. xxvi. 11.—^f Job xxi. 5, xxix. 9.—^g Ps. lxxii. 9.
 Isai. xlix. 23.—^h Ps. xviii. 45.—ⁱ Or, creeping things.

captivity was the "fruit of the evil doings of them
 that had dwelt therein."

Verse 14. *Feed thy people with thy rod*] בשבטך
beshibtecha, "with thy crook." The shepherd's
 crook is most certainly designed, as the word *flock*
 immediately following shows. No rod of correction
 or affliction is here intended; nor does the word
 mean such.

Solitarily] They have been long without a shep-
 herd or spiritual governor.

In the midst of Carmel] Very fruitful in vines.
Bashan and Gilead] Proverbially fruitful in
 pasturages.

Verse 15. *According to the days*] This is the
 answer to the prophet's prayer; and God says he
 will protect, save, defend, and work miracles for them
 in their restoration, such as he wrought for their
 fathers in their return from Egypt to the promised
 land.

Verse 16. *The nations shall see and be confounded*]
 Whether the words in these verses (15, 16, and 17)
 be applied to the return from the Babylonish cap-
 tivity, or to the prosperity of the Jews under the
 Maccabees, they may be understood as ultimately
 applicable to the final restoration of this people, and
 their lasting prosperity under the gospel.

Verse 18. *Who is a God like unto thee, &c.*] Here
 is a challenge to all idol worshippers, and to all those
 who take false views of the true God, to show his
 like. See his characters; they are immediately
 unjoined.

1. *He pardoneth iniquity.* This is the prerogative
 of God alone; of that Being who alone has power
 to save or to destroy.

2. *He passeth by transgression.* He can heal back-
 sliding, and restore them that are fallen.

3. *He retaineth not his anger for ever.* Though,
 justly displeased because of sin, he pours out his
 judgments upon the wicked; yet when they return

of the earth: ^k they shall be ^l afraid of the LORD our God, and
 shall fear because of thee.

18 ^l Who is a God like unto
 thee, that ^m pardoneth iniquity, and passeth by
 the transgression of ⁿ the remnant of his her-
 ritage? ^o he retaineth not his anger for ever,
 because he delighteth in mercy.

19 He will turn again, he will have com-
 passion upon us; he will subdue our iniqui-
 ties; and thou wilt cast all their sins into the
 depths of the sea.

20 ^p Thou wilt perform the truth to Jacob,
 and the mercy to Abraham, ^q which thou hast
 sworn unto our fathers from the days of old.

^k Jer. xxxiii. 9.—^l Exod. xv. 11.—^m Exod. xxxiv. 6, 7.
 Jer. l. 20.—ⁿ Ch. iv. 7, v. 3, 7, 8.—^o Ps. ciii. 9. Isai.
 lviii. 10. Jer. iii. 5.—^p Luke i. 72, 73.—^q Ps. cv. 9, 10.

to him, he shows "that he retaineth not his anger for
 ever," but is indescribably ready to save them.

4. *He delighteth in mercy.* Judgment is his strange
 work: he is ever more ready to save than to destroy.
 Nothing can please him better than having the op-
 portunity, from the return and repentance of the
 sinner, to show him that mercy without which he
 must perish everlastingly.

5. Because he is such a God,—1. "He will turn
 again." His face has been long turned from us, be-
 cause of our sins. 2. "He will have compassion
 upon us," pity our state, and feel for our sorrows.
 3. "He will subdue our iniquities." Though they
 have been mighty, he will bring them down, and
 bruise them under our feet. 4. "He will cast all
 their sins into the depths of the sea." Will fully
 pardon them, and never more remember them against
 us. Instead of חַטּוֹתָם *chattotham*, THEIR SINS, five MSS.
 of Kennicott's and De Rossi's, with the Septuagint,
 Syriac, Vulgate, and Arabic, read חַטּוֹתֵינוּ *chattotheynu*,
 OUR SINS. He will plunge them into eternal oblivion,
 never more to come into sight or remembrance; like
 a stone dropped into the "depths of the sea."

Verse 20. *Thou wilt perform the truth to Jacob*]
 The promises which he has made to Jacob and his pos-
 terity. Not one of them can ever fall to the ground.
 "And the mercy to Abraham, which thou hast sworn;"
 viz. that "in his Seed all the families of the earth
 should be blessed;" that the Messiah should come
 from ABRAHAM, through his son ISAAC, by JACOB and
 DAVID; be a light to lighten the Gentiles, and the
 glory of his people Israel. And this promise, and
 this oath, God has most signally fulfilled by the in-
 carnation of Christ, who was sent to bless us by
 turning away every one of us from his iniquities;
 and for this purpose he was delivered for our offences,
 and rose again for our justification; and repentance
 and remission of sins are preached in his name to all
 nations. The proclamation was first made at Jeru-
 salem; and that the prophet refers to this, is evident

from the use made of these words by Zacharias, the father of John the Baptist, when, under the *full afflatus of the Spirit of God*, he quoted this prophecy of Micah, as fulfilled in the *incarnation of Christ*, Luke i. 72, 73. The *Chaldee* paraphrases this last verse with spirit and propriety: "Thou wilt give the truth to Jacob his son, as thou hast promised by oath to him in Beth-el. And the mercy to Abraham and to his seed after him, as thou didst swear to him amidst the divisions. Thou wilt be mindful of us on account of the binding of Isaac, who was bound upon the altar before thee. And thou wilt do us that

good, which, from the most ancient days, thou hast promised to our fathers by an oath." *Between the divisions*, refers to the covenant made between God and Abraham, Gen. xv. 9, 10, 11, 17, 18. Well might the prophet exult in his challenge to earth and hell. WHO IS A GOD LIKE UNTO THEE! Hell is speechless, earth is dumb. Infidels dare not open their mouths!!! Hallelujah! מי אל כמוך *mi El camocke?* JESUS is the mighty God and Saviour, pardoning iniquity, transgression, and sin, and saving to the uttermost all that come unto God through him. Blessed be God! Reader, lay this to heart.

INTRODUCTION TO THE BOOK

OF THE

P R O P H E T N A H U M .

NAHUM, the *seventh* of the *twelve* minor prophets, was a native of Elkoshai, a little village of Galilee, whose ruins were still in being in the time of St. Jerome. However, there are some who think that Elkoshai is rather the name of his father, and that the place of his birth was Bethabor, or Bethabara, beyond Jordan. They used to show the tomb of the prophet at a village called Beth-gabre, now called Gibbin, near Emmaus. The Chaldee calls him Nahum of Beth-koshi, or of Beth-kitsi; but the situation of this place is as much unknown as that of Elkoshai.

The particular circumstances of the life of Nahum are altogether unknown. His prophecy consists of *three* chapters, which make up but *one* discourse, wherein he foretels the destruction of Nineveh. He describes it in so lively and pathetic a manner, that he seems to have been upon the spot to declare to the Ninevites the destruction of their city.

Opinions are divided as to the time in which he prophesied. Josephus will have it that he foretold the fall of Nineveh *one hundred and fifteen* years before it happened, which will bring the time of Nahum to that of king Ahaz. The Jews say that he prophesied under Manasseh. We are inclined to be of St. Jerome's opinion, that he foretold the destruction of Nineveh in the time of Hezekiah, and after the war of Sennacherib in Egypt, mentioned by Berosus. Nahum speaks plainly of the taking of No-Ammon, a city of Egypt; of the haughtiness of Rabshakeh; of the defeat of Sennacherib; and he speaks of them as things that were past. He supposes that the Jews were still in their own country, and that they there celebrated their festivals. He speaks of the captivity, and of the dispersion of the *ten* tribes. All these evidences convince us that Nahum cannot be placed before the *fifteenth* year of Hezekiah, since the expedition of Sennacherib against this prince was in the *fourteenth* year of his reign.

This prophet gives us a fine description of the destruction of Nineveh. He says that this city should be ruined by a deluge of waters, which should overflow it and demolish its walls.

Diodorus Siculus and *Athenæus* relate, that during the time this city was besieged by Belshazzar and by Arbaces, under Sardanapalus, the river Tigris swelled so as to overthrow twenty furlongs of the walls of Nineveh. But as the siege mentioned by Nahum was long after the taking of Nineveh under Sardanapalus, it must needs be that the same thing happened to Nineveh at the second and last siege, under Nebuchadnezzar and Astyages. Probably the besiegers at this second siege determined the course of the waters, and brought on the same fate to the city by the same means as at the first siege. And as the walls of those ancient cities were generally formed of *brick kneaded with straw* and *baked in the sun*, a *flood of waters* could easily effect their dissolution. *Babylon* was built in the same manner; and this is the reason why scarcely any vestiges of those cities are to be found. See on chap. iii. 14.

The time of the prophet's death is not known. The Greek genealogies and the Latin martyrologies place his festival on the first of December. *Petrus Natalis* places it on the twenty-fourth of the same month, which he says was the day of his death, without acquainting us whence he had learned this circumstance.

The conduct and imagery of this prophetic poem are truly admirable.

The exordium sets forth with grandeur the justice and power of God, tempered by lenity and goodness, chap. i. 1—8.

A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God, ver. 9—11. Jehovah himself then proclaims freedom to his people from the Assyrian yoke, and the destruction of the Assyrian idols, ver. 12—14. Upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings, and bids her celebrate her festivals and offer her thank-offerings, without fear of so powerful an adversary, ver. 15.

Chap. ii. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hands of Jehovah; and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are described in the true spirit of eastern poetry, and with many pathetic, vivid, and sublime images, ver. 1—10.

A grand and animated allegory succeeds this description, ver. 11, 12; which is explained and applied to the city of Nineveh in ver. 13.

Chap. iii. The prophet denounces a woe against Nineveh for her perfidy and violence, and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, ver. 1—3.

He assigns her idolatries as one cause of her ignominious and unpitied fall, ver. 4—7.

He foretels that No-Ammon (the Diospolis in the Delta), her rival in populousness, confederacies, and situation, should share a like fate with herself, ver. 8—11; and beautifully illustrates the ease with which her strong holds should be taken, ver. 12, and her pusillanimity during the siege, ver. 13.

He pronounces that all her preparations, ver. 14, 15, her numbers, her opulence, her multitude of chief men, would be of no avail, ver. 15—17.

He foretels that her tributaries would desert her, ver. 18.

He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound, and the just triumph of others over her on account of her extensive oppressions, ver. 19.

To sum up all with the decisive judgment of an eminent critic: "Not one of the minor prophets equals the sublimity, genius, and spirit of Nahum. Besides, his prophecy is a perfect poem. The *exordium* is exceedingly majestic. The *apparatus* for the destruction of Nineveh, and the description of that catastrophe, are painted in the most glowing colours, and are admirably clear and powerful." *Louth*, Prælect. Heb. xxi., p. 282.

It must be further observed, that this prophecy was highly interesting to the Jews; as the Assyrians had often ravaged their country, and I suppose had recently destroyed the kingdom of Israel. See *Calmet*.

THE BOOK

OF THE

PROPHET NAHUM.

Chronological notes relative to this Book, upon the supposition that it was written about seven hundred and thirteen years before the commencement of the Christian era.

Year from the Creation, according to Archbishop Usher, 3291.—Year of the Julian period, 4001.—Year since the flood, 1635.—Year from the vocation of Abram, 1208.—Year since the first celebration of the Olympic games in Elis by the Idæi Dactyli, 741.—Year from the destruction of Troy, according to the general computation of chronologers, 471.—Year since the commencement of the kingdom of Israel, by the divine appointment of Saul to the regal dignity, 383.—Year from the foundation of Solomon's temple, 299.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 263.—Year since the restoration of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 172.—Year from the foundation of the kingdom of Macedon by Caranus, 102.—Year from the commencement of the reign of Ardysus over Lydia, 84.—Year since the conquest of Coræbus at Olympia, usually called the first Olympiad, 64.—Fourth year of the *sixteenth* Olympiad.—Year from the building of Rome, according to the Varronian computation, 41.—Year from the building of Rome, according to Cato and the *Fasti Consulares*, 40.—Year from the building of Rome, according to Polybius the historian, 39.—Year from the building of Rome, according to Fabius Pictor, 35.—Year of the era of Nabonassar, 35.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 9.—Year before the birth of Christ, 709.—Year before the vulgar era of Christ's nativity, 713.—Cycle of the sun, 25.—Cycle of the moon, 11.—Eleventh year of Zeuxidamus, king of Lacedæmon, of the family of the Proclidæ.—Twelfth year of Eurycrates, king of Lacedæmon, of the family of the Eurysthenidæ.—Sixth year of Gyges, king of Lydia.—Tenth year of Hippomenes, decennial archon of the Athenians.—Second year of Cordiccas, governor of the Medes, according to some chronologers.—Seventeenth year of Perdiccas, king of Macedon.—Third year of Numa Pompilius, the second king of Rome.—Fourteenth year of Hezekiah, king of Judah.

CHAPTER I.

This chapter opens the prophecy against the Assyrians and their metropolis with a very magnificent description of the infinite justice, tender compassion, and uncontrollable power of God, 1—8. To this succeeds an address to the Assyrians; with a lively picture of their sudden overthrow, because of their evil device against Jerusalem, 9—11. Then appears Jehovah himself, proclaiming deliverance to his people from the Assyrian yoke, and the destruction of the Assyrian idols, 12—14; upon which the prophet, with great emphasis, directs the attention of Judah to the approach of the messenger who brings such glad tidings; and exultingly bids his people to celebrate their solemn feasts, and perform their vows, as a merciful Providence would not suffer these enemies of the Jewish state to prevail against them, 15.

A. M. cir. 3291.
B. C. cir. 713.
Ol. cir. XVI. 4.
Name Pompilius,
R. Roman.,
cir. annum 3.

THE burden of * Nineveh. The book of the vision of Nahum the Elkoshite. 2 ^b God is jealous, and ^d the

LORD revengeth; the LORD revengeth, and ^e is furious; the LORD will take vengeance on his adversaries, and he re-

A. M. cir. 3291.
B. C. cir. 713.
Ol. cir. XVI. 4.
Name Pompilius,
R. Roman.,
cir. annum 3.

zech. ii. 13.—^b Or, *The LORD is a jealous God, and a rager, &c.*—^c Exod. xx. 5. xxxiv. 14. Deut. iv. 24.

Josh. xxiv. 19.—^d Deut. xxxii. 35. Ps. xciv. 1. Isai. lix. 11.—^e Heb. *that hath fury.*

NOTES ON CHAP. I.

verse 1. *The burden of Nineveh.*] *κνωρ* *massa* not signifies a burden, but also a thing lifted up, *ounced*, or *proclaimed*; also a *message*. It is

used by the prophets to signify the *revelation* which they have received from God to deliver to any particular people: the *oracle*—the *prophecy*. Here it signifies the *declaration* from God relative to the

A. M. cir. 3291. serveth *wrath* for his enemies.
 B. C. cir. 713.
 Ol. cir. XVI. 4. 3 The LORD is ^a slow to anger,
 Numæ Pompili, and ^b great in power, and will
 R. Roman., not at all acquit *the wicked*;
 cir. annum 3.

^c the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 ^d He rebuketh the sea, and maketh it dry, and drieth up all the rivers: ^e Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 ^f The mountains quake at him, and ^g the hills melt, and ^h the earth is burned at his presence; yea, the world, and all that dwell therein.

^a Exod. xxxiv. 6, 7. Neb. ix. 17. Ps. ciii. 8. Jonah iv. 2.—^b Job ix. 4.—^c Ps. xviii. 7, &c. xvii. 2. Hab. iii. 5, 11, 12.—^d Ps. cvi. 9. Isai. 1. 2. Matt. viii. 26.—^e Isai. xxxiii. 9.—^f Ps. lxxviii. 8.—^g Judg. v. 5. Ps. xvii. 5. Mic. i. 4.—^h 2 Pet. iii. 10.—ⁱ Mal. iii. 2.—^k Heb.

overthrow of Nineveh, and the *commission* of the prophet to deliver it.

As the Assyrians under Pul, Tiglath-pileser, and Shalmaneser, three of their kings, had been employed by a just God for the chastisement of his disobedient people; the end being now accomplished by them, God is about to *burn the rod* wherewith he corrected Israel; and Nineveh, the capital of the Assyrian empire, is to be destroyed. This prediction appears to have been accomplished a short time after this by Nebuchadnezzar and Cyaxares, the Ahasuerus of Scripture.

Nahum, נחום *Nachum*, signifies *comforter*. The name was very suitable, as he was sent to *comfort* the people, by showing them that God was about to destroy their adversaries.

Verse 2. *God is jealous*] For his own glory.

And—revenge] His justice; by the destruction of his enemies.

And is furious] So powerful in the manifestations of his judgments, that nothing can stand before him.

He reserveth wrath] Though they seem to prosper for a time, and God appears to have passed by their crimes without notice, yet he *reserveth—treasureth up, wrath* for them, which shall burst forth in due time.

Verse 3. *The Lord is slow to anger*] He exercises much long-suffering towards his enemies, that this may lead them to repentance. And it is because of this long-suffering that vengeance is not speedily executed on every evil work.

Great in power] Able at all times to *save* or to *destroy*.

The Lord hath his way in the whirlwind and in the storm] These are the *effects* of his *power*; and when they appear unusual, they may be considered as the *immediate effects* of his power: and although he be *in them* to punish and destroy, he is *in them* to *direct* their *course*, to determine their *operations*, and to defend his followers from being injured by their

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6 Who can stand before his indignation? and ¹ who can ² abide in the fierceness of his anger? ³ his fury is poured out like fire, and the rocks are thrown down by him.

7 ^m The LORD is good, a ⁿ strong hold in the day of trouble; and ^o he knoweth them that trust in him.

8 ^p But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 ^q What do ye imagine against the LORD? ^r he will make an utter end: affliction shall not rise up the second time.

¹ stand up.—¹ Rev. xvi. 1.—^m 1 Chron. xvi. 34. Ps. 5. Jer. xxxiii. 11. Lam. iii. 25.—ⁿ Or, *strength*.—^o Ps. i. 6. 2 Tim. ii. 19.—^p Dan. ix. 26. xi. 10, 22, 40.—^q Ps. ii. 1.—^r 1 Sam. iii. 12.

violence. The pestilential wind which slew *one hundred and eighty-five thousand* of the Assyrians did not injure *one* Israelite. See 2 Kings xix. 35.

The clouds are the dust of his feet.] This is spoken in allusion to a *chariot and horses* going on with *extreme rapidity*: they are all *enveloped in a cloud of dust*. So Jehovah is represented as coming through the circuit of the heavens as rapidly as lightning; the *clouds* surrounding him as the *dust* does the chariot and horses.

Verse 4. *He rebuketh the sea*] The Red Sea, and the rivers: probably an allusion to the passage of the *Red Sea and Jordan*.

The description of the coming of Jehovah, from the third to the sixth verse, is dreadfully majestic. He is represented as controlling *universal nature*. The *sea* and the *rivers* are dried up; the *mountains* tremble, the *hills* melt, and the *earth* is burnt at his presence. *Bashan, Carmel, and Lebanon* are withered and languish: streams of *fire* are poured out, and the *rocks* are cast down to make him a passage. If then, the *seas, the rivers, the mountains, the hills, the rocks, and the earth* itself, fail before Jehovah, *or* flee from his presence, how shall *Nineveh* and the *Assyrian empire* stand before him?

Verse 7. *The Lord is good*] In the midst of judgment he remembers mercy; and among the most dreadful denunciations of wrath he mingles promises of mercy. None that trust in him need be alarmed at these dreadful threatenings; they shall be discriminated in the day of wrath, for the *Lord knoweth them that trust in him*.

Verse 8. *But with an overrunning flood*] Bishop Newcome thinks this may refer to the manner in which Nineveh was taken. The *Euphrates* overflowed its banks, deluged a part of the city, and overturned *twenty stadia* of the wall; in consequence of which the desponding king burnt himself, and his palace, with his treasures.—*Diodor. Sic. Edit. Wesseling. p. 140, lib. ii, s. 27.*

A. M. cir. 3291.
B. C. cir. 713.
Ol. cir. XVI. 4.
Name Pompilius,
R. Roman.,
cir. annum 3.

10 For while they be folden together ^a as thorns, ^b and while they are drunken as drunkards, ^c they shall be devoured as

stubble fully dry.

11 There is one come out of thee, ^d that imagineth evil against the LORD, ^e a wicked counsellor.

12 Thus saith the LORD; ^f Though they be quiet, and likewise many, yet thus ^g shall they be cut down, when he shall ^h pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I ^k break his yoke from off

thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: ⁱ I will make thy grave; for thou art vile.

15 Behold ^m upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, ⁿ keep thy solemn feasts, perform thy vows: for ^o the ^p wicked shall no more pass through thee; ^q he is utterly cut off.

A. M. cir. 3291.
B. C. cir. 713.
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Name Pompilius,
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cir. annum 3.

^a 2 Sam. xxiii. 6, 7. — ^b Ch. iii. 11. — ^c Mal. iv. 1. — ^d 2 Kings xix. 22, 23. — ^e Heb. a counsellor of Belial. — ^f Or, if they would have been at peace, so should they have been very, and so should they have been shorn, and he should

have passed away. — ^g 2 Kings xix. 35, 37. — ^h Heb. shorn. — ⁱ Isai. viii. 8. — ^j Dan. xi. 10. — ^k Jer. ii. 20. xxx. 8. — ^l 2 Kings xix. 37. — ^m Isai. lii. 7. — ⁿ Rom. x. 15. — ^o Heb. feast. — ^p Heb. Belial. — ^q Ver. 11, 12. — ^r Ver. 14.

Darkness shall pursue] Calamity. All kinds of calamity shall pursue them till they are destroyed.

Verse 9. Affliction shall not rise up the second time.] There shall be no need to repeat the judgment; with one blow God will make a full end of the business.

Verse 10. While they be folden together] However united their counsels may be, they shall be as drunken men—perplexed and unsteady in all their resolutions; and before God's judgments they shall be as dry thorns before a devouring fire.

Verse 11. Imagineth evil against the Lord] Such were Pul, 2 Kings xv. 10; Tiglath-Pileser, 2 Kings i. 29; Salmanser, 2 Kings xvii. 6; and Sennacherib, 2 Kings xviii. 17, and xix. 23.

A wicked counsellor.] Sennacherib and Rabshakeh. Verse 12. Though they be—many] Sennacherib invaded Judea with an army of nearly two hundred thousand men.

Thus shall they be cut down] The angel of the Lord (a suffocating wind) slew of them in one night six hundred and eighty-five thousand, 2 Kings xix. 35.

Verse 13. Now will I break his yoke from off thee] This refers to the tribute which the Jews were obliged to pay to the Assyrians, 2 Kings xvii. 14.

Verse 14. No more of thy name be sown] No more of you shall be carried away into captivity.

I will make thy grave; for thou art vile.] I think this is an address to the Assyrians, and especially to Sennacherib. The text is no obscure intimation of the fact. The house of his gods is to be his grave: and we know that while he was worshipping in the house of his god Nisroch, his two sons Adrammelech and Sharezer smote him there that he died, 2 Kings xix. 37.

Verse 15. Behold upon the mountains] Borrowed probably from Isai. lii. 7, but applied here to the messengers who brought the good tidings of the destruction of Nineveh. Judah might then keep her solemn feasts, for the wicked Assyrian should pass through the land no more; being entirely cut off, and the imperial city razed to its foundations.

CHAPTER II.

Nineveh is now called upon to prepare for the approach of her enemies, the instruments of Jehovah's vengeance, 1: and the military array and muster, the very arms and dress, of the Medes and Babylonians in the reigns of Cyaxares and Nabopolassar; their rapid approach to the city; the process of the siege, and the inundation of the river; the capture of the place; the captivity, lamentation, and flight of the inhabitants; the sacking of this immense, wealthy, and exceedingly populous city; and the consequent desolation and terror, are all described in the pathetic, vivid, and sublime imagery of Hebrew poetry, 2—10. This description is succeeded by a very beautiful and expressive allegory, 11, 12; which is immediately explained, and applied to the city of Nineveh, 13. It is thought by some commentators that the metropolitan city of the Assyrian empire is also intended by the tender and beautiful simile, in the seventh verse, of a great princess led captive, with her maids of honour attending her, bewailing her and their own condition, by beating their breasts, and by other expressions of sorrow.

A. M. cir. 3291.
B. C. cir. 713.
Ol. cir. XVI. 4.
Nimro Pompili,
R. Roman.,
cir. annum 3.

HE ^a that ^b dasheth in pieces
is come up before thy face:
^c keep the munition, watch the
way, make *thy* loins strong,

fortify *thy* power mightily.

2 ^d For the LORD hath turned away ^e the
excellency of Jacob, as the excellency of
Israel: for ^f the emptiers have emptied them out,
and marred their vine branches.

3 The shield of his mighty men is made
^g red, the valiant men *are* ^h in scarlet: the
chariots *shall be* with ⁱ flaming torches in the
day of his preparation, and the fir-trees shall
be terribly shaken.

4 The chariots shall rage in the streets, they

^a Or, *The disperser, or hammer.*—^b Jer. l. 23.—^c Jer. li. 11, 12. Ch. iii. 14.—^d Isai. x. 12. Jer. xxv. 29.
^e Or, *the pride of Jacob as the pride of Israel.*—^f Ps. lxxx. 12. Hos. x. 1.—^g Isai. lxxiii. 2, 3.—^h Or, *dyed scarlet.*
ⁱ Or, *fiery torches.*—^k Heb. *their show.*—^l Or, *gallants.*

NOTES ON CHAP. II.

Verse 1. *He that dasheth in pieces*] Or scattereth. The Chaldeans and Medes.

Keep the munition] Guard the fenced places. From this to the end of the fifth verse, the preparations made at Nineveh to repel their enemies are described. The description is exceedingly picturesque.

Watch the way] By which the enemy is most likely to approach.

Make thy loins strong] Take courage.

Fortify thy power] Muster thy troops; call in all thy allies.

Verse 2. *For the Lord hath turned away*] Bishop Newcome reads, *for the Lord restoreth*, by a slight alteration in the text. I do not see that we gain much by this. The Lord *has* been opposed to Jacob, and the enemy has prevailed against him.

Emptied them out] Brought them from their own land into captivity. This was the emptying!

Verse 3. *The shield of his mighty men is made red*] These things may refer to the warlike preparations made by the Ninevites: they had *red shields*, and *scarlet or purple clothing*; their chariots were finely decorated, and proceeded with amazing rapidity.

The fir trees shall be terribly shaken.] This may refer to the darts, arrows, and javelins, flung with destructive power.

Verse 4. *The chariots shall rage*] Those of the besiegers and the besieged, meeting in the streets, producing universal confusion and carnage.

Verse 5. *He shall recount his worthies*] Muster up his most renowned warriors and heroes.

Shall make haste to the wall] Where they see the enemies making their most powerful attacks, in order to get possession of the city.

Verse 6. *The gates of the rivers shall be opened*] I have already referred to this, see the note on chap. i. 8; but it will be necessary to be *more particular*. The account given by *Diodorus Siculus*, lib. ii., is

shall jostle one against another
in the broad ways: ^k they shall
seem like torches, they shall
run like the lightnings.

5 He shall recount his ^l worthies: they shall
stumble in their walk; they shall make haste
to the wall thereof, and the ^m defence shall be
prepared.

6 The gates of the rivers shall be opened,
and the palace shall be ⁿ dissolved.

7 And ^o Huzzab shall be ^p led away captive,
she shall be brought up, and her maids shall
lead *her* as with the voice of ^q doves, tabering
upon their breasts.

8 But Nineveh *is* ^r of old like a pool of

A. M. cir. 3291.
B. C. cir. 713.
Ol. cir. XVI. 4.
Nimro Pompili,
R. Roman.,
cir. annum 3.

^m Heb. *covering, or coverer.*—ⁿ Or, *molten.*—^o Or, *the* which was established, or there was a stand made.—^p Or discovered.—^q Isai. xxxviii. 14. lix. 11.—^r Or, *from the days that she hath been.*

very surprising. He begins thus: Εν δ' αὐτῷ λόγῳ παραδεδωμένον ἐκ προγονῶν, κ. τ. λ.—“There was a prophecy received from their forefathers, that Nineveh should not be taken *till the river first became an enemy to the city*. It happened in the *third year* of the siege, that the Euphrates [query, *Tigris*] being swollen with continued rains, overflowed part of the city, and threw down *twenty stadia* of the wall. The king then imagining that the oracle was accomplished, and that *the river was now manifestly become an enemy to the city*, casting aside all hope of safety, and lest he should fall into the hands of the enemy, built a large funeral pyre in the palace (ἐν τοῖς βασιλευσίν) and having collected all his gold and silver and royal vestments, together with his concubines and eunuchs, placed himself with them in a little apartment built in the pyre; burnt them, himself, and the palace together. When the death of the king (*Sardanapalus*) was announced by certain deserters, the enemy entered in by the breach which the waters had made, and took the city.”

Thus the prophecy of Nahum was literally fulfilled: “the gates of the river were opened, and the palace dissolved,” i. e., burnt.

Verse 7. *And Huzzab shall be led away captive*] Perhaps *Huzzab* means the *queen of Nineveh*, who had escaped the burning mentioned above by *Diodorus*. As there is no account of the *queen* being burnt, but only of the king, the concubines, and the eunuchs, we may, therefore, naturally conclude that the *queen* escaped; and is represented here as brought up and delivered to the conqueror; her maids at the same time bewailing her lot. Some think *Huzzab* signifies *Nineveh* itself.

Verse 8. *But Nineveh is of old like a pool of water*] *mimēy*, from days. *Bp. Newcome* translates the line thus: “And the waters of *Nineveh* are a pool of waters.” There may be reference here to the fact given in the preceding note, the overflowing of the river by which the city was primarily destroyed.

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Ol. cir. XVI. 4.
Name Pompilius,
R. Roman.,
cir. annum 3.

water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall ^a look back.

9 Take ye the spoil of silver, take the spoil of gold: ^b for *there is* none end of the store *and* glory out of all the ^c pleasant furniture.

10 She is empty, and void, and waste: and the ^d heart melteth, and ^e the knees smite together, ^f and much pain *is* in all loins, and ^g the faces of them all gather blackness.

11 Where *is* the dwelling of ^h the lions, and the feeding place of the young lions, where

^a Or, *cause them to turn*.—^b Or, *and their infinite store*, &c.—^c Heb. *vessels of desire*.—^d Isai. xiii. 7, 8.—^e Dan. v. 6.—^f Jer. xxx. 9.—^g Joel ii. 6.—^h Job iv. 10, 11.

Stand, stand] Consternation shall be at its utmost height, the people shall flee in all directions; and though *quarter* is offered, and they are assured of safety if they remain, yet not *one looketh back*.

Verse 9. *Take ye the spoil*] Though the king burnt his treasures, vestments, &c., he could not totally *destroy* the *silver* and the *gold*. Nor did he burn the *riches of the city*; these fell a prey to the conquerors; and there was *no end of the store* of *glorious* garments, and the most costly *vessels* and *furniture*.

Verse 10. *She is empty, and void, and waste*] The original is strongly emphatic: the words are of the *same sound*; and increase in their *length* as they point out *great, greater, and greatest* desolation.

בוקה ומבוקה ומבליקה

Bukah, umebukah, umebullakah.

She is *void, empty, and desolate*.

The faces of them all gather blackness.] This marks the diseased state into which the people had been brought by reason of *famine*, &c.; for, as Mr. Ward justly remarks, "*sickness* makes a great change in the countenance of the Hindoos; so that a person who was rather *fair* when in *health*, becomes nearly *black* by *sickness*." This was a general case with the Asiatics.

Verse 11. *Where is the dwelling of the lions*] *Nine-*

the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 ⁱ Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of ^k thy messengers shall no more be heard.

A. M. cir. 3291.
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Ol. cir. XVI. 4.
Name Pompilius
R. Roman.,
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Ezek. xix. 2—7.—^l Ezek. xxix. 3. xxxviii. 3. xxxix. 1. Ch. iii. 5.—^m 2 Kings xviii. 17, 19. xix. 9, 23.

veh, the habitation of *bold, strong, and ferocious* men.

The feeding place of the young lions] Whither her victorious and rapacious generals frequently *returned* to *consume* the produce of their success. Here they *walked* at large, and *none made them afraid*. Where-soever they turned their arms, they were victors; and all nations were afraid of them.

Verse 12. *The lion did tear*] This verse gives us a striking picture of the manner in which the Assyrian conquests and depredations were carried on. How many people were spoiled to enrich his *whelps*—his *sons, princes, and nobles!* How many *women* were *stripped* and *slain*, whose spoils went to decorate his *lionesses*—his *queen concubines* and *mistresses*. And they had even more than they could consume; *their holes and dens*—treasure-houses, palaces, and *wardrobes*, were filled *with ravin*—the riches which they got by the plunder of *towns, families, and individuals*. This is a very fine allegory, and admirably well supported.

Verse 13. *Behold, I am against thee*] Assyria, and Nineveh its capital. I will deal with you as you have dealt with others.

The voice of thy messengers] Announcing thy splendid victories, and the vast spoils taken—*shall no more be heard*—thou and thy riches, and ill-got spoils, shall perish together.

CHAPTER III.

The prophet denounces a woe against Nineveh for her perfidy and violence. He musters up before our eyes the number of her chariots and cavalry; points to her burnished arms, and to the great and unrelenting slaughter which she spreads around her, 1—3. Because Nineveh is a city wholly given up to the grossest superstition, and is an instructress of other nations in her abominable rites, therefore she shall come to a most ignominious and unpitied end, 3—7. Her final ruin shall be similar to that of No, a famous city of Egypt, 8—11. The prophet then beautifully describes the great ease with which the strong holds of Nineveh should be taken, 12, and her judicial pusillanimity during the siege, 13; declares that all her preparation, her numbers, opulence, and chieftains, would

be of no avail in the day of the Lord's vengeance, 14—17; and that her tributaries would desert her, 18. The whole concludes with stating the incurableness of her malady, and the dreadful destruction awaiting her; and with introducing the nations which she had oppressed as exulting at her fall, 19.

A. M. cir. 3291.
B. C. cir. 713.
Ol. cir. XVI. 4.
Numæ Pompilii,
R. Roman.,
cir. annum 3.

WOE to the ^a bloody ^b city!
it is all full of lies and
robbery; the prey departeth
not;

2 The noise of a whip, and ^c the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both ^d the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of their corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the wellfavoured harlot, ^e the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and ^f I will discover thy skirts upon

thy face, ^h and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and ⁱ make thee vile, and will set thee as ^k a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee ^l shall flee from thee, and say, Nineveh is laid waste: ^m who will bemoan her? whence shall I seek comforters for thee?

8 ⁿ Art thou better than ^o populous ^p No, that was situate among the rivers, *that had* the waters round about it, whose rampart was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and *it was* infinite; Put and Lubim were ^r thy helpers.

10 *Yet was* she carried away, she went into

^a Heb. *city of bloods*.—^b Ezek. xxii. 2, 3. xxiv. 6, 9. Hab. ii. 12.—^c Jer. xlvi. 3.—^d Heb. *the flame of the sword, and the lightning of the spear*.—^e Isai. xlvii. 9, 12. Rev. xviii. 2, 3.—^f Ch. ii. 13.—^g Isai. xlvi. 2, 3. Jer. xlii. 22, 26. Ezek. xvi. 37. Mic. i. 11.—^h Hab. ii. 16.

ⁱ Mal. ii. 9.—^k Heb. x. 33.—^l Rev. xviii. 10.—^m Jer. xv. 5.—ⁿ Amos vi. 2.—^o Or, *nowrishing*.—^p Heb. *No Ammon*.—^q Jer. xli. 25, 26. Ezek. xxx. 14—16.—^r Heb. *in thy help*.

NOTES ON CHAP. III.

Verses 1. *Woe to the bloody city!*] Nineveh: the threatenings against which are continued in a strain of invective, astonishing for its richness, variety, and energy. One may hear and see the *whip crack*, the *horses prancing*, the *wheels rumbling*, the *chariots bounding* after the *galloping steeds*; the *reflection* from the *drawn* and highly *polished swords*; and the *hurled spears*, like *flashes of lightning*, dazzling the eyes; the *slain* lying in *heaps*, and *horses* and *chariots* stumbling over them! O what a picture, and a *true representation* of a battle, when one side is broken, and all the *cavalry* of the conqueror fall in upon them, *hewing* them down with their swords, and trampling them to pieces under the hoofs of their horses! Oh! infernal war! Yet sometimes thou art the scourge of the Lord.

Verses 4. *Because of the multitude of the whoredoms*] Above, the Ninevites were represented under the emblem of a *lion tearing all to pieces*; here they are represented under the emblem of a *beautiful harlot* or public *prostitute*, enticing all men to her, inducing the nations to become idolatrous; and, by thus perverting them, rendering them also objects of the divine wrath.

Mistress of witchcrafts, that selleth nations through her whoredoms] Using every means to excite to idolatry; and being, by *menace* or *wiles*, successful in all.

Verses 5. *I will discover thy skirts upon thy face*]

It was an ancient, though not a laudable custom, to strip prostitutes naked, or throw their clothes over their heads, and expose them to public view, and public execration. This verse alludes to such a custom.

Verses 6. *I will cast abominable filth upon thee*] I will set thee as a *gazing-stock*. This was a punishment precisely like our *pillory*. They put such women in the pillory as a *gazing-stock*; and their *children* and *others* threw *mud*, *dirt*, and *filth* of all kinds at them.

Verses 7. *Who will bemoan her?*] In such cases, who pities the delinquent? She has been the occasion of ruin to multitudes, and now she is deservedly exposed and punished. And so it should be thought concerning Nineveh.

Verses 8. *Art thou better than populous No*] *No Ammon*, or *Diospolis*, in the *Delta*, on one branch of the Nile. This is supposed to be the city mentioned by *Nahum*; and which had been lately destroyed probably by the Chaldeans.

The waters round about it] Being situated in the *Delta*, it had the *fork* of two branches of the Nile to defend it by land; and its barrier or *wall*, was the *sea*, the Mediterranean, into which these branches emptied themselves: so that this city, and the place it stood on, were wholly surrounded by the *waters*.

Verses 9. *Ethiopia and Egypt were her strength*] The laud of *Cush*, not far from *Diospolis*; for it was in Arabia, on the *Red Sea*.

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Ol. cir. XVI. 4.
Nunæ Pompilii,
R. Roman,
cir. annum 3.

captivity: * her young children also were dashed in pieces ^b at the top of all the streets: and they ^c cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be ^d drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds shall be like * fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, ^e thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy ^f bars.

14 Draw thee waters for the siege, ^g fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up

^a Ps. cxxxvii. 9. Isai. xiii. 16. Hos. xiii. 16.—^b Lam. ii. 19.—^c Joel iii. 3. Obad. 11.—^d Jer. xxv. 17, 27. Ch. i. 10.—^e Rev. vi. 13.—^f Jer. l. 37. li. 30.—^g Ps. cxvii. 13. Jer. li. 30.—^h Ch. ii. 1.—ⁱ Joel i. 4.—^k Or,

Put and Lubim] A part of Africa and Libya, which were all within reach of forming alliances with No-Ammon or Diospolis.

Verse 10. *They cast lots for her honourable men*] This refers still to the city called populous No. And the custom of casting lots among the commanders, or the prisoners which they had taken, is here referred to.

Great men were bound in chains.] These were reserved to grace the triumph of the victor.

Verse 12. *Thy strong holds*] The effects of the consternation into which the Ninevites were cast by the assault on their city are here pointed out by a very expressive metaphor; the *first-ripe figs*, when *full maturity*, fell from the tree with the *least shake*; and so, at the first *shake or consternation*, all the *fortresses* of Nineveh were abandoned; and the king, in despair, burnt himself and household in his own palace.

Verse 13. *Thy people—are women*] They lost all courage, and made no resistance. O verè Phrygiæ, que enim Phryges; “Verily, ye are Phrygian women, not Phrygian men.” So said Numanus to the Trojans. Virg. Æn. ix.

Verse 14. *Draw thee waters for the siege*] The king ran near to Nineveh, and here they are exhorted to lay in plenty of fresh water, lest the siege could last long, and lest the enemy should cut off the supply.

Go into clay, and tread the mortar] This refers to the manner of forming bricks anciently in those

like ⁱ the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm ^k spoileth, and fleeth away.

17 ^l Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

18 ^m Thy shepherds slumber, O ⁿ king of Assyria; thy ^o nobles shall dwell in the dust: thy people is ^p scattered upon the mountains, and no man gathereth them.

19 There is no ^q healing of thy bruise; ^r thy wound is grievous: ^s all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

spreadeth himself.—^l Rev. ix. 7.—^m Exod. xv. 16. Ps. lxxvi. 6.—ⁿ Jer. l. 18. Ezek. xxxi. 3, &c.—^o Or, *valiant ones.*—^p 1 Kings xxii. 17.—^q Heb. *wrinkling.*—^r Mic. i. 9.—^s Lam. ii. 15. Zeph. ii. 15. See Isai. xiv. 8, &c.

countries; they digged up the clay, kneaded it properly by treading, mixed it with straw or coarse grass, moulded the bricks, and dried them in the sun. I have now some of the identical bricks, that were brought from this country, lying before me, and they show all these appearances. They are compact and very hard, but wholly soluble in water. There were however others without straw, that seem to have been burnt in a kiln as ours are. I have also some fragments or bats of these from Babylon.

Verse 15. *Make thyself many as the cankerworm*] On the locusts, and their operations in their various states, see the notes on Joel ii. The multitudes, successive swarms, and devastation occasioned by locusts, is one of the most expressive similes that could be used to point out the successive armies and all-destroying influences of the enemies of Nineveh. The account of these destroyers from Dr. Shaw, inserted Joel ii., will fully illustrate the verses where allusion is made to locusts.

Verse 16. *Thou hast multiplied thy merchants*] Like Tyre, this city was a famous resort for merchants; but the multitudes which were there previously to the siege, like the locusts, took the alarm, and fled away.

Verse 17. *Thy crowned are as the locusts*] Thou hast numerous princes and numerous commanders.

Which camp in the hedges in the cold day] The locusts are said to lie in shelter about the hedges of fertile spots when the weather is cold, or during the

night; but as soon as the sun shines out and is hot, they come out to their forage, or take to their wings.

Verse 18. *Thy shepherds slumber*] That is, the rulers and tributary princes, who, as *Herodotus* informs us, deserted Nineveh in the day of her distress, and came not forward to her succour.

Diodorus Siculus says, lib. ii., when the enemy shut up the king in the city, many nations revolted, each going over to the besiegers, for the sake of their liberty; that the king despatched messengers to all his subjects, requiring power from them to succour him; and that he thought himself able to endure the siege, and remained in expectation of armies which were to be raised throughout his empire, relying on the oracle that the city would not be taken till the river became its enemy. See the note on chap. ii. 6.

Verse 19. There is no healing of thy bruise] Thou shalt never be rebuilt.

All that hear the bruit of thee] The report or account.

Shall clap the hands] Shall exult in thy downfall.

For upon whom hath not thy wickedness passed] Thou hast been a universal oppressor, and therefore all nations rejoice at thy fall and utter desolation.

Bp. *Newton* makes some good remarks on the fall and total ruin of Nineveh.

“What probability was there that the capital city of a great kingdom, a city which was sixty miles in compass, a city which contained so many thousand inhabitants, a city which had walls a hundred feet high, and so thick that three chariots could go abreast upon them, and which had one thousand five hundred towers, of two hundred feet in height; what probability was there that such a city should ever be totally destroyed? And yet so totally was it destroyed that the place is hardly known where it was situated. What we may suppose helped to complete its ruin and devastation, was *Nebuchadnezzar's* enlarging and beautifying *Babylon*, soon after *Nineveh* was taken. From that time no mention is made of *Nineveh* by any of the sacred writers; and the most ancient of the heathen authors, who have occasion to say anything about it, speak of it as a city that was once great and flourishing, but now destroyed and desolate. Great as it was formerly, so little of it is remaining, that authors are not agreed even about its situation. From the general suffrage of ancient historians and geographers, it appears to have been situated upon the *Tigris*, though others represent it as placed upon the *Euphrates*. *Bochart* has shown that *Herodotus*, *Diodorus Siculus*, and *Ammianus Marcellinus*, all three speak differently of it; sometimes as if situated on the *Euphrates*, sometimes as if on the *Tigris*; to reconcile whom he supposes that there were two *Ninevehs*; and *Sir John Marsham*, that there were three; the Syrian upon the

Euphrates, the Assyrian on the *Tigris*, and a third built afterwards upon the *Tigris* by the Persians, who succeeded the Parthians in the empire of the east, in the third century, and were subdued by the Saracens in the seventh century after Christ. But whether this latter was built in the same place as the old *Nineveh*, is a question that cannot be decided.

“There is a city at this time called *Mosul*, situate upon the western side of the *Tigris*; and on the opposite eastern shore are ruins of great extent, which are said to be those of *Nineveh*.”

“*Dr. Prideaux*, following *Thevenot*, observes that *Mosul* is situated on the west side of the *Tigris*, where was anciently only a suburb of the old *Nineveh*; for the city itself stood on the east side of the river, where are to be seen some of its ruins of great extent even to this day. Even the ruins of old *Nineveh*, as we may say, have been long ago ruined and destroyed; such an utter end hath been made of it, as such is the truth of the divine predictions!”

“These extraordinary circumstances may strike the reader more strongly by supposing only a parallel instance. Let us then suppose that a person should come in the name of a prophet, preaching repentance to the people of this kingdom, or otherwise denouncing the destruction of the capital city within a few years. ‘With an overflowing flood will God make an utter end of the place thereof; he will make an utter end: its place may be sought, but it shall never be found.’ I presume we should look upon such prophet as a madman, and show no further attention to his message than to deride and despise it. And yet such an event would not be more strange and incredible than the destruction and devastation of *Nineveh*; for *Nineveh* was much the larger, stronger, and older city of the two. And the Assyrian empire had subsisted and flourished longer ages than any form of government in this country: so there is no objecting the instability of eastern monarchies in this case. Let us then, since this event would not be more improbable and extraordinary than the other, suppose again, that things should succeed according to the prediction; that the flood should arise, and the enemies should come; the city should be overthrown and broken down, be taken and pillaged, and destroyed so totally that even the learned could not agree about the place where it was situated. What would be said or thought in such a case? Whoever of posterity should read and compare the prophecy and event together, must they not, by such an illustrious instance, be thoroughly convinced of the providence of God, and of the truth of his prophet; and be ready to acknowledge, ‘Verily, this is the word which the Lord hath spoken. Verily, there is a God who judgeth the earth?’—*S. Bp. Newton*, vol. i., dissert. 9.

THE BOOK

OF THE

PROPHET HABAKKUK.

Chronological Notes relative to this Book, upon the supposition that it was written a little before the destruction of Jerusalem, about six hundred years before the commencement of the Christian era.

Year from the Creation, according to Archbishop Usher, 3404.—Year of the Julian Period, 4114.—Year since the Flood, 1748.—Year since the vocation of Abram, 1321.—Year from the foundation of Solomon's Temple, 412.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 376.—First year of the *forty-fifth* Olympiad.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 121.—Year before the birth of Jesus Christ, 596.—Year before the vulgar era of Christ's nativity, 600.—Cycle of the Sun, 26.—Cycle of the Moon, 10.—Third year of *Æropas*, king of Macedon.—Twentieth year of *Alyattes II.*, king of Lydia.—Twenty-sixth year of *Cyaxares* or *Cyaraxes*, king of Media.—Sixth year of *Agasicles*, king of Lacedæmon, of the family of the *Proclidæ*.—Eighth year of *Leon*, king of Lacedæmon, of the family of the *Eurysthenidæ*.—Seventh year of *Nebuchadnezzar*, king of Babylon.—Seventeenth year of *Tarquinius Priscus*, king of the Romans.—Eleventh year of *Jehoiakim*, king of Judah.

CHAPTER I.

The prophet enters very abruptly on his subject, his spirit being greatly indignant at the rapid progress of vice and impiety, 1—4. Upon which God is introduced threatening very awful and sudden judgments to be inflicted by the ministry of the Chaldeans, 5—10. The Babylonians attribute their wonderful successes to their idols, 11. The prophet then, making a sudden transition, expostulates with God (probably personating the Jews) for permitting a nation much more wicked than themselves, as they supposed, to oppress and devour them as fishers and fowlers do their prey, 12—17.

A. M. cir. 3404.
B. C. cir. 600.
Ol. XLV. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 17.

THE ^aburden which Habakkuk the prophet did see.
2 O LORD, how long shall I cry, ^band thou wilt not hear!

^a Zech. ix. 1. xii. 1. Mal. i. 1.

even cry out unto thee of violence, and thou wilt not save!
3 Why dost thou shew me iniquity, and cause me to be-

A. M. cir. 3404.
B. C. cir. 600.
Ol. XLV. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 17.

^b Lam. iii. 8.

We know little of this prophet; for what we find in the *ancients* concerning him is evidently fabulous, as well as that which appears in the *Apocrypha*. He was probably of the tribe of *Simeon*, and a native of *Beth-zacar*. It is very likely that he lived after the destruction of Nineveh, as he speaks of the *Chaldeans*, but makes no mention of the *Assyrians*. And he appears also to have prophesied *before* the Jewish captivity, see chap. i. 5; ii. 1; iii. 2, 16—19; and therefore *Abp. Newcome* thinks he may be placed in the reign of *Jehoiakim*, between the years 606 B. C. and 598 B. C.

As a *poet*, Habakkuk holds a high rank among the Hebrew prophets. The beautiful connexion between the parts of his prophecy, its diction, imagery, spirit,

and sublimity, cannot be too much admired; and his hymn, chap. iii., is allowed by the best judges to be a masterpiece of its kind. See *Louth's Prælect. xxi., xxviii.*

NOTES ON CHAP. I.

Verse 1. *The burden*] *מַשָּׂא הַמַּסָּא* *hammassa* signifies, not only the *burdensome* prophecy, but the prophecy or *revelation* itself which God presented to the *mind* of Habakkuk, and which he *saw*—clearly perceived, in the light of prophecy, and then faithfully declared, as this book shows. The word signifies an *oracle* or *revelation* in general; but chiefly, one relative to *future calamities*.

Verse 2. *O Lord, how long shall I cry*] The pro-

A. M. cir. 3404.
B. C. cir. 600.
Ol. XLV. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 17.

hold grievance? for spoiling
and violence *are* before me:
and there are *that* raise up
strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the ^awicked doth compass about the righteous; therefore ^bwrong judgment proceedeth.

5 ^cBehold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, ^d*I* ^eraise up the Chaldeans, *that* bitter and hasty nation, which shall march

^a Job xxi. 7. Ps. xciv. 3, &c. Jer. xii. 1. — ^b Or, *wrested*.
^c Isai. xxix. 14. Acts xiii. 41. — ^d Deut. xxviii. 49, 50.
Jer. v. 15. — ^e Fulfilled 2 Chron. xxxvi. 6. — ^f Heb. *breadths*.
^g Or, *from them shall proceed the judgment of these, and the*

phet feels himself strongly excited against the vices which he beheld; and which, it appears from this verse, he had often declaimed against, but in vain; the people continued in their vices, and God in his longsuffering.

Habakkuk begins his prophecy under a similar feeling, and nearly in similar words, as *Juvenal* did his Satires:—

Semper ego auditor tantum? Nunquamne reponam?
Vexatus toties rauci Theseide Codri? Sat. i. 1.

“Shall I always be a hearer only? Shall I never reply? So often vexed?”

Of violence] The most unlawful and outrageous acts.

Verse 3. *And cause me to behold grievance*] *עבול אמל*, labour, toil, distress, misery, &c., the common fruits of sin.

Verse 4. *The law is slacked*] They pay no attention to it; it has lost all its vigour, its restraining and correcting power; it is not executed; right judgment is never pronounced; and the poor righteous man complains in vain that he is grievously oppressed by the wicked, and by those in power and authority. That the utmost depravity prevailed in the land of Judah is evident from these verses; and can we wonder, then, that God poured out such signal judgments upon them? When judgment doth not proceed from the seat of judgment upon earth, it will infallibly go forth from the throne of judgment in heaven.

Verse 5. *Behold ye among the heathen*] Instead of *בגויים bagoyim*, among the nations or heathen, some critics think we should read *בגדיים bogedim*, transgressors; and to the same purpose the *Septuagint*, *Syriac*, and *Arabic* have read; and thus it is quoted by *St. Paul*, Acts xiii. 41. But neither this, nor any tantamount reading, is found in any of the MSS. yet collated. *Newcome* translates, “See, ye transgressors, and behold a wonder, and perish.”

I will work a work in your days] As he is speaking of the desolation that should be produced by the

through the ‘breadth of the land, to possess the dwelling-places that are not theirs.

7 They are terrible and dreadful: ^atheir judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more ^bfierce than the ^cevening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; ^dthey shall fly as the eagle that hasteth to eat.

9 They shall come all for violence: ^etheir faces shall sup up *as* the east wind, and they

captivity of these. — ^b Heb. *sharp*. — ^c Ezek. xxii. 5. Jer. v. 6. Zeph. iii. 3. — ^d Jer. iv. 13. — ^e Or, *the supping up of their faces, &c., or their faces shall look toward the east.* — ^f Heb. *the opposition of their faces toward the east.*

Chaldeans, it follows, as *Bp. Newcome* has justly observed, that the Chaldeans invaded Judah whilst those were living whom the prophet addressed.

Which ye will not believe] Nor did they, after all the declarations of various prophets. They still supposed that God would not give them up into the hands of their enemies, though they continued in their abominations!

It is evident that *St. Paul*, in the above place, accommodates this prediction to his own purpose. And possibly this sense might have been the intention of the Divine Spirit when he first spoke the words to the prophet; for, as God works in reference to eternity, so he speaks in reference to the same; and therefore there is an infinity of meaning in his word. These appear to be the words of God in answer to the prophet, in which he declares he will entirely ruin this wicked people by means of the Chaldeans.

Verse 6. *That bitter and hasty nation*] Cruel and oppressive in their disposition; and prompt and speedy in their assaults and conquests.

Verse 7. *Their judgment—shall proceed of themselves.*] By revolting from the Assyrians, they have become a great nation. Thus, their judgment and excellence were the result of their own valour. Other meanings are given to this passage.

Verse 8. *Their horses also are swifter than the leopards*] The Chaldean cavalry are proverbial for swiftness, courage, &c. In *Jeremiah*, chap. iv. 12 it is said, speaking of *Nebuchadnezzar*, “His chariots are as a whirlwind; his horses are swifter than eagles.”

Oppian, speaking of the horses bred about the *Euphrates*, says, “They are by nature war-horses, and so intrepid that neither the sight nor the roaring of the lion appals them; and, besides, they are astonishingly fleet.”

The leopard, of all quadrupeds, is allowed to be the swiftest.

The evening wolves] The wolf is remarkable for his quick sight. *Ælian* says, Οὐδὲν ἴστανται ἑσπέρῳ

A. M. cir. 3404.
B. C. cir. 600.
Ol. XLV. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 17.

A. M. cir. 3104.
B. C. cir. 600.
Ol. XLV. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 17.

shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be

a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, ^a imputing this his power unto his god.

12 ^b Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, ^c thou hast ordained them for judgment; and, O ^d mighty God, thou hast ^e established them for correction.

^a Dan. v. 4.—^b Ps. xc. 2. xciii. 2. Lam. v. 19.—^c 2 Kings xix. 25. Ps. xvii. 13. Isai. x. 5, 6, 7. Ezek. xxx. 25.—^d Heb. rock. Deut. xxxii. 4.—^e Heb. founded.

και μαινοι, και γυκτος και σεληνης ουκ ουσης οδε οραφ. "The wolf is a very fleet animal; and, besides, it can see by night, even when there is no moonlight." Some think the *hyæna* is meant: it is a swift, cruel, and untameable animal. The other prophets speak of the Chaldeans in the same way. See Deut. xxviii. 49; Jer. xlvi. 40, xlix. 22; Ezek. xvii. 5; Lam. iv. 19.

Verse 9. *Their faces shall sup up as the east wind*] This may be an allusion to those electrical winds which prevail in that country. Mr. Jackson, in his overland journey from India, mentions his having bathed in the *Tigris*. On his coming out of the river one of those winds passed over him, and, in a moment, carried off every particle of water that was on his body and in his bathing dress. So, the Chaldeans shall leave no substance behind them; their faces, their bare appearance, is the proof that nothing good shall be left.

Shall gather the captivity as the sand.] They shall carry off innumerable captives.

Verse 10. *They shall scoff at the kings*] No power shall be able to stand before them. It will be only as *pastime* to them to take the strongest places. They will have no need to build formidable ramparts: by sweeping the dust together they shall make mounts sufficient to pass over the walls and take the city.

Verse 11. *Then shall his mind change*] This is thought to relate to the change which took place in Nebuchadnezzar, when "a beast's heart was given to him," and he was "driven from the dwellings of men." And this was because of his offending—his pride and arrogance; and his attributing all his success, &c., to his idols.

Verse 12. *Art thou not from everlasting*] The idols change, and their worshippers change and fail: but thou, Jehovah, art eternal; thou canst not change, and they who trust in thee are safe. Thou art infinite in thy mercy; therefore, "we shall not die," shall not be totally exterminated.

Thou hast ordained them for judgment] Thou hast

13 *Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them*

that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net,

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^f Ps. v. 5.—^g Or, grievance.—^h Jer. xii. 1.—ⁱ Or, moving.—^k Jer. xvi. 16. Amos iv. 2.—^l Or, sue net. ^m Deut. viii. 17. Isai. x. 13. xxxvii. 24, 25.

raised up the Chaldeans to correct and punish us; but thou hast not given them a commission to destroy us totally.

Instead of נַמּוּת lo namuth, "we shall not die," *Houbigant* and other critics, with a little transposition of letters, read אֱלֵמֶת El emeth, "God of truth;" and then the verse will stand thus: "Art thou not from everlasting, O Jehovah, my God, my Holy One? O Jehovah, God of truth, thou hast appointed them for judgment." But this emendation, however elegant, is not supported by any MS.; nor, indeed, by any of the ancient *Versions*, though the *Chaldee* has something like it. The common reading makes a very good sense.

Verse 13. *Thou art of purer eyes*] Seeing thou art so pure, and canst not look on iniquity—it is so abominable, how canst thou bear with them who "deal treacherously, and hold thy tongue when the wicked devour the righteous!" All such questions are easily solved by a consideration of God's ineffable mercy, which leads him to suffer long and be kind. He has no pleasure in the death of a sinner.

Verse 14. *Makest men as the fishes of the sea*] Easily are we taken and destroyed. We have no *kader* to guide us, and no power to defend ourselves. Nebuchadnezzar is here represented as a fisherman, who is constantly casting his nets into the sea, and enclosing multitudes of fishes; and, being always successful, he sacrifices to his own net—attributes all his conquests to his own power and prudence; not considering that he is only like a net that, after having been used for a while, shall at last be thrown by as useless, or burnt in the fire.

Verse 16. *They sacrifice unto their net*] He had no God; he cared for none; and worshipped only his armour and himself. King *Mezentius*, one of the worst characters in the *Æneid* of *Virgil*, is represented as invoking his own right hand and his spear in battle. *Æn.* x. 773.

Dextra mihi Deus, et telum quod missile libro, Nunc adsint.

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B. C. cir. 600.
Ol. XLV. 1.
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R. Roman.,
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and burn incense unto their
drag; because by them their
portion is fat, and their meat
plenteous.^b

17 Shall they therefore empty
their net, and not spare con-
tinually to slay the nations?

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^a Or, dainty.

^b Heb. fat.

"My strong right hand and sword, assert my stroke.
Those only gods Mezentius will invoke."

DRYDEN.

And Cupaneus, in Statius, gives us a more decisive
proof of this self-idolatry. Thebaid, lib. x.

Ades, O mihi dextera tantum
Tu præses belli, et inevitabile Numen,
Te voco, te solum Superum contemptor adoro.

"Only thou, my right hand, be my aid; I contemn
the gods, and adore thee as the chief in battle, and
the irresistible deity." The poet tells us that, for his
impiety, Jupiter slew him with thunder.

This was an ancient idolatry in this country, and
has existed till within about a century. There are

relics of it in different parts of Europe; for when
military men bind themselves to accomplish any par-
ticular purpose, it is usual to lay their hand upon
their sword: but formerly they kissed it, when swear-
ing by it. With most heroes, the sword is both their
Bible and their God. To the present day it is a
custom among the Hindoos annually to worship the
implements of their trades. See WARD.

Vers 17. And not spare continually to slay the
nations?] They are running from conquest to con-
quest; burning, slaying, sacking, and slaughtering.
Like the fishermen, who throw cast after cast while
any fish are to be caught, so Nebuchadnezzar is
destroying one nation after another. This last sen-
tence explains the allegory of the net.

CHAPTER II.

The prophet, waiting for a return to his expostulation, is answered by God that the time for
the destruction of the Jewish polity by the Chaldeans is not only fixed in the divine
counsel, but is awfully near; and he is therefore commanded to write down the vision
relative to this appalling subject in the most legible characters, and in the plainest
language, that all who read it with attention (those just persons who exercise an unwaver-
ing faith in the declaration of God respecting the violent irruption of the mercileus
Babylonians), may flee from the impending vengeance, 1—4. The fall of the Chaldeans
and of their ambitious monarch, is then predicted, 5—10; and, by a strong and bold per-
sonification, the very stone and wood of those magnificent buildings, which the Babylonish
king had raised by oppression and bloodshed, pronounce his woe, and in responsive taunts
upbraid him, 11, 12. The prophet then beautifully sets forth the absolute impotence of
every effort, however well-conducted, which is not in concert with the divine counsel: for
though the wicked rage, and threaten the utter extermination of the people of God; yet,
when the set time to favour Zion is come, the destroyers of God's heritage shall them-
selves be destroyed, and "the earth shall be filled with the knowledge of the glory of
God, as the waters cover the sea," 13, 14. See Ps. cii. 13—16. For the cup of idolatry
which Babylon has given to many nations, she will receive of the Lord's hand the cup of
fury by the insurrection of mighty enemies (the Medes and Persians) rushing like wild
beasts to destroy her, 15. In the midst of this distress the prophet very opportunely
asks in what the Babylonians had profited by their idols, exposes the absurdity of trusting
in them, and calls upon the whole world to stand in awe of the everlasting Jehovah, 16—19.

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B. C. cir. 600.
Ol. cir. XLV. 1.
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R. Roman.,
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I WILL stand upon my
watch, and set me upon the
tower, and will watch to see
what he will say unto me, and

what I shall answer when I
am reproved.

2 And the LORD answered
me, and said, Write the vision,

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^a Isai. xxi. 8, 11. — ^b Heb. fenced place. — ^c Ps. lxxxv. 8.
^d Or, in me.

^e Or, when I am argued with. — ^f Heb. upon my reproval.
^g Heb. arguing. — ^h Isai. viii. 1. xxx. 8.

NOTES ON CHAP. II.

Vers 1. I will stand upon my watch] The proph-
ets are always represented as watchmen, watching
constantly for the comfort, safety, and welfare of the
people; and watching also to receive information

from the Lord: for the prophetic influence was nei-
always with them, but was granted only at particu-
times, according to the will of God. When, in
doubtful cases, they wished to know what God was
about to do with the country, they retired from

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and make *it* plain upon tables, that he may run that readeth it.

3 For ^a the vision *is* yet for an appointed time, but at the

end it shall speak, and not lie: though it tarry, wait for it; because it will ^b surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the ^c just shall live by his faith.

5 ^d Yea also, because he transgresseth by

^a Dan. x. 14. xi. 27, 35.—^b Heb. x. 37.—^c John iii. 36. Rom. i. 17. Gal. iii. 11. Hebr. x. 38.—^d Or, *How much*

society, and gave themselves to meditation and prayer, waiting thus upon God *to hear what he would say in them.*

What he will say unto me] ^e *bi*, *in me*—in my understanding and heart.

And what I shall answer when I am reproved.]

What I shall say to God *in behalf* of the people; and what the Lord shall command me to say *to the people.* Some translate, “And what he will answer for my conviction.” Or, “what shall be answered to my pleading.”

Verse 2. *Write the vision*] Carefully take down all that I shall say.

Make it plain upon tables] Write it in a full, plain, legible hand.

That he may run that readeth it.] That he who attentively peruses it may speed to save his life from the irruption of the Chaldeans, by which so many shall be cut off. The prophet does not mean that the words are to be made so plain, that a man *running by* may easily read them, and catch their meaning. This interpretation has been frequently given; and it has been incautiously applied to the whole of the Bible: “God’s book is so plain, that he that runs may read;” but it is very foolish: God never intends that his words shall be understood by *he careless.* He that *reads, studies, meditates,* and *prays,* shall understand every portion of this sacred book that relates immediately to his own salvation. But no *trifler* can understand it. If the contents of a *play bill* were to be read as many read the *Bible,* they would know just as much of the *one* as they do of the *other.*

Verse 3. *The vision is yet for an appointed time*] The Chaldeans, who are to ruin Judea, shall afterwards be ruined themselves: but they must do this work *before* they receive their wages; therefore the vision is for an appointed time. *But at the end it shall speak.* When his work of devastation is done, his day of retribution shall take place.

Though it tarry] Though it appear to be long, do not be impatient; *it will surely come; it will not tarry* longer than the prescribed time, and this time not far distant. Wait for it.

Verse 4. *Behold, his soul which is lifted up*] He that presumes on his safety without any special

wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire ^a as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these ^f take up a parable against him, and a taunting proverb against him, and say, ^g Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

^{more.}—^e Prov. xxvii. 20. xxx. 16.—^f Mic. ii. 4.—^g Or, *Ho, he.*

warrant from God, is a *proud man*; and whatever he may profess, or think of himself, his *mind is not upright in him.* But he that is *just by faith shall live*—he that *believes* what God hath said relative to the Chaldeans besieging Jerusalem, shall make his escape from the place, and consequently shall *save his life.* The words in the *New Testament* are accommodated to the *salvation* which *believers in Christ* shall possess. Indeed, the just—the true Christians, who believed in Jesus Christ’s words relative to the destruction of Jerusalem, when they found the Romans coming against it, left the city, and escaped to *Pella* in Coele Syria, and did *live*—their lives were saved: while the unbelieving Jews, to a man, either *perished,* or were made *slaves.* One good sense is, He that believes the promises of God, and has found life through believing, shall live by his faith.

Verse 5. *Because he transgresseth by wine*] From the present translation, it is not easy to see either reason or meaning in the first clause of this verse. *Newcome* translates, “Moreover, as a mighty man transgresseth through wine, he is proud, and remaineth not at rest.” *Houbigant* thus: “For he, though he be a despiser, and powerful, and proud, yet shall he not have rest.”

Nebuchadnezzar is here represented in his usual character, *proud, haughty, and ambitious*; inebriated with his successes, and determined on more extensive conquests; and, like the *grave,* can never have enough: yet, after the subjugation of many peoples and nations, he shall be brought down, and become so despicable that he shall be a *proverb* of *reproach,* and be taunted and scorned by all those whom he had before enslaved.

And cannot be satisfied] When he has obtained all that is within his reach, he *wishes for more*; and becomes miserable, because any limits are opposed to his insatiable ambition. It is said of *Alexander*:

Unus Pellæo juveni non sufficit orbis;
Æstuat infelix angusto limite mundi.

Juv. Sat. x. 168.

One world sufficed not Alexander’s mind;
Cooped up, he seemed on earth and seas confined.

And the poet justly ridicules him, because at last the sarcophagus was found *too large* for his body!

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7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto

them ?

8 * Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; ^bbecause of men's ^c blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 Woe to him that ^d coveteth * an evil covetousness to his house, that he may ^f set his nest on high, that he may be delivered from the ^g power of evil !

10 Thou hast consulted shame to thy house

^a Isai. xxxiii. 1.—^b Ver. 17.—^c Heb. *bloods*.—^d Jer. xxii. 13.—^e Or, *gaineth an evil gain*.—^f Jer. xlix. 16. Obad. 4.—^g Heb. *palm of the hand*.—^h Or, *piece, or justening*.—ⁱ Or, *witness against it*.—^k Jer. xxii. 13.

Verse 6. *Shall not all these take up a parable against him*] His ambition, derangement, and the final destruction of his mighty empire by the Persians, shall form the foundation of many *sententious sayings* among the people. "He who towered so high, behold how *low* he is fallen !" "He made himself a god ; behold, he herds with the *beasts of the field* !" "The disturber of the peace of the world is now a *handful of dust* !"

Verse 7. *Shall they not rise up suddenly*] Does not this refer to the *sudden and unexpected taking of Babylon by Cyrus*, whose troops entered into the city through the bed of the Euphrates, whose waters they had diverted by another channel ; so that the Babylonians *knew nothing of the matter* till they saw the Persian soldiers *rise up as in a moment*, in the very heart of their city.

Verse 8. *For the violence of the land*] Or, *for the violence done to the land of Judea, and to the city of Jerusalem*.

Verse 9. *An evil covetousness to his house*] Nebuchadnezzar wished to aggrandize his *family*, and make his *empire* permanent : but both *family* and *empire* were soon cut off by the death of his son Belshazzar, and the consequent destruction of the Chaldean empire.

Verse 10. *Hast sinned against thy soul*.] Thy life is forfeited by thy crimes.

Verse 11. *The stone shall cry out of the wall, and the beam out of the timber shall answer it*.] This appears to refer to the ancient mode of building walls ; *two or three courses of stone*, and then *one course of timber*. See 1 Kings vi. 36 : thus was the palace of Solomon built. The splendid and costly buildings of Babylon have been universally celebrated. But how were these buildings erected ? By the *spoils of conquered nations*, and the expense of the *blood of multitudes* ; therefore the *stones* and the *timber* are represented as calling out for vengeance against this ruthless conqueror.

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by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the ^h beam out of the timber shall ⁱ answer it.

12 Woe to him that buildeth a town with ^k blood, ^l and stablisheth a city by iniquity !

13 Behold, *is it* not of the LORD of hosts ^m that the people shall labour in the very fire, and the people shall weary themselves ⁿ for very vanity ?

14 For the earth shall be filled ^o with the ^p knowledge of the glory of the LORD, as the waters cover the sea.

15 Woe unto him that giveth his neighbour

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Ezek. xxiv. 9. Mic. iii. 10. Nah. iii. 1.—^l Heb. *blood*.—^m Jer. li. 58.—ⁿ Or, *in van*.—^o Or, *by knowing the glory of the LORD*.—^p Isai. xi. 9.

Verse 12. *Woe to him that buildeth a town with blood*] At the expense of much slaughter. This is the answer of the *beam* to the *stone*. And these things will refer to the vast fortunes gained, and the buildings erected, by means of the *slave-trade* ; where, to a considerate and humane mind, the *walls* appear as if composed of the *bones of negroes, and cemented by their blood* ! But the towns or houses *established by this iniquity* soon come to ruin ; and the fortunes made have, in most cases, become as chaff and dust before the whirlwind of God's indignation. But where are the dealers in the souls and bodies of men ? Ask *him* who has them in his keeping. He can tell.

Verse 13. *The people shall labour in the very fire*] All these superb buildings shall be burnt down. See the parallel passage, Jer. li. 58, and the note there.

Shall weary themselves for very vanity ?] For the gratification of the wishes of ambition, and in buildings which shall be brought to nought.

Verse 14. *For the earth shall be filled*] This is a singular and important verse. It may be *first* applied to *Babylon*. God's power and providence shall be widely displayed in the destruction of this city and empire, in the humiliation of Nebuchadnezzar, Dan. iv. 37, and in the captivity and restoration of his people. See *Newcome*, and see Isai. xi. 9.

Secondly, It may be applied to the *glorious days of the Messiah*. The *land of Judea* should by his preaching, and that of his disciples, be *filled with the knowledge of God*. God's great design fully discovered, and the scheme of salvation amply explained.

Thirdly. It may be applied to the *universal spread of the gospel* over the habitable globe ; when the fulness of the Gentiles should be brought in, and the Jews gathered in with that fulness. The *earth* cannot perish till every continent, island, and inhabitant is illuminated with the light of the gospel.

Verse 15. *Woe unto him that giveth his neighbour*

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drink, that putteth thy ^a bottle
to him, and maketh him drunken
also, that thou mayest ^b look on
their nakedness!

16 Thou art filled ^c with shame for glory:
^d drink thou also and let thy foreskin be un-
covered: the cup of the LORD's right hand
shall be turned unto thee, and shameful
spewing shall be on thy glory.

17 For the violence of Lebanon shall cover
thee, and the spoil of beasts, which made
them afraid, ^e because of men's blood, and for
the violence of the land, of the city, and of
all that dwell therein.

^a Hos. vii. 5. — ^b Gen. ix. 22. — ^c Or, more with shame
than with glory. — ^d Jer. xxv. 26. 27. li. 57. — ^e Ver. 8.
^f Isai. xlv. 9. 10. xlv. 2. — ^g Jer. x. 8. 14. Zech. x. 2.
^h Heb. the fashioner of his fashion. — ⁱ Ps. cxv. 5. 1 Cor.

drink] This has been considered as applying to
Pharaoh-hophra, king of Egypt, who enticed his
neighbours Jehoiachin and Zedekiah to rebel against
Nebuchadnezzar, whereby the nakedness and imbecility
of the poor Jews was soon discovered; and for the
Chaldeans soon took Jerusalem, and carried its kings,
princes, and people into captivity.

Verse 16. *The cup of the Lord's right hand*] Among the ancients, all drank out of the same cup; it was passed from hand to hand, and each drank as much as he chose. The Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance; and in return they received from the Lord the cup of his fury. So Grotius.

Verse 17. *For the violence of Lebanon*] Or, the violence done to Lebanon; to men, to cattle, to Judea, and to Jerusalem. See the note on the parallel place, ver. 8. This may be a threatening against Egypt, as the former was against Chaldea.

Verse 18. *What profiteth the graven image*] This is against idolatry in general, and every species of it, as well as against those princes, priests, and people who practise it, and encourage others to do the same. See on the parallel passages in the margin.

Dumb idols ?] אֱלִילִים אֱלִילִים *elitim illemim*, "dumb nothings." This is exactly agreeable to St. Paul, 1 Cor. viii. 4, who says, "An idol is nothing in the world." What signify the idols worshipped by the Chaldeans, Tyrians, and Egyptians? They have not been able to save their worshippers.

Verse 19. *Woe unto him*] How foolish and contemptible to worship a thing formed by the hand of

18 ^f What profiteth the graven
image that the maker thereof
hath graven it; the molten
image, and a ^g teacher of lies,
that ^h the maker of his work trusteth therein,
to make ⁱ dumb idols?

A. M. cir. 3404.
B. C. cir. 600.
Ol. cir. XLV. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 17.

19 Woe unto him that saith to the wood,
Awake; to the dumb stone, Arise, it shall
teach! Behold, it is laid over with gold and
silver, ^k and there is no breath at all in the
midst of it.

20 But ^l the LORD is in his holy temple:
^m let ⁿ all the earth keep silence before him.

xii. 2. — ^k Ps. cxxxv. 17. — ^l Ps. xi. 4. — ^m Heb. be silent all the earth before him. — ⁿ Zeph. i. 7. Zech. ii. 13.

man out of wood, stone, gold, or silver! The meanest brute is superior to them all; it breathes and lives, but they have no breath in them. However, they are said above to be teachers of lies; that is, they appeared to give out oracles: but these were lies; and were not given by the statue, but by the priest.

Verse 20. *The Lord is in his holy temple*] Jehovah has his temple, the place where he is to be worshipped; but there there is no image. Oracles, however, are given forth; and every word of them is truth, and is fulfilled in its season. And this temple and its worship are holy; no abomination can be practised there, and every thing in it leads to holiness of heart and life.

Let all the earth keep silence before him.] Let all be dumb. Let none of them dare to open their mouths in the presence of Jehovah. He alone is Sovereign. He alone is the arbiter of life and death. Let all hear his commands with the deepest respect, obey them with the promptest diligence, and worship him with the most profound reverence. When an Asiatic sovereign goes to the mosque on any of the eastern festivals, such as the Bairham, the deepest silence reigns among all his retinue, viziers, foreign ambassadors, &c. They all bow respectfully before him; but no word is spoken, no sound uttered. It is to this species of reverence that the prophet alludes, and with this he concludes the prophetic part of this book. What God has threatened or promised, that he will fulfil. Let every soul bow before him, and submit to his authority.

CHAPTER III.

the prophet, being apprised of the calamities which were to be brought on his country by the ministry of the Chaldeans, and the punishments which awaited the Chaldeans themselves, partly struck with terror, and partly revived with hope and confidence in the divine mercy, beseeches God to hasten the redemption of his people, 1, 2. Such a petition would

naturally lead his thoughts to the astonishing deliverance which God vouchsafed to the same people of old; and the inference from it was obvious, that he could with the same ease deliver their posterity now. But, hurried on by the fire and impetuosity of his spirit, he disdains to wait the process of connecting these ideas, and bounds at once into the midst of his subject: "God came from Teman," &c., 3. He goes on to describe the majesty and might which God displayed in conducting his people to the land of promise; selecting the most remarkable circumstances, and clothing them in the most lofty language. As he goes along, his fancy becomes more glowing, till at length he is transported to the scene of action, and becomes an eye-witness of the wonders he describes. "I beheld the tents of Cushan in affliction," 4—6. After having touched on the principal circumstances of that deliverance which he celebrates, he returns to what passed before them in Egypt; his enthusiasm having led him to begin in the midst of his subject, 7—15. And at last he ends the hymn as he began it, with expressing his awe of the divine judgments, and his firm trust in the mercy and goodness of God while under them; and that in terms of such singular beauty, elegance, and sublimity, as to form a very proper conclusion to this admirable piece of divinely inspired composition, 16—19. It would seem from the title, and from the note appended at the end, that it was set to music, and sung in the service of the temple.

A. M. cir. 3404.
B. C. cir. 600.
Ol. cir. XLV. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 17.

A PRAYER of Habakkuk the prophet ^a upon ^b Shigionoth.

2 O LORD, I have heard ^c thy speech, and was afraid: O LORD, ^d revive ^e thy work in the midst of the years, in the

midst of the years make known: in wrath remember mercy.

3 God came from ^f Teman, ^g and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

^a Ps. vii. title. — ^b Or, according to variable songs, or tunes, called in Hebrew, *Shigionoth*. — ^c Heb. *thy report*, or *thy hearing*. — ^d Or, *preserve alive*. — ^e Ps. lxxxv. 6.

^f Or, *the south*. — ^g Deut. xxxiii. 2. Judg. v. 4. Pl. lxxviii. 7.

NOTES ON CHAP. III.

Verse 1. *A prayer of Habakkuk—upon Shigionoth.*] See the note on the title of Ps. vii., where the meaning of *Shigionoth* is given. The *Vulgate* has, *pro ignorantibus, for ignorances*, or sins committed in ignorance; and so it is understood by the *Chaldee*. The *Syriac* has nothing but merely, *A prayer of Habakkuk*. And the *Septuagint*, instead of *Shigionoth*, have *μερα φωνης*, with a hymn, which is copied by the *Arabic*.

I suspect that the title here given is of a *posterior* date to the prophecy. It appears to interrupt the connexion between this and the termination of the preceding verse. See them together.

Chap. ii. 20: "But the Lord is in his holy temple: Be silent before him, all the earth."

iii. 1: O Lord, I have heard thy speech: I have feared, O Lord, thy work. As the years approach thou hast shewn; As the years approach thou makest known. In wrath thou rememberest mercy."

The prophet may here refer to the *speech* which God had communicated to him, chap. i. 5—11, ii. 4—20, and the terror with which he was struck, because of the judgments denounced against Jerusalem. I have followed the version of Abp. *Newcome* in this *first* verse. The critical reader may consult his notes, and the *various readings* of *Kennicott* and *De Rossi*.

Verse 2. *In the midst of the years*] בקרב שנים 3338

bekereb shanim, "As the years approach." The nearer the time, the clearer and fuller is the prediction; and the signs of the times show that the complete fulfilment is *at hand*. But as the judgments will be heavy (and they are not greater than we deserve), yet, *Lord, in the midst of wrath*—in fiction of punishment, *remember mercy*, and spare the souls that return unto thee with humiliation and prayer.

Verse 3. *God came from Teman*] Bp. *Louth* observes: "This is a sudden burst of poetry, in the true spirit of the ode; the concealed connexion being that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner." Hence the prophet selects the most striking facts of that first deliverance; and to decorate and render them impressive, brings forth all the powers of his genius, in all the strength and elegance of his language. "What crowns the sublimity of this piece," says Bp. *Louth*, "is the singular elegance of the close; and were it not that antiquity has here and there thrown its veil of obscurity over it, there could not be conceived a more perfect and masterly poem of its kind." See, for more particulars, his *twenty-eighth* Prelection.

I shall endeavour to show the *facts* in the *deliverance from Egypt*, to which the prophet refers.

Teman] This was a city, the capital of a province of Idumea, to the south of the land of Canaan. Num. xx. 21; Jer. xlix. 7.

Paran] Was a city which gave its name to a

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4 And his brightness was as the light; he had ^a horns coming out of his hand: and there was the hiding of his power.

5 ^b Before him went the pestilence, and ^c burning ^d coals went forth at his feet.

^a Or, bright beams out of his side.—^b Nah. i. 3.—^c Or, burning diseases. Deut. xxxii. 24.

province in Arabia Petræa. Gen. xxi. 21; Deut. xxxiii. 2.

[Selah] This word is not well known; probably it means a pause or alteration in the music. See it in the Psalms, and its explanation there.

[His glory covered the heavens] His glory when he descended on Mount Sinai, and in the pillar of fire by night.

[The earth was full of his praise.] All the land was astonished at the magnificence of his works in behalf of his people. Instead of praise, some translate splendour. The whole land was illuminated by his glory.

Verse 4. He had horns coming out of his hand] *קרני קרנאים*, rays. His hand—his power, was manifested in a particular place, by the sudden issuing out of pencils of rays, which diverged in coruscations of light, so as to illuminate the whole hemisphere. Yet "there was the hiding of his power." His Majesty could not be seen, nor any kind of image, because of the insufferable splendour. This may either refer to the lightnings on Mount Sinai; or to the brightness which occasionally proceeded from the shechinah or glory of God between the cherubim, over the mercy-seat. See Capellus and Newcome. If lightnings are intended, the dense cloud from which they proceeded may be meant by the "hiding of his power;" for when the lightnings burst forth, his power and energy became manifest.

Probably from this the *Jupiter Keraunos* or *Jupiter Tronates* of the heathens was borrowed; who is always represented with forked or zigzag lightnings in his hand.

Verse 5. Before him went the pestilence] This plague was several times inflicted on the disobedient Israelites in the wilderness; see Numb. xi. 33, xiv. 36; and was always the proof that the just God was then manifesting his power among them.

[Burning coals went forth at his feet.] Newcome translates, "And flashes of fire went forth after him." He disobedient Israelites were consumed by a fire that went out from Jehovah; see Lev. x. 2; Numb. i. 1, xvi. 35. And the burnt-offering was consumed by a fire which came out from before Jehovah, Lev. 24.

Verse 6. He stood, and measured the earth] *קראתה, את הארץ*; he divided the promised land among the twelve tribes. This is the allusion; and this the prophet had in his eye. God not only made a general assignment of the land to the Hebrews; but he even divided it into such portions as the different families required. Here were both power and condescension.

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6 He stood, and measured the earth: he beheld, and drove asunder the nations; ^e and the everlasting mountains were scattered, the perpetual hills did bow: his ways are ^f everlasting.

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^d Ps. xviii. 8, 12. Isai. vi. 6. xlvi. 14.—^e Nah. i. 5.
^f Gen. xlix. 26.—^g Ps. cxxxix. 24.

When a conqueror had subdued a country, he divided it among his soldiers. Among the Romans, those among whom the conquered lands were divided were termed *beneficiarii*; and the lands *beneficia*, as being held on the beneficence of the sovereign.

[He beheld, and drove asunder the nations] The nations of Canaan, the Hittites, Hivites, Jebusites, &c., and all who opposed his people. Even his look dispersed them.

[The everlasting mountains were scattered] Or, broken asunder. This may refer to the convulsions on Mount Sinai; and to the earthquake which announced the descent of the Most High. See Exod. xix. 18. "God occupied the summit of the eternal Mount Sinai; and led his people over the eternal mountains of Arabia Petræa; and this sense is preferable to the figurative one, that his ways or doings are predetermined from everlasting."—Newcome. The epithets *עד*, and *עולם*, eternal and everlasting, are applied to mountains and immense rocks, because no other parts of nature are less subject to decay or change, than these immense masses of earth and stone, and that almost indestructible stone, granite, out of which Sinai appears to be formed. A piece of the beautiful granite of this mountain now lies before me. This is a figurative description of the passage of the Israelites through the deserts of Arabia, over mountains, rocks, and through the trackless wilderness; over and through which God, by his power and providence, gave them a safe passage.

The following beautiful piece from the Fragments of Æschylus will illustrate the preceding description, and please the learned reader.

Χωριζε θνητων τον θεον, και μη δοκει
'Ομοιον αυτω σαρκινον καθισταναι'
Ουκ οισθα δ' αυτον' ποτε μεν ως πυρ φαινεται
Απλυστον ορημ' ποτε δ' ύδωρ, ποτε δε γυφορος.
Και θηρσιν αυτος γινεται περιμφορησ.
Ανεμψ, νεφι τε, καστραπυ, βροντη, βροχυ.
Υπηρειει δ' αυτω θαλασσα, και πετραι,
Και πασα πηγη, χ' ύδατος συστηματα'
Τρεμει δ' ορη και γαια και πελωριος
Βυθος θαλασσης, κωριων ύψος μεγα,
'Οταν επιβλεψη γοργον ομμα δισποτου.

ÆSCHYLUS Fragm.

Confound not God with man; nor madly deem His form is mortal, and of flesh like thine. Thou knowest him not. Sometimes like fire he glows In wrath severe; sometimes as water flows; In brooding darkness now his power conceals, And then in brutes that mighty power reveals.

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R. Roman.,
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7 I saw the tents of ^a Cushan
^b in affliction: and the curtains
of the land of Midian did
tremble.

8 Was the LORD displeased against the
rivers? was thine anger against the rivers?
was thy wrath against the sea, ^c that thou didst
ride upon thine horses and ^d thy chariots of
salvation?

9 Thy bow was made quite naked, according
to the oaths of the tribes, even thy word.
Selah. ^e Thou ^f didst cleave the earth with
rivers.

^a Or, *Ethiopia*. — ^b Or, *under affliction*, or *vanity*.
^c Deut. xxxiii. 26, 27. Ps. lxxviii. 4. civ. 3. Ver. 15.
^d Or, *thy chariots were salvation*. — ^e Or, *Thou didst cleave
the rivers of the earth*. — ^f Ps. lxxviii. 15, 16. cv. 41.
^g Exod. xix. 16, 18. Judg. v. 4, 5. Ps. lxxviii. 8. lxxvii. 18.

In clouds tempestuous we the Godhead find;
He mounts the storm, and rides the winged wind;
In vivid lightnings flashes from on high;
In rattling thunders rends the lowering sky;
Fountains and rivers, seas and floods obey,
And ocean's deep abyss yields to his sway;
The mountains tremble, and the hills sink down,
Crumbled to dust by the Almighty's frown.
When God unfolds the terrors of his eye,
All things with horror quake, and in confusion lie.

J. B. B. CLARKE.

Verse 7. *I saw the tents of Cushan in affliction*] *Cush* is Arabia. The Arabians dwelt in tents, hence they were called *Scenite*. When the Lord appeared on *Mount Sinai*, the *Arabs* of the Red Sea abandoned their tents, being terror-struck; and the *Midianites* also were seized with fear. See the desolation wrought among this people by Phinehas, Numb. xxxi. 1, &c., on account of their having enticed the Israelites to idolatry, Numb. xxv. 1, &c. Either *Cush* and *Midian* lay contiguous to each other; or, these names are poetically used to express the same place.

Verse 8. *Was the Lord displeased against the rivers?*] *Floods*; here is a reference to the passage of the Red Sea. The Lord is represented as heading his troops, riding in his chariot, and commanding the sea to divide, that a free passage might be left for his army to pass over.

Verse 9. *Thy bow was made quite naked*] That is, it was drawn out of its case; as the arrows had their quiver, so the bows had their cases. A fine oriental bow and bowcase, with quiver and arrows, are now before me; they show with what propriety Jehovah is represented as taking his bow out of its case, in order to set his arrow upon the cord, to shoot at his enemies. It is not the drawing out, or making bare the arrow, that is mentioned here; but the taking the bow out of its case to prepare to shoot.

This verse appears to be an answer to the questions in the preceding: "Was the Lord displeased," &c. The answer is, All this was done "according to the

10 ^a The mountains saw thee, ^b and they trembled: the overflowing of the water passed by: the deep uttered his voice, and ^c lifted up his hands on high.

11 ^d The sun and moon stood still in their habitations; ^e at the light of thine ^f arrows they went, and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, ^g thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine

cxiv. 4. — ^b Exod. xiv. 22. Josh. iii. 16. — ^c Josh. x. 12, 13. — ^d Or, *thine arrows walked in the light*, &c. — ^e Josh. x. 11. Ps. xviii. 14. lxxvii. 17, 18. — ^f Jer. li. 33. Amos i. 3. Mic. iv. 13.

oaths of the tribes;" the covenant of God, frequently repeated and renewed, which he made with the tribes, to give them the land of the Canaanites for their inheritance.

Thou didst cleave the earth with rivers.] Or, "Thou didst cleave the streams of the land." Or, "Thou cleavest the dry land into rivers." This may be a reference to the passage of Jordan, and transactions at *Arnon* and the brook *Jabbok*. See Numb. xxi. 13—15.

In this verse we have *Selah* again, which, as before, may signify a pause, or some alteration in the music.

Verse 10. *The mountains saw thee*] This is the continued answer to the questions in ver. 8. These are figures highly poetic, to show with what ease God accomplished the most arduous tasks in behalf of his people. As soon as the mountains saw him, they trembled, they were in pangs. When he appeared, the sea fled to right and left, to give him a passage. "It uttered its voice." The separation of the waters occasioned a terrible noise. "And it lifted up its hands on high." Its waters, being separated, stood in heaps on the right hand and left. These heaps or waves are poetically represented here as the hands of the sea.

Verse 11. *The sun and moon stood still*] This was at the prayer of Joshua, when he fought against the Amorites. See Josh. x. 11, 12, and the notes there.

At the light of thine arrows they went] I think we should translate,—

By their light, thine arrows went abroad;
By their brightness, the lightening of thy spear.

Calvin very justly remarks that the arrows and spears of the Israelites are called those of God, under whose auspices the people fought: the meaning is that by the continuation of the light of the sun and moon, then stayed in their course, the Israelites saw how to continue the battle, till their enemies were all defeated.

Verse 12. *Thou didst march through the land*] This refers to the conquest of Canaan. God is represented as going at the head of his people as general-in-chief;

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anointed; * thou woundedst the head out of the house of the wicked, ^b by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they ^c came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 ^d Thou didst walk through the sea with thine horses, through the ^e heap of great waters.

16 When I heard, ^f my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will

^a Josh. x. 24. xi. 8, 12. Ps. lxxviii. 21.—^b Heb. making naked.—^c Heb. were tempestuous.—^d Ver. 8. Ps. lxxvii. 19.—^e Or, mud.—^f Ps. cxix. 120. Jer. xxiii. 9.—^g Or, cut them in pieces.—^h Heb. lie.—ⁱ Job xiii. 15.—^k Isai.

and leading them on from conquest to conquest—which was the fact.

Thou didst thresh the heathen in anger.] Thou didst tread them down, as the oxen do the sheaves on the threshing-floor.

Verse 13. *Thou wentest forth for the salvation of thy people]* Their deliverance would not have been effected but through thy interference.

For salvation with thine anointed] That is, with Joshua, whom God had anointed, or solemnly appointed to fill the place of Moses, and lead the people into the promised land. If we read, with the common text, משיחה meshichecha, "thy anointed," the singular number, Joshua is undoubtedly meant, who was God's instrument to put the people in possession of Canaan: but if, with several MSS. and some copies of the Septuagint, we read משיחיה meshicheycha, "thy anointed ones," the Israelites must be intended. They are frequently called God's anointed, or God's saints. The sense is very far-fetched, when applied to Jesus Christ.

Thou woundedst the head out of the house of the wicked] This alludes to the slaying the first-born through all the land of Egypt. These were the heads of the houses or families.

By discovering the foundation unto the neck.] The general meaning of this clause is sufficiently plain: the government of these lands should be utterly subverted; the very foundations of it should be razed. But what means unto the neck, אצבע ad tsavcar? Several critics read אצבע ad tsur, "Unto the rock," but on which the house is founded: and this very intelligible reading is obtained by the omission of a single letter, א aleph, from the word אצבע. This conjecture has been adopted by Neucome, though unsupported either by MS. or Version. But is the conjecture necessary? I think not: read the verse as ought to be read, and all will be plain. "Thou hast wounded the head even unto the neck, in the

^g invade them with his troops.

17 Although the fig-tree shall not blossom, neither shall fruit ^h be in the vines; the labour of the olive shall ⁱ fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18 ^j Yet I will ^k rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God is ^l my strength, and he will make my feet like ^m hinds' feet, and he will make me to ⁿ walk upon mine high places. To the chief singer on my ^o stringed instruments.

xli. 16. lxi. 10.—¹ Ps. xxxvii. 1.—² Sam. xxii. 34. Ps. xviii. 33.—³ Deut. xxxii. 13. xxxiii. 29.—⁴ Heb. neginoth. Ps. iv. title.

house of the wicked, by laying bare the foundation." The whole head, neck, and all are cut off. There was no hope left to the Egyptians, because the first-born of every family was cut off, so that the very foundation was laid bare, no first-born being left to continue the heirship of families.

Verse 14. *Thou didst strike through]* The Hebrew will bear this sense: "Thou hast pierced amidst their tribes the head of their troops," referring to Pharaoh and his generals, who came like a whirlwind to fall upon the poor Israelites, when they appeared to be hemmed in by sea, and no place for their escape. If we follow the common reading, it seems to intimate that the troops of Pharaoh, in their confusion (for God shone out upon them from the cloud) fell foul of each other; and with their staves, or weapons, slew one another: but the head of the villages or towns, i. e., Pharaoh, was drowned with his army in the Red Sea.

Verse 15. *Thou didst walk through the sea]* There was no occasion to hurry across; all was safe, for God had divided the waters: and his terrible cloud had removed from before, and stood behind them, so that it was between them and the Egyptians. See Exod. xiv. 19, 20.

Verse 16. *When I heard, my belly trembled]* The prophet, having finished his account of the wonders done by Jehovah, in bringing their fathers from Egypt into the promised land, now returns to the desolate state of his countrymen, who are shortly to be led into captivity, and suffer the most grievous afflictions; and although he had a sure word of prophecy that they should be ultimately delivered, yet the thoughts of the evils they must previously endure filled his soul with terror and dismay; so that he wishes to be removed from earth before this tribulation should come, that his eyes might not behold the desolations of his country.

When he (Nebuchadnezzar) cometh up unto the

people (the Jews), he will invade them (overpower and carry them away captive) with his troops.

Verse 17. *Although the fig-tree shall not blossom*] תפרא תפרא *tiphrach*, "shall not flourish," shall not put forth its young figs, for the fig-tree does not blossom. The young figs appear as soon as the old ones are ripe, as I have often had occasion to observe.

This verse most nervously paints the desolate state of the land of Judea during the captivity. In its hemistich form, it may be translated thus:

For the fig-tree shall not flourish,
And there shall be no fruit on the vines;
The fruit of the olive shall fail,
And the fields shall supply no food:
The flocks shall be cut off from the fold,
And no herds shall be found in the stalls:
Yet in Jehovah will I exult;
I will joy in the God of my salvation.

The *Vulgate* has:—

Yet I in the Lord will rejoice,
And will exult in Jesus my God.

The *Targum* countenances this version:—

אבן במימרא דאבא *veana bemeimra dayai abua*, "But in the WORD of the Lord will I rejoice," i. e., the personal, substantial Word of Jehovah.

These two verses give the finest display of resignation and confidence that I have ever met with. He saw that evil was at hand, and unavoidable; he submitted to the dispensation of God, whose Spirit enabled him to paint it in all its calamitous circumstances. He knew that God was merciful and gracious. He trusted to his promise, though all

appearances were against its fulfilment; for he knew that the word of Jehovah could not fail, and therefore his confidence is unshaken.

No paraphrase can add any thing to this hymn, which is full of inexpressible dignity and elegance, leaving even its unparalleled piety out of the question.

Verse 19. *The Lord God is my strength*] This is an imitation, if not a quotation, from Ps. xviii. 32, 33, where see the notes.

Will make me to walk upon mine high places] This last verse is spoken in the person of the people, who seem to anticipate their restoration; and that they shall once more rejoice in the hills and mountains of Judea.

To the chief singer on my stringed instruments.] This line, which is evidently a superscription, leads me to suppose that when the prophet had completed his short ode, he folded it up, with the above direction to the master singer, or leader of the choir, to be sung in the temple service. Many of the *Psalms* are directed in the same way. "To the master singer;" or, "chief musician:" to be sung, according to their nature, on different kinds of instruments, or with particular airs or tunes.

Neginoth, נגרות, which we translate *stringed instruments*, means such as were struck with a plectrum, or excited by some kind of friction or pulsation; as violins and cymbals, or tambourines are. I do not think that the line makes any part of the prophecy, but merely the superscription or direction of the work when it was finished. The ending will appear much more dignified, this line being separated from it.

THE BOOK

OF THE

PROPHET ZEPHANIAH.

Chronological Notes relative to this book, upon the supposition that it was written in the twelfth year of the reign of Josiah, king of Judah.

Year from the Creation, according to Archbishop Usher, 3374.—Year of the Julian Period, 4084.—Year since the Flood, 1718.—Year from the vocation of Abram, 1291.—Year from the foundation of Solomon's temple, 382.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 346.—Year since the conquest of Corœbus at Olympia, usually called the first Olympiad, 147.—Third year of the *thirty-seventh* Olympiad.—Year from the building of Rome, according to the Varronian computation, 124.—Year of the era of Nabonassar, 118.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 92.—Year before the birth of Christ, 626.—Year before the vulgar era of Christ's nativity, 630.—Cycle of the Sun, 24.—Cycle of the Moon, 18.—Eighteenth year of Phraortes, king of Media. This monarch is supposed by some to have been the same with the Arphaxad of the Apocrypha.—Eleventh year of Philip I., king of Macedon.—Twenty-second year of Archidamus, king of Lacedæmon, of the family of the Proclidæ.—Fifteenth year of Eurycrates II., king of Lacedæmon, of the family of the Eurysthenidæ.—Twenty-ninth year of Cypselus, who had siezed upon the government of Corinth.—Forty-second year of Psammitichus, king of Egypt, according to Helvicus.—Tenth year of Kiniladachus, king of Babylon, according to the same chronologer. This monarch was the immediate predecessor of Nabopolassar, the father of Nebuchadnezzar.—Second year of Sadyattes, king of Lydia.—Eleventh year of Ancus Martius, the fifth king of the Romans.—Twelfth year of Josiah, king of Judah.

CHAPTER I.

This chapter begins with denouncing God's judgments against Judah and Jerusalem, 1—3. Idolaters, and sinners of several other denominations, are then particularly threatened; and their approaching visitation enlarged on, by the enumeration of several circumstances which tend greatly to heighten its terrors, 4—18.

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A. U. C. cir. 124.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah; the

son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A. U. C. cir. 124.

2 * I will utterly consume all

* Heb. *By taking away*

I will make an end.

NOTES ON CHAP. I.

Verse 1. *The word of the Lord which came unto Zephaniah*] Though this prophet has given us so large a list of his ancestors, yet little concerning him is known, because we know nothing certain relative to the persons of the family whose names are here introduced. We have one *chronological note* which is of more value for the correct understanding of his prophecy than the other could have been, viz. how circumstantially soever it had been delivered; viz. that he prophesied *in the days of Josiah, son of Amon, king of Judah*; and from the description which he

gives of the *disorders* which prevailed in Judea in his time, it is evident that he must have prophesied *before* the reformation made by Josiah, which was in the *eighteenth* year of his reign. And as he predicts the *destruction of Nineveh*, chap. ii. 13, which, as *Calmet* remarks, could not have taken place before the *sixteenth* of Josiah, allowing with *Berosus* *twenty-one* years for the reign of Nabopolassar over the Chaldeans; we must, therefore, place this prophecy about the beginning of the reign of Josiah, or from B. C. 640 to B. C. 609. But see the chronological notes.

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A.U.C. cir. 124.

things from off ^a the land, saith the LORD.

3 ^b I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and ^c the ^d stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and ^e I will cut off the remnant of Baal from this place, and the name of ^f the Chemarims with the priests;

5 And them ^g that worship the host of heaven upon the housetops: ^h and them that worship and ⁱ that swear ^k by the LORD, and that swear ^l by Malcham:

^a Heb. the face of the land.—^b Hos. iv. 3.—^c Ezek. vii. 19. xiv. 3, 4, 7. Matt. xiii. 41.—^d Or, idols.—^e Fulfilled, cir. 624. 2 Kings xxiii. 4, 5.—^f Hos. x. 5.—^g 2 Kings xxiii. 12. Jer. xix. 13.—^h 1 Kings xviii. 21. 2 Kings xvii. 33, 41.—ⁱ Isai. xlviii. 1. Hos. iv. 15.—^k Or

Verse 2. *I will utterly consume all things*] All being now ripe for destruction, I will shortly bring a universal scourge upon the land. He speaks particularly of the idolaters.

Verse 3. *I will consume man and beast*] By war, and by pestilence. Even the waters shall be infected, and the fish destroyed; the air become contaminated, and the fowls die.

Verse 4. *I will cut off the remnant of Baal*] I think he refers here, partly at least, to the reformation which Josiah was to bring about. See the account, 2 Kings xxiii. 5.

The Chemarims] The black-robed priests of different idols. See the note on 2 Kings xxiii. 5. These were put down by Josiah.

Verse 5. *The host of heaven*] Sun, moon, planets, and stars. This worship was one of the most ancient and the most common of all species of idolatry; and it had a greater semblance of reason to recommend it. See 2 Kings xxiii. 5, 12; Jer. xix. 13, xxxii. 29.

That swear by the Lord, and that swear by Malcham] Associating the name of an idol with that of the Most High. For Malcham, see on Hos. iv. 15, and Amos v. 26.

Verse 6. *Them that are turned back*] Who have forsaken the true God, and become idolaters.

Nor inquired for him] Have not desired to know his will.

Verse 7. *Hold thy peace at the presence of the Lord God*] $\bar{\nu}$ has, the same as hush, hist, among us. Remonstrances are now useless. You had time to acquaint yourselves with God; you would not: you cry now in vain; destruction is at the door.

The Lord hath prepared a sacrifice] A slaughter of the people.

He hath bid his guests.] The Babylonians, to

6 And ^m them that are turned back from the LORD; and those that ⁿ have not sought the LORD, nor inquired for him.

7 ^o Hold thy peace at the presence of the Lord God: ^p for the day of the LORD is at hand: for ^q the LORD hath prepared a sacrifice, he hath ^r bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will ^s punish ^t the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, that there shall be the noise

to the LORD.—¹ Josh. xxiii. 7. 1 Kings xi. 33.—² Isai. i. 4. Jer. ii. 13, 17. xv. 6.—³ Hos. vii. 7.—⁴ Hab. ii. 39. Zech. ii. 13.—⁵ Isai. xiii. 6.—⁶ Isai. xxxiv. 6. Jer. li. 10. Ezek. xxxix. 17. Rev. xix. 17.—⁷ Heb. sanctified, or prepared.—⁸ Heb. visit upon.—⁹ Jer. xxxix. 6.

whom he has given a commission to destroy you. In all festival sacrifices, 1. The victims were offered to God, and their blood poured out before the altar. 2. The people who were invited feasted upon the sacrifice. See on Isai. xxxiv. 6.

Verse 8. *I will punish the princes, and the king's children*] After the death of Josiah the kingdom of Judah saw no prosperity, and every reign terminated miserably; until at last king Zedekiah and the king's children were cruelly massacred at Riblah, when Nebuchadnezzar had taken Jerusalem.

Strange apparel.] I really think this refers more to their embracing idolatrous customs and heathen usages, than to their changing their dress. They acquired new habits, as we would say; customs, that they used as they did their clothing—at all times, and in every thing.

Verse 9. *That leap on the threshold*] Or, that leap over the threshold. It is most probable that the Philistines are here meant. After the time that Dagon fell before the ark, and his hands were broken off on the threshold of his temple, his worshippers would no more set a foot upon the threshold, but stepped or leaped over it, when they entered into his temple. The Chaldee understands this of the Philistines, without giving this reason for it. Some understand it of haughtiness and pride: others think that leaping on the threshold refers to the customs of the Arabs, who used to ride into people's houses, and take away whatever they could carry; and that this is the reason why, in several parts of the East, they have their doors made very low, to prevent these depredators from entering. In this manner, we learn the Persians have frequently oppressed the poor Armenians, going on horseback into their houses, and taking whatever they thought proper. Mr. Harmer understands it in this way.

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A. U. C. cir. 124.

of a cry from ^athe fish gate,
and a howling from the second,
and the great crashing from
the hills.

11 ^bHowl, ye inhabitants of Maktesh, for all
that the merchant people are cut down; all they
that bear silver are cut off.

12 And it shall come to pass at that time,
that I will search Jerusalem with candles, and
punish the men that are ^csettled ^don their
lees: ^ethat say in their heart, The LORD will
not do good, neither will he do evil.

13 Therefore their goods shall become a
booty, and their houses a desolation: they
shall also build houses, but ^fnot inhabit *them*;
and they shall plant vineyards, but ^gnot drink
the wine thereof.

14 ^hThe great day of the LORD *is* near, *it is*
near, and hasteth greatly, *even* the voice of
the day of the LORD: the mighty man shall
cry there bitterly.

^a2 Chron. xxxiii. 14.—^b James v. 1.—^c Heb. *curded*,
or *thickened*.—^d Jer. xlviii. 11. Amos vi. 1.—^e Ps. xciv.
7.—^f Deut. xxviii. 30, 39. Amos v. 11.—^g Mic. vi. 15.
^h Joel ii. 1, 11.—ⁱ Isai. xxii. 5. Jer. xxx. 7. Joel ii. 2, 11.

Verse 10. *A cry from the fish gate*] This gate,
which is mentioned Neh. iii. 3, was opposite to
Joppa; and perhaps the way in which the news
came of the irruption of the Chaldean army, the
great crashing from the hills.

The second] Or *second city*, may here mean a part
of Jerusalem, mentioned 2 Kings xxii. 14, 2 Chron.
xxxiv. 22.

Verse 11. *Maktesh*] *Calmet* says this signifies a
mortar, or a *rock in form of a mortar*, and was the
name of a quarter of Jerusalem where they hulled
rice, corn, &c., according to St. Jerome. Some think
the city of Jerusalem is meant, where the inhabitants
should be beat and pounded to death as grain is
pounded in a mortar.

Newcome translates it, the *lower city*, and considers
it the *valley* in Jerusalem, which divided the *upper*
from the *lower city*.

They that bear silver] The merchants, money-
changers, usurers, rich men.

Verse 12. *I will search Jerusalem with candles*] I
will make a universal and thorough search.

That are settled on their lees] Those who are
careless, satisfied with the goods of this life; who
trust in their riches, and are completely irreligious;
who, while they acknowledge that there is a God,
think, like the *Aristotelians*, that he is so su-
premely happy in the contemplation of his own
excellencies, that he feels it beneath his dignity to
concern himself with the affairs of mortals.

Verse 13. *Their goods* (in which they trust) *shall*

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15 ⁱThat day *is* a day of
wrath, a day of trouble and
distress, a day of wasteness and
desolation, a day of darkness
and gloominess, a day of clouds and thick
darkness,

16 A day of ^kthe trumpet and alarm against
the fenced cities, and against the high
towers.

17 And I will bring distress upon men, that
they shall ^lwalk like blind men, because they
have sinned against the LORD: and ^mtheir
blood shall be poured out as dust, and their
flesh ⁿas the dung.

18 ^oNeither their silver nor their gold shall
be able to deliver them in the day of the
LORD's wrath; but the whole land shall be
^pdevoured by the fire of his jealousy: for ^qhe
shall make even a speedy riddance of all them
that dwell in the land.

Amos v. 18. Ver. 18.—^k Jer. iv. 19.—^l Deut. xxviii. 29.
Isai. lix. 10.—^m Ps. lxxix. 3.—ⁿ Ps. lxxxiii. 10. Jer.
ix. 22. xvi. 4.—^o Prov. xi. 4. Ezek. vii. 19.—^p Ch. iii. 8.
^q Ver. 2, 3.

become a booty] To the Chaldeans. They shall have
no profit of all their labours. *The houses they have*
built they shall not inhabit; of the wine of the *vine-*
yards they have planted, they shall not drink. See
Amos v. 11, where we find the same evils threatened.

Verse 14. *The great day of the Lord is near*] It
commenced with the death of the good king Josiah,
who was slain by Pharaoh-necho at Megiddo, and
continued to the destruction of Jerusalem by Nebu-
chadnezzar.

Verse 15. *That day is a day of wrath*] See the
parallel passages in the *margin*, and the notes there.
From the *fourteenth* to the *sixteenth* verse inclusive
there is a most beautiful amplification of the disasters
that were coming on Jerusalem; the *invasion, incur-*
sion, attack, carnage, confusion, horrible din occasioned
by the *sound of the trumpet*, the *cries of the people*, and
the *shrieks and groans of the dying*, are pointed out
with great force and mighty effect.

Verse 17. *They shall walk like blind men*] Be in
the most perplexing *doubt* and *uncertainty*; and
while in this state, have their blood poured out by
the sword of their enemies, and their flesh trodden
under foot.

Verse 18. *Their silver nor their gold*] In which
they trusted, and from which they expected happi-
ness; these shall not profit them in this awful day.
And God will bring this about speedily; and a *speedy*
riddance—a universal desolation, shall in a short time
take place in every part of the land.

CHAPTER II.

The prophet, having declared the judgments which were ready to fall on his people, earnestly exhorts them to repentance, that these judgments may be averted, 1—3. He then foretells the fate of other neighbouring and hostile nations: the Philistines, 4—7; Moabites and Ammonites, 8—11; Ethiopians, 12; and Assyrians, 13. In the close of the chapter we have a prophecy against Nineveh. These predictions were accomplished chiefly by the conquests of Nebuchadnezzar.

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A. U. C. cir. 124.

GATHER *yourselves together, yea, gather together, O nation ^b not desired;

2 Before the decree bring forth, before the day pass ^c as the chaff, before ^d the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 ^e Seek ye the LORD, ^f all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness: ^g it may be ye shall be hid in the day of the LORD's anger.

4 For ^h Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod ⁱ at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of ^k the sea coasts, the nation of the Cherethites; the word of the LORD *is* against you; O ^l Canaan, the land of the Philistines, I will even destroy

* Joel ii. 16.—^b Or, not desirous.—^c Job xxi. 18. Ps. i. 4. Isai. xvii. 13. Hos. viii. 3.—^d 2 Kings xxiii. 26. ^e Pa. cv. 4. Amos v. 6.—^f Ps. lxxvi. 9.—^g Joel ii. 14. Amos v. 15. Jonah iii. 9.—^h Jer. xviii. 4, 5. Ezek. xxv. 15. Amos i. 6, 7, 8. Zech. ix. 5, 6.—ⁱ Jer. vi. 4, xv. 8. ^k Ezek. xxv. 16.—^l Josh. xiii. 3.—^m See Isai. xvii. 2. Ver. 14.—ⁿ Isai. xi. 11. Mic. iv. 7. v. 7, 8. Hag. i. 12.

NOTES ON CHAP. II.

Verse 1. *Gather yourselves*] Others, *sift yourselves*. Separate the chaff from the wheat, before the judgments of God fall upon you. *O nation not desired—unlovely*, not delighted in; hated, because of your sin. The Israelites are addressed.

Verse 3. *Ye meek of the earth*] עני *anavey*, ye oppressed and humbled of the land.

It may be ye shall be hid] The sword has not a commission against you. Ask God, and he will be a refuge to you from the storm and from the tempest.

Verse 4. *Gaza shall be forsaken*] This prophecy is against the *Philistines*. They had been greatly harassed by the kings of Egypt; but were completely ruined by Nebuchadnezzar, who took all Phœnicia from the Egyptians; and about the time of his taking Tyre, devastated all the seignories of the Philistines. This ruin we have seen foretold by the other prophets, and have already remarked its exact fulfilment.

Verse 5. *The sea coasts, the nation of the Cherethites*] The *sea coasts* mean all the country lying on the Mediterranean coast from Egypt to Joppa and

thee, that there shall be no inhabitant.

6 And the sea coasts shall be dwellings *and* cottages for shepherds, ^m and folds for flocks.

7 And the coast shall be for ⁿ the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: ^o for the LORD their God shall ^p visit them, and ^q turn away their captivity.

8 ^r I have heard the reproach of Moab, and ^s the revilings of the children of Ammon, whereby they have reproached my people, and ^t magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely ^u Moab shall be as Sodom, and ^v the children of Ammon as Gomorrah, ^w *even* the breeding of nettles, and salt-pits, and a perpetual desolation: ^x the

ii. 2. Ver. 9.—^o Or, when, &c.—^p Exod. iv. 31. Luke i. 68.—^q Ps. cxxvi. 1. Jer. xxix. 14. Ch. iii. 20.—^r Jer. xlviii. 27. Ezek. xxv. 8.—^s Ezek. xxv. 3, 6.—^t Jer. xlix. 1.—^u Isai. xv. Jer. xlviii. Ezek. xxv. 9. Amos i. 7. Amos i. 13.—^v Gen. xix. 25. Deut. xxix. 23. Isai. xiii. 19. xxxiv. 13. Jer. xlix. 18. l. 40.—^w Ver. 7.

Gaza. The *Cherethites*—the *Cretans*, who were probably a colony of the Phœnicians. See on 1 Sam. xxx. 14, and Amos ix. 7.

Verse 6. *And the sea coasts shall be dwellings*] *Newcome* considers כרת *keroth* as a proper name, *et cottages or folds*. The *Septuagint* have Κρηται, *Cretæ*, and so has the *Syriac*. Abp. *Secker* notes, *Alibi non extat כרת, et forte notat patriam כרת כרת*. "The word כרת is not found elsewhere, and probably it is the name of the country of the Cherethim."

Verse 7. *The coast shall be for the remnant*] Several devastations fell on the Philistines. Gaza was ruined by the army of Alexander the Great, and the *Maccæes* finally accomplished all that was predicted by the prophets against this invariably wicked people. They lost their polity, and were at last obliged to receive circumcision.

Verse 8. *I have heard the reproach of Moab*] God punished them for the cruel part they had taken in the persecutions of the Jews; for when they lay under the displeasure of God, these nations insulted them in the most provoking manner. See on Amos i. 13, and the parallel texts in the margin.

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A.U.C. cir. 124.

residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have ^a for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will ^b famish all the gods of the earth; ^c and *men* shall worship him, every one from his place, *even* all ^d the isles of the heathen.

12 ^e Ye Ethiopians also, ye *shall be* slain by ^f my sword.

13 And he will stretch out his hand against the north, and ^g destroy Assyria; and will make

^a Isai. xvi. 6. Jer. xlviii. 29. — ^b Heb. *make lean*.
^c Mal. i. 11. John iv. 21. — ^d Gen. x. 5. — ^e Isai. xviii. 1. xx. 4. Jer. xlv. 9. Ezek. xxx. 9. — ^f Ps. xvii. 13. — ^g Isai. x. 12. Ezek. xxxi. 3. Nah. i. 2. ii. 10. iii. 15, 18. — ^h Ver. 6. — ⁱ Isai. xiii. 21, 22. — ^k Or, *pelican*. — ^l Isai. xxxiv.

Verse 9. *The breeding of nettles*] That is, their land shall become desolate, and be a place for nettles, thorns, &c., to flourish in, for want of cultivation.

Verse 10. *Because they have reproached*] See on ver. 8.

Verse 11. *He will famish all the gods of the earth*] They shall have no more *sacrifices*; their worship shall be entirely destroyed. Idolaters supposed that their gods actually *fed* on the *fumes* and *spirituous* exhalations that arose from the burnt-offerings which they made unto their idols. It is in reference to this opinion that the Lord says, "He will famish all the gods of the land."

Verse 12. *Ye Ethiopians also*] Nebuchadnezzar subdued these. See Jer. xlv. 2, 9; Ezek. xxx. 4, 10. See also on Amos ix. 7.

Verse 13. *He will—destroy Assyria*] He will overthrow the empire, and *Nineveh*, their metropolitan city. See on Jonah and Nahum.

Verse 14. *And flocks shall lie down in the midst of her*] *Nineveh* was so completely destroyed, that its situation is not at present even known. The present city of *Mossoul* is supposed to be in the vicinity of the place where this ancient city stood.

Nineveh a desolation, and dry like a wilderness.

14 And ^h flocks shall lie down in the midst of her, all ⁱ the beasts of the nations: both the ^k cormorant ^l and the bittern shall lodge in the ^m upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: ⁿ for he shall uncover the ^o cedar work.

15 This *is* the rejoicing city ^p that dwelt carelessly, ^q that said in her heart, *I am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her ^r shall hiss, and ^s wag his hand.

11, 14. — ^m Or, *knops*, or *chapiters*. — ⁿ Or, *when he hath uncovered*. — ^o Jer. xxii. 14. — ^p Isai. xviii. 8. — ^q Rev. xviii. 7. — ^r Job xxvii. 23. Lam. ii. 15. Ezek. xxvii. 36. — ^s Nah. iii. 19.

The cormorant, *καρ* *kaath*; and *the bittern*, *κρ* *kippod*. These *Newcome* translates, "The pelican and the porcupine."

Their voice shall sing in the windows] The windows shall be all demolished; wild fowl shall build their nests in them, and shall be seen coming from their sills; and the fine *cedar* ceilings shall be exposed to the weather, and by and by crumble to dust. See the note on Isai. xxxiv. 11, 14, where nearly the same terms are used.

I have in another place introduced a remarkable couplet quoted by Sir *W. Jones* from a Persian poet, which speaks of desolation in nearly the same terms.

پرده داري ميکند در قصر قيصر عنكبوت
بومي نوبت ميزند بر کنبد افراسياب

"The spider holds the veil in the palace of Cæsar: The owl stands sentinel in the watchtower of Afrasiab."

Verse 15. *This is the rejoicing city*] The city in which mirth, jocularly, and pleasure reigned without interruption.

And wag his hand] Will point her out as a mark and monument of divine displeasure.

CHAPTER III.

The prophet reproves Jerusalem, and all her guides and rulers, for their obstinate perseverance in impiety, notwithstanding all the warnings and corrections which they had received from God, 1—7. They are encouraged, however, after they shall have been chastised for their idolatry, and cured of it, to look for mercy and restoration, 8—13; and excited to hymns of joy at the glorious prospect, 14—17. After which the prophet concludes with large promises of favour and prosperity in the days of the Messiah, 18—20. We take this extensive view of the concluding verses of this chapter, because an apostle has expressly assured us that in EVERY prophetic book of the Old Testament scriptures are contained predictions relative to the gospel dispensation. See Acts iii. 24.

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A. U. C. cir. 124.

WOE to ^a her ^b that is filthy and polluted, to the oppressing city!

2 She ^c obeyed not the voice; she ^d received not ^e correction; she trusted not in the LORD; she drew not near to her God.

3 ^f Her princes within her *are* roaring lions; her judges *are* ^g evening wolves; they gnaw not the bones till the morrow.

4 Her ^h prophets *are* light and treacherous persons: her priests have polluted the sanctuary, they have done ⁱ violence to the law.

5 ^k The just LORD ^l is in the midst thereof; he will not do iniquity: ^m every morning doth he bring his judgment to light, he faileth not: but ⁿ the unjust knoweth no shame.

6 I have cut off the nations: their ^o towers

are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 ^p I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them; but they rose early, and ^q corrupted all their doings.

8 Therefore ^r wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to ^s gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ^t shall be devoured with the fire of my jealousy.

9 For then will I turn to the people ^u

^a Or, *gluttonous*. — ^b Heb. *craw*. — ^c Jer. xxii. 21. ^d Jer. v. 3. — ^e Or, *instruction*. — ^f Ezek. xxii. 27. Mic. iii. 9, 10, 11. — ^g Hab. i. 8. — ^h Jer. xxiii. 11, 32. Lam. ii. 14. Hos. ix 7. — ⁱ Ezek. xxii. 26. — ^k Deut. xxxii. 4. ^l Ver. 15, 17. See Mic. iii. 11. — ^m Heb. *morning by morn-*

ing. — ⁿ Jer. iii. 3. vi. 15. viii. 12. — ^o Or, *corners*. — ^p So Jer. viii. 6. — ^q Gen. vi. 12. — ^r Ps. xxvii. 14. xxxvii. 34. Prov. xx. 22. — ^s Joel iii. 2. — ^t Ch. i. 18. — ^u Isa. xix. 18.

NOTES ON CHAP. III.

Verse 1. *Woe to her that is filthy*] This is a denunciation of divine judgment against Jerusalem.

Verse 2. *She obeyed not the voice*] Of conscience, of God, and of his prophets.

She received not correction] Did not profit by his chastisements; was uneasy and ill-tempered under her afflictions, and derived no manner of good from these chastisements.

She trusted not in the Lord] Did not consider him as the *Fountain* whence all help and salvation should come; and rather sought for support from *man* and *herself*, than from God.

She drew not near to her God.] Did not worship him; did not walk in his ways; did not make *prayer* and supplication to him.

Verse 3. *Her princes—are roaring lions*] Tearing all to pieces without shadow of law, except their own despotic power.

Her judges are evening wolves] Being a little afraid of the lion-like princes, they practise their unjust dealings from evening to morning, and take the day to find their rest.

They gnaw not the bones till the morrow.] They devour the flesh in the night, and gnaw the bones and extract the marrow afterwards. They use all violence and predatory oppression, like wild beasts; they shun the light, and turn day into night by their revellings.

Verse 4. *Her prophets are light and treacherous persons*] They have no *seriousness*, no *deep conviction* of the awful nature of their office, no *concern* for the *immortal souls* of the people. *Treacherous persons*—they betray the souls of the people for the sake of worldly *honour*, *pleasure*, and *profit*. Even in our own enlightened country we find prophets

who prefer *hunting the hare* or the *fox*, and pursuing the *partridge* and *pheasant*, to *visiting the sick*, and *going after the strayed, lost sheep of the house of Israel*. Poor souls! They know neither God nor themselves: and if they did visit the sick, they could not speak to them to exhortation, edification, or comfort. God never called them to his work; therefore they know nothing of it. But oh, what an account have these *pleasure-taking false prophets* to render to the Shepherd of souls!

They have done violence to the law.] They have forced wrong constructions on it in order to excuse themselves, and lull the people into spiritual slumber. So we find that it was an ancient practice for men to wrest the Scriptures to their own destruction.

Verse 5. *The just Lord is in the midst thereof*] He sees, marks down, and will punish all these wickednesses.

Every morning doth he bring his judgment to light] The sense is, says Bp. *Newcome*, “Not a day passes but we see instances of his goodness to righteous men, and of his vengeance on the wicked.”

Verse 6. *I have cut off the nations*] Syria, Israel, and those referred to, Isai. xxxvi. 18, 20.—*Newcome*.

Verse 7. *Surely thou wilt fear me*] After so many displays of my sovereign power and judgments.

But they rose early] And instead of returning to God, they practised every abomination. They were diligent to find out times and places for their iniquity. This is the worst state of man.

Verse 8. *Wait ye upon me*] Expect the fulfilment of all my promises and threatenings: I am God, and change not.

For all the earth] All the land of Judah.

Verse 9. *Will I turn to the people*] This promise must refer to the conversion of the Jews under the gospel.

U. M. cir. 3374.
 I. C. cir. 630.
 Olymp.
 r. XXXVII. 3.
 U.C. cir. 124.
 pure ^a language, that they may
 all call upon the name of the
 LORD, to serve him with one
^b consent.

10 ^c From beyond the rivers of Ethiopia
 thy suppliants, *even* the daughter of my dis-
 persed, shall bring mine offering.

11 In that day shalt thou not be ashamed
 for all thy doings, wherein thou hast trans-
 gressed against me : for then I will take away
 thee out of the midst of thee them that ^d rejoice in
 thy pride, and thou shalt no more be haughty
 because of my holy mountain.

12 I will also leave in the midst of thee ^e an
 afflicted and poor people, and they shall trust
 the name of the LORD.

13 ^f The remnant of Israel ^h shall not do ini-

^a Heb. lip. — ^b Heb. shoulder. — ^c Ps. lxxviii. 31. Isai. iii. 1, 7. lx. 4, &c. Mal. i. 11. Acts viii. 27. — ^d Jer. ii. 4. Mic. iii. 11. Matt. iii. 9. — ^e Heb. in my holy. Isai. xiv. 32. Zech. xi. 11. Matt. v. 3. 1 Cor. i. 27, 28. — ^f Mes. ii. 5. — ^g Mic. iv. 7. Ch. ii. 7. — ^h Isai. lx. 21.

[That they may all call] That the whole nation
 may invoke God by Christ, and serve him with one
 consent ; not one unbeliever being found among them.
 The pure language, שפה ברורה *saphah berurah*,
 may here mean the form of religious worship. They
 had been before idolaters : now God promises to
 restore his pure worship among them. The word has
 the same meaning in Ps. lxxxi. 6 ; where, as God
 says to the speaker, the words should not be rendered,
 "I heard a language which I understood not ;" but,
 "I heard a religious confession, which I approved
 of." See Isai. xix. 18 ; Hos. xiv. 3 ; and see Joel
 ii. 28, where a similar promise is found.

Verse 10. From beyond the rivers of Ethiopia]
 This may denote both Africa and the southern Arabia.
 The chart thinks that Arabia Chusar is meant ; and
 that the rivers are Besor, which flows into the Medi-
 terranean ; Rhinocorura, which flows into the Lake
 Arbonis ; Trajanus Amnis, which flows into the Red
 Sea ; and the River Corys. Calmet thinks that these
 rivers mean the Nile, which by seven mouths falls
 into the Mediterranean. The Nile comes from
 Ethiopia, properly so called ; and runs through all
 Egypt, and falls into the sea at that part of Arabia
 which the Scripture calls Cush or Ethiopia.

[My dispersed] The Jews, scattered through
 different parts of the world. Shall bring mine
 offering. Shall acknowledge my mercy in sending
 the Messiah to bless them, by turning every
 one of them away from their iniquities.

Verse 11. Shalt thou not be ashamed] Thy punish-
 ment shall cease, for God shall pardon thy sin.
 For then I will take away out of the midst of thee]
 the wicked Jewish priests and scribes who blas-
 phemed Christ, and would not come under his yoke.
 Because of my holy mountain.] Thou wilt no more
 be at in my temple, but become meek and lowly in

quity, ⁱ nor speak lies ; neither
 shall a deceitful tongue be found
 in their mouth : for ^k they shall
 feed and lie down, and none
 shall make them afraid.

14 ^l Sing, O daughter of Zion : shout, O
 Israel ; be glad and rejoice with all the heart,
 O daughter of Jerusalem.

15 The LORD hath taken away thy judg-
 ments, he hath cast out thine enemy : ^m the
 King of Israel, *even* the LORD, ⁿ is in the
 midst of thee : thou shalt not see evil any
 more.

16 In that day ^o it shall be said to Jerusalem,
 Fear thou not : and to Zion, ^p Let not thine
 hands be ^q slack.

17 The LORD thy God ^r is in the midst of thee

ⁱ Isai. lxiii. 8. Rev. xiv. 5. — ^k Ezek. xxxiv. 28. Mic. iv. 4. vii. 14. — ^l Isai. xii. 6. liv. 1. Zech. ii. 10. ix. 9. — ^m John i. 49. — ⁿ Ver. 5, 17. Ezek. xlvi. 35. Rev. vii. 15. xxi. 3, 4. — ^o Isai. xxxv. 3, 4. — ^p Heb. xii. 12. — ^q Or, saint. — ^r Ver. 15.

following him who is meek and lowly in heart, that
 ye may obtain rest to your souls.

Verse 12. An afflicted and poor people] In such a
 state will the Jews be found when they shall hear the
 universal call, and believe in Christ Jesus. Indeed,
 this is the general state of the Jews in the present day ;
 except a few that are called Jews, who are very rich ;
 and who believe just as much in the God of Jacob,
 as they do in Jesus Christ.

Verse 13. The remnant of Israel shall not do ini-
 quity] O what a change ! And then, how different
 shall they be from their present selves ! Iniquity,
 lying, and deceit shall not be found among them !
 A Jew once said to me, "Tere are shome of you
 Christians who are making wonderful efforts to con-
 vert the Tahews (Jews). Ah, dere ish none but Gott
 Almighty dat can convert a Tshew." Truly I believe
 him. Only God can convert any man ; and if there
 be a peculiar difficulty to convert any soul, that
 difficulty must lie in the conversion of the Jew.

Verse 14. Sing, O daughter of Zion] Here is not
 only a gracious prophetic promise of their restoration
 from captivity, but of their conversion to God through
 Christ.

Verse 15. The King of Israel, even the Lord, is in
 the midst of thee] They have never had a king since
 the death of Zedekiah, and never shall have one till
 they have the King Messiah to reign among them ;
 and this promise refers to that event.

Verse 16. Fear thou not] Thou shalt have no
 more captivities nor national afflictions.

Let not thine hands be slack.] This may refer, first,
 to the rebuilding of the temple of God, after the
 return from Babylon ; and, secondly, to their diligence
 and zeal in the Christian church.

Verse 17. The Lord thy God] יהוה אלהיך *Yehovah
 Eloheycha*, "The self-existent and eternal Being, who

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A. U. C. cir. 124.

is mighty; he will save, ^a he will rejoice over thee with joy; ^b he will rest in his love, he will joy over thee with singing.

18 I will gather *them that* ^c are sorrowful for the solemn assembly, *who* are of thee, *to whom* ^d the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that ^e halteth,

^a Deut. xxx. 9. Isai. lxii. 5. lxxv. 19. Jer. xxxii. 41.
^b Heb. *he will be silent.* — ^c Lam. ii. 6. — ^d Heb. *the burden upon it was reproach.* — ^e Ezek. xxxiv. 16. Mic.

is in covenant with you;” the character of God in reference to the Jews when standing in the nearest relation to them.

Is mighty] גִּבּוֹר *gibbor*, is the *prevailing One*, the *all-conquering Hero*. The character which is given to Christ, Isai. ix. 6: “His name shall be called גִּבּוֹר אל *gibbor*, “the prevailing Almighty God.”

He will save] *Deliver* thee from all the *power*, from all the *guilt*, and from all the *pollution* of thy sins; and when thus *saved*, “he will rejoice over thee with joy,” with peculiar gladness. “He will rest in his love,”—he will renew his love. He will show the same love to you that he did of old to *Abraham, Isaac, and Jacob*.

He will joy over thee with singing.] The conversion of the Jews will be a subject of peculiar delight and exultation to God himself! There will be a *more than ordinary joy* in heaven, when the Jews return to God through Christ. This event cannot be at a great distance; they are as *wretched* and as *ungodly* as they can well be. The *arms of Christians* are open to receive them; and *all things are now ready!*

Verse 18. *I will gather—sorrowful*] They may refer to those who, during the captivity, *mourned* for their former religious assemblies; and who were *reproached* by their enemies, because they could not enjoy their religious solemnities. See Ps. cxxxvii.: “By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. For there they that carried us away captive required of us a song,” &c. This very circumstance may be the reference here.

Verse 19. *I will undo all that afflict thee*] They who have persecuted you shall be punished for it. It shows much malignity and baseness of mind, to afflict or reproach those who are lying under the

and gather her that was driven out; and ^f I will get them praise and fame in every land ^g where they have been put to shame.

20 At that time ^h will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

iv. 6, 7. — ^f Heb. *I will set them for a praise.* — ^g Heb. *their shame.* — ^h Isai. xi. 12. xxvii. 12. lvi. 8. Ezek. iiii. 25. xxxiv. 13. xxxvii. 21. Amos ix. 14.

chastising hand of God. This was the conduct of the Edomites, Moabites, and Ammonites, when the Jews were in adversity; and how severely did the Lord punish them for it! And he gave this as the reason for the severity of the punishment.

The first clause here is translated thus by the *Newcome*: “Behold I will work with thee for thy sake at that time.” The original is obscure; and may bear the above sense.

I will save her that halteth] See Micah i. 6, where there is a parallel place.

And gather her that was driven out] By captivity. The reference may be to renewing the covenant with the Jews, who were considered as an unfaithful spouse divorced by her husband. I will bring her back to my house.

I will get them praise and fame in every land] They shall become a great, a good, and a useful people. And as they are now a proverb of reproach, full of base wiles and degrading selfishness, they shall lose this character, and be totally changed; and they shall be as eminent for excellence, as they were before for baseness, in those countries where they had sojourned.

Verse 20. *At that time*] *First*, when the seven years of the Babylonish captivity shall terminate “I will bring you again” to your own land; and the restoration shall be a type of their redemption from sin and iniquity; and *at this time*, and at this celebration will they have a *name and praise* among all the *people of the earth*, not only among the Jews, but the Gentiles.

Before your eyes] Some read *before their eyes*; that is, the eyes of all people. On their conversion to Christianity, they shall become as eminent as they ever were in the most illustrious days of their history. Lord, hasten the conversion of Israel! Amen.

A. M. cir. 3374.
B. C. cir. 630.
Olymp.
cir. XXXVII. 3.
A. U. C. cir. 124.

THE BOOK

OF THE

PROPHET HAGGAI.

Chronological notes relative to this book.

Year from the Creation, according to Archbishop Usher, 3484.—Year of the Julian period, 4194.—Year since the flood, 1828.—Year from the vocation of Abram, 1301.—Year since the first celebration of the Olympic games in Elis by the Idæi Dactyli, 934.—Year since the foundation of the monarchy of the Israelites by the divine appointment of Saul to the regal dignity, 576.—Year from the foundation of the temple, 492.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 456.—Year since the re-establishment of the Olympic games in Elis by Lycurgus, Iphitus, and Cleosthenes, 365.—Year since the conquest of Corœbus at Olympia, usually called the first Olympiad, 257.—First year of the *sixty-fifth* Olympiad.—Year from the building of Rome, according to the Varronian or generally received computation, 234.—Year from the building of Rome, according to Cato and the *Fasti Consulares*, 233.—Year from the building of Rome, according to Polybius the historian, 232.—Year from the building of Rome, according to Fabius Pictor, 228.—Year of the era of Nabonassar, 228.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 202.—Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 68.—Year since the destruction of the Chaldean empire by the Persians, 18.—Year before the birth of Christ, 516.—Year before the vulgar era of Christ's nativity, 520.—Cycle of the sun, 22.—Cycle of the moon, 14.—Second year of Darius I., king of Persia.—Twenty-eighth year of Amyntas, king of Macedon.—Seventh year of Demaratus, king of Lacedæmon, of the family of the Proclidæ.—Eleventh year of Cleomenes, king of Lacedæmon, of the family of the Eurysthenidæ.—Fifteenth year of Tarquinius Superbus, the last king of the Romans.—This was about twelve years before the abolition of the regal government of the Romans by the expulsion of the Tarquins.—Confucius, the celebrated Chinese philosopher, is supposed to have flourished about this time.

CHAPTER I.

The prophet reproves the people, and particularly their ruler and high-priest, for negligence and delay in rebuilding the temple; and tells them that their neglect was the cause of their having been visited with unfruitful seasons, and other marks of the divine displeasure, 1—11. He encourages them to set about the work, and on their doing so, promises that God will be with them, 12—15.

A. M. 3484.
B. C. 520.
Ol. LKV. 1.
Anno Tarquinii
Superbi,
Roman., 15.

IN ^athe second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto ^cZerubbabel

the son of Shealtiel, ^d governor of Judah, and to ^eJoshua the son of 'Josedech, the high priest, saying,

A. M. 3484.
B. C. 520.
Ol. LKV. 1.
Anno Tarquinii
Superbi,
R. Roman., 15.

2 Thus speaketh the LORD of hosts, saying,

^a Ezra iv. 24. v. 1. Zech. i. 1. — ^b Heb. *by the hand of Haggai*. — ^c 1 Chron. iii. 17, 19. Ezra iii. 2. Matt. i. 12.

Luke iii. 27. — ^d Or, *captain*. — ^e Ezra iii. 2. v. 2. — ^f 1 Chron. vi. 15.

We know nothing of the parentage of *Haggai*. He is probably born in Babylon during the captivity, and appears to have been the first prophet sent to the Jews after their return to their own land. He is sent particularly to encourage the Jews to pro-

ceed with the building of the temple, which had been interrupted for about *fourteen* years. *Cyrus*, who had published an edict empowering the Jews to return to Jerusalem and rebuild their city and temple, revoked this edict in the second year of his reign,

A. M. 3484.
B. C. 520.
Ol. LXV. 1.
Anno Tarquini
Superbi,
R. Roman., 15.

This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD ^a by Haggai the prophet, saying,

4 ^b *Is it time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?*

5 Now therefore thus saith the LORD of hosts; ^c Consider ^d your ways.

6 Ye have ^e sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and ^f he that earneth wages earneth wages to *put it* into a bag ^g with holes.

^a Ezra v. 1.—^b 2 Sam. vii. 2. Ps. cxxxii. 3, &c.—^c *Set your heart on your ways.*—^d Lam. iii. 40. Ver. 7.—^e Deut. xxviii. 38. Hos. iv. 10. Mic. vi. 14, 15. Ch. ii. 16.—^f Zech.

through the evil advice of his courtiers, and other enemies of the Jews. After his death *Cambyses* renewed the prohibition; but after the death of *Cambyses*, *Darius*, the son of *Hystaspes*, renewed the permission; and Haggai was sent to encourage his countrymen to proceed with the work. *Darius* came to the throne about the year B. C. 521, and published his edict of permission for the Jews to rebuild the city and temple in the second year of his reign, which was the *sixteenth* of their return from Babylon.

NOTES ON CHAP. I.

Verse 1. *In the sixth month*] Called *Elul* by the Hebrews. It was the *sixth* month of the ecclesiastical year, and the *last* of the *civil* year, and answered to a part of our *September*.

Zerubbabel the son of Shealtiel] Who was son of *Jeconiah*, king of Judah, and of the family of David, and exercised the post of a governor among the people, but not over them, for both he and they were under the Persian government; but they were permitted to have *Zerubbabel* for their own governor, and *Joshua* for their high-priest; and these regulated all matters relative to their peculiar political and ecclesiastical government. But it appears from *Ezra* v. 3, that *Tatnai*, the governor on this side the river, had them under his cognizance. None of their own governors was absolute. The Persians permitted them to live under their own laws and civil regulations; but they always considered them as a colony, over which they had a continual superintendance.

Joshua the son of Josedech] And son of *Seraiah*, who was high-priest in the time of *Zedekiah*, and was carried into captivity by *Nebuchadnezzar*, 1 Chron. vi. 15. But *Seraiah* was slain at *Riblah*, by order of *Nebuchadnezzar*, 2 Kings xxv. 18—21.

Verse 2. *The time is not come*] They thought that the *seventy years* spoken of by *Jeremiah* were not yet completed, and it would be useless to attempt to rebuild until that period had arrived. But

7 Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 ^b Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, ^c I did ^d blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore ^e the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I ^f called for a drought upon the

viii. 10.—^g Heb. *pierced through.*—^h Ch. ii. 16.—ⁱ Ch. ii. 17.—^j Or, *blow it away.*—^k Lev. xxvi. 19. Deut. xxxii. 23. 1 Kings viii. 35.—^l 1 Kings xvii. 1. 2 Kings vii.

Abp. Usher has shown that from the commencement of the last siege of Jerusalem unto this time, precisely *sixty-nine* years had been completed.

Verse 4. *Is it time for you*] If the *time be not come* to rebuild the temple, it cannot be come for you to *build yourselves comfortable houses*; but ye are rebuilding your houses; why then do ye not rebuild the house of the Lord? The foundation of the temple had been laid *fourteen* years before, and some considerable progress made in the building; and it had been *lying waste* in that unfinished state to the present time.

Verse 5. *Consider your ways.*] Is it fit that you should be building yourselves *elegant houses*, and neglect a *place* for the *worship* of that God who has restored you from captivity?

Verse 6. *Ye have sown much*] God will not bless you in any labour of your hands, unless you rebuild his temple and restore his worship. This verse contains a series of *proverbs*; no less than *five* in the compass of a few lines.

Verse 8. *Go up to the mountain, and bring wood*] Go to Lebanon, and get timber. In the second year of the return from the captivity, they had procured cedar trees from Lebanon, and brought them to Joppa, and had hired masons and carpenters from the Tyrians and Sidonians; but that labour had been nearly lost by the long suspension of the building. *Ezra* iii. 7.

Verse 9. *Ye looked for much*] Ye made great pretensions at first; but they are come to nothing. *I did a little* in the beginning; but so scantily and unwillingly that I could not but reject it.

Ye run every man unto his own house.] To rebuild and adorn it; and God's house is neglected!

Verse 10. *Therefore the heaven over you is stayed from dew*] It appears from the following verse that God had sent a drought upon the land, which threatened them with scarcity and famine.

Verse 12. *Then Zerubbabel*] The threatening of Haggai had its proper effect. The civil governor, the

A. M. 3484.
B. C. 520.
Ol. LXV. 1.
Anno Tarquini
Superbi,
R. Roman., 15.

A. M. 3484.
B. C. 520.
Ol. LXV. 1.
Anno Tarquinii
Superbi,
R. Roman., 15.

land, and upon the mountains,
and upon the corn, and upon
the new wine, and upon the oil,
and upon *that* which the ground

bringeth forth, and upon men, and upon cattle,
and ^a upon all the labour of the hands.

12 ^b Then Zerubbabel the son of Shealtiel,
and Joshua the son of Josedech, the high-
priest, with all the remnant of the people,
obeyed the voice of the LORD their God, and
the words of Haggai the prophet, as the LORD
their God had sent him, and the people did
fear before the LORD.

13 Then spake Haggai the LORD's messen-

^a Ch. ii. 17.—^b Ezra v. 2.—^c Matt. xxviii. 20. Rom. viii. 31.

ger in the LORD's message unto
the people, saying, ^c I am with
you, saith the LORD.

14 And ^d the LORD stirred up
the spirit of Zerubbabel the son of Shealtiel,
^e governor of Judah, and the spirit of Joshua
the son of Josedech, the high-priest, and the
spirit of all the remnant of the people: ^f and
they came and did work in the house of the
LORD of hosts, their God,

15 In the four and twentieth day of the
sixth month, in the second year of Darius the
king.

^d 2 Chron. xxxvi. 22. Ezra i. 1.—^e Ch. ii. 21.—^f Ezra v. 2, 8.

high-priest, and the whole of the people, united
together to do the work. When the authority of
God is acknowledged, his words will be carefully
obeyed.

Verse 13. *Then spake Haggai*] He was the *Lord's messenger*, and he came with the *Lord's message*, and consequently he came with *authority*. He is called מלאך יהוה *malach Yehovah, the angel of Jehovah*, just as the *pastors* of the seven Asiatic churches are called *ANGELS of the churches*, Rev. i. 2.

I am with you, saith the Lord.] Here was high encouragement. What may not a man do when God is his helper?

Verse 14. *And the Lord stirred up the spirit*] It is

not only necessary that the *judgment* should be enlightened, but the *soul* must be *invigorated* by the Spirit of God, before any good work can be effectually done.

Verse 15. *In the four and twentieth day*] Haggai received his commission on the *first* day of this month; and by the *twenty-fourth* day he had so completely succeeded that he had the satisfaction to see the whole people engaged heartily in the Lord's work; they left their own houses to build that of the Lord. Here was a *faithful reprovcr*, and he found *obedient ears*; and the Lord's work was done, for *the people had a mind to work*.

CHAPTER II.

When this prophecy was uttered, about four years before the temple was finished, and sixty-eight after the former one was destroyed, it appears that some old men among the Jews were greatly dispirited on account of its being so much inferior in magnificence to that of Solomon. Compare Ezra iii. 12. To raise the spirits of the people, and encourage them to proceed with the work, the prophet assures them that the glory of the second temple should be greater than that of the first, alluding perhaps to the glorious doctrines which should be preached in it by Jesus Christ and his apostles, 1—9. He then shows the people that the oblations brought by their priests could not sanctify them while they were unclean by their neglect of the temple; and, to convince them that the difficult times they had experienced during that neglect proceeded from this cause, he promises fruitful seasons from that day forward, 10—19. The concluding verses contain a prediction of the mighty revolutions that should take place by the setting up of the kingdom of Christ, under the type of Zerubbabel, 20—23. As the time which elapsed between the date of the prophecy and the dreadful concussion of the nations is termed in ver. 6, A LITTLE WHILE, the words may likewise have reference to some temporal revolutions then near, such as the commotions of Babylon in the reign of Darius, the Macedonian conquests in Persia, and the wars between the successors of Alexander; but the aspect of the prophecy is more directly to the amazing victories of the Romans, who, in the time of Haggai and Zechariah, were on the VERY EVE of their successful career, and in the lapse of a few centuries subjugated the whole habitable globe; and therefore, in a very good sense, God may be said by these people to have shaken "the heavens, and the earth, and the sea, and the dry land;" and thus to have prepared the way for the opening of the gospel dispensation. See Heb. xiii. 5—29. Others have referred this prophecy to the period of our Lord's second advent,

to which there is no doubt it is also applicable; and when it will be in the most signal manner fulfilled. That the convulsion of the nations introducing this most stupendous event will be very great and terrible, is sufficiently plain from Isaiah xxxiv., xxxv., as well as from many other passages of holy writ.

A. M. 3484.
B. C. 520.
Ol. LXV. 1.
Anno Tarquinii
Superbi,
R. Roman., 15.

IN the seventh month, in the one and twentieth day of the month, came the word of the LORD ^a by the prophet

Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 ^b Who is left among you that saw this house in her first glory? and how do you see it now? ^c is it not in your eyes in comparison of it as nothing?

4 Yet now, ^d be strong, O Zerubbabel, saith

^a Heb. by the hand of.—^b Ezra iii. 12.—^c Zech. iv. 10.
^d Zech. viii. 9.—^e Exod. xxix. 45, 46.—^f Neh. ix. 20.

NOTES ON CHAP. II.

Verse 1. *In the seventh month*] This was a new message, and intended to prevent discouragement, and excite them to greater diligence in their work.

Verse 3. *Who is left among you that saw this house in her first glory?*] Who of you has seen the temple built by Solomon? The foundation of the present house had been laid about *fifty-three* years after the destruction of the temple built by Solomon; and though this prophecy was uttered *fifteen* years after the foundation of this second temple, yet there might still survive some of those who had seen the temple of Solomon.

Is it not in your eyes] Most certainly the Jews at this time had neither *men* nor *means* to make any such splendid building as that erected by Solomon. The present was as nothing when compared with the former.

Verse 4. *Yet now be strong*] Do not let this discourage you. The chief glory of the temple is not its splendid building, but my presence; and as I covenanted to be with you when ye came out of Egypt, so I will fulfil my covenant; for my Spirit remaineth among you, fear not; ver. 5. What is the most splendid cathedral, if God be not in it, influencing all by his presence and Spirit? But he will not be in it unless there be a messenger of the Lord there, and unless he deliver the Lord's message.

Verse 6. *Yet once, it is a little while, and I will shake the heavens*] When the law was given on Mount Sinai, there was an earthquake that shook the whole mountain, Exod. xix. 18. "The political or religious revolutions which were to be effected in the world, or both, are here," says Abp. Newcome, "referred to; compare ver. 21, 22; Matt. xxiv. 29; Heb. xii. 26—28. The political ones began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction; and if the Messiah's

the LORD; and be strong, O Joshua, son of Josedech, the high-priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you saith the LORD of hosts:

5 ^a According to the word that I covenanted with you when ye came out of Egypt, so ^b my Spirit remaineth among you: ^c fear ye not.

6 For thus saith the LORD of hosts: ^d Ye once, it is a little while, and ^e I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, ^f and the

Isai. lxiii. 11.—^a Isai. vii. 4.—^b Ver. 21. Hebr. xii. 2.
^c Joel iii. 16.—^d Gen. xlix. 10. Mal. iii. 1.

kingdom be meant, which is my opinion, this was erected in somewhat more than five centuries after the second year of Darius; a short period of time when compared with that which elapsed from the creation to the giving of the law, or from the giving of the law to the coming of the Messiah's kingdom. It must be understood that the word *achath*, once, has a clear sense, if understood of the *evangelical age*; for many political revolutions succeeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander's successors; but only one great and final religious revolution."—Newcome.

Verse 7. *And the desire of all nations shall come*] The present Hebrew text is as follows: *כי יבאו כל הגוים ויבאו*. This is a difficult place if understood of a person: but *chemdath*, desire, cannot well agree with *באו*, they shall come. It is true that some learned men suppose that *chemdath*, desirable things, may have been the original reading: but this is supported by no MS., nor is *באו* found in the singular number in any. It is generally understood of the desirable or valuable things which the different nations should bring into the temple; and it is certain that many rich presents were brought into this temple. All are puzzled with it. But the principal difficulty lies in the verb *יבאו* *ubau*, they shall come. It is found *יבאו chemdath* in the singular, but it would read as in our text, *And the desire of all nations shall come*: but no such reading appears in any MS.; nor is it fairly acknowledged, except in the Vulgate, which reads, *Et veniet desiderium cunctis gentibus*, "And that which is desired, by the desired Person, shall come to all nations." In ver. 7 God says *he will shake or stir up all nations*; that these nations shall bring their desirable things; that the house shall be filled with God's glory; that the silver and gold, which these nations are represented as bringing by way of gifts, are the Lord's:

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desire of all nations shall come ;
and I will fill this house with
glory, saith the LORD of hosts.

8 The silver is mine, and the

gold is mine, saith the LORD of hosts.

9 * The glory of this latter house shall be greater than of the former, saith the LORD of hosts : and in this place will I give ^b peace, saith the LORD of hosts.

10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts ; ^c Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread,

or pottage, or wine, or oil, or any meat, shall it be holy ? And the priests answered and said, No.

13 Then said Haggai, If one that is ^d unclean by a dead body touch any of these, shall it be unclean ? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, ^e So is this people, and so is this nation before me, saith the LORD ; and so is every work of their hands ; and that which they offer there is unclean.

15 And now, I pray you, ^f consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD :

16 Since those days were, ^g when one came

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* John i. 14. — ^b Ps. lxxxv. 8, 9. Luke ii. 14. Eph. ii. 14. — ^c Lev. x. 10, 11. Deut. xxxiii. 10. Mal. ii. 7.

^d Numb. xix. 11. — ^e Titus i. 15. — ^f Ch. i. 5. — ^g Ch. i. 6, 9. Zech. viii. 10.

and that the glory of this latter house shall exceed the former. Bp. Chandler labours to vindicate the present translation ; but he makes rash assertions, and is abandoned by the Hebrew text. That *בא בא*, to come, is often used in the sense of bring, and that *שמדח chemdath*, desire, may be considered as the plural for *שמדח*, having the point *holem* instead of the *vau*, and thus mean desirable things, will not be denied by those who are acquainted with the genius and construction of the Hebrew language. Bp. Chandler thinks that *בא*, he came, cannot be used of things, but of persons only. Here he is widely mistaken, for it is used of days perpetually ; and of the ark, 2 Sam. vi. 9 ; and of mounts coming against Jerusalem, Jer. xxxii. 24 ; and of trees coming to dorn the temple, Isai. lx. 13 ; and of silver and gold mining into the temple, Josh. vi. 19 ; and Jer. vi. 20, Why doth incense come to me ? See Abp. Secker's notes. I cannot see how the words can apply to Jesus Christ, even if the construction were less embarrassed than it is ; because I cannot see how he could be called THE DESIRE OF ALL NATIONS. The hole seems to be a metaphorical description of the church of Christ, and of his filling it with all the excellencies of the Gentile world, when the fulness of the Gentiles shall be brought in.

Verse 9. And in this place will I give peace] *שלום* *shalom*, a peace-offering, as well as peace itself ; or Jesus Christ, who is called the Prince of peace, through whom peace is proclaimed between God and man, between man and his fellows ; and through whom peace is established in the disconsolate soul. And at this temple this peace was first promulgated and proclaimed.

but it is said that the glory of this latter house shall be greater than of the former. Now this cannot be true because Jesus Christ made his personal appearance in that temple, or rather in that built by Herod ; though we allow that Jesus Christ is equal with

God, we do not grant that he is greater. Now the first temple was the dwelling-place of God : here he manifested his glory between the cherubim, and it was his constant residence for more than four hundred years. But the glory of this latter house was greater because that under it the grand scheme of human salvation was exhibited, and the redemption price paid down for a lost world. As all probably applies to the Christian church, the real house of God, its glory was most certainly greater than any glory which was ever possessed by that of the Jews. See on ver. 22, 23.

Verse 10. In the four and twentieth day of the ninth month] Three months after they had begun to rebuild the temple, Haggai is ordered to go and put two questions to the priests. 1. If one bear holy flesh in the skirt of his garment, and he touch any thing with his skirt, is that thing made holy ? The priests answered, No ! ver. 12. 2. If one has touched a dead body, and thereby become unclean, does he communicate his uncleanness to whatever he may touch ? And the priests answered, Yes ! ver. 13.

Verse 14. Then answered Haggai—So is this people] As an unclean man communicates his uncleanness to every thing he touches, so are ye unclean ; and whatever ye have hitherto done is polluted in the sight of God. For your neglect of my temple has made you unclean, as if you had contracted legal pollution by touching a dead body.

Verse 16. Since those days were] I have shown my displeasure against you, by sending blusting and mildew ; and so poor have been your crops, that a heap of corn which should have produced twenty measures produced only ten ; and that quantity of grapes which in other years would have produced fifty measures, through their poverty, smallness, &c., produced only twenty. And this has been the case ever since the first stone was laid in this temple ; for your hearts were not right with me, and therefore I

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to a heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press,

there were *but* twenty.

17 ^a I smote you with blasting and with mildew and with hail ^b in all the labours of your hands; ^c yet ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from ^d the day that the foundation of the LORD's temple was laid, consider *it*.

19 ^e Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

20 And again the word of the LORD came

^a Deut. xxviii. 22. ¹ Kings viii. 37. ² Ch. i. 9. Amos iv. 9. ^b Ch. i. 11. ^c Jer. v. 3. Amos iv. 6, 8, 9, 10, 11. ^d Zech. viii. 9. ^e Zech. viii. 12. ^f Ch. i. 14. ^g Ver.

blasted you in all the labours of your hands; and yet *ye have not* turned to me, ver. 17.

Verse 18. Consider now from this day] I will now change my conduct towards you: from this day that ye have begun heartily to rebuild my temple, and restore my worship, I will bless you. Whatever you sow, whatever you plant, shall be blessed; your land shall be fruitful, and ye shall have abundant crops of all sorts.

Verse 20. Again the word of the Lord came] This was a second communication in the same day.

Verse 21. I will shake the heavens and the earth] Calmet supposes that the invasion of *Cambyses*, and his death, are what the prophet has in view by this shaking of the heavens and the earth: but this invasion and defeat happened three years before they had begun to work at the temple; and how could it be made a matter of interest to Zerubbabel? Calmet answers this, by translating the words in the past tense; and shows that the fact was recalled to Zerubbabel's attention, to fix his confidence in God, &c. Bp. Newcome says we may well understand this and the twenty-second verse of the calamity undergone by Babylon in the reign of Darius; of the Macedonian conquests in Persia; and of the wars which the successors of Alexander waged against each other: others understand it of the Romans.

Verse 23. In that day, saith the Lord] Some think, says this same learned writer, that Zerubbabel is put here for his people and posterity: but it may well be said that the commotions foretold began in the rebellion of Babylon, which Darius besieged and took; and exercised great cruelties upon its inhabitants.—Herod. lib. iii., sect. 220. Justin. i. 10. Priedaux places this event in the fifth year of Darius; others, with more probability, in the eighth year. Compare Zech. ii. 9.

unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, 'governor of Judah, saying, ^a I will shake the heavens and the earth;

22 And ^b I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and ^c I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, ^d and will make thee as a signet: for ^e I have chosen thee, saith the LORD of hosts.

6, 7. Hebr. xii. 26. — ^b Dan. ii. 44. Matt. xiv. 7. ¹ Mic. v. 10. Zech. iv. 6. ix. 10. — ^c Cant. viii. 6. Jer. x. 24. Ecclus. xlix. 11. — ^d Isai. xlii. 1. xliii. 10.

And will make thee as a signet] I will exalt thee to high dignity, power, and trust, of which the seal was the instrument or sign in those days. Thou shalt be under my peculiar care, and shalt be to me very precious. See Jer. xxii. 24; Cant. viii. 6; and see the notes on these two places.

For I have chosen thee] He had an important and difficult work to do, and it was necessary that he should be assured of God's especial care and protection during the whole.

On the three last verses of this prophecy a sensible and pious correspondent sends me the following illustration, which I cheerfully insert. Though in many respects different from that given above, yet I believe that the kingdom of Christ is particularly designed in this prophecy.

"I think there is an apparent difficulty in this passage, because the wars of the Persians and Babylonians were not so interesting to the rising commonwealth of the Jews as many subsequent events of less note in the world, but which were more directly levelled at their own national prosperity; and yet neither the one nor the other could be termed 'a shaking of the heavens and the earth, and an overthrow of the throne of kingdoms.'

"I know not if the following view may be admitted as an explanation of this difficult passage. I take 'the shaking of the heavens and earth' here (as in ver. 6) to have a more distant and comprehensive meaning than can belong to Zerubbabel's time, or to his immediate posterity; and that it extends not only to the overthrow of kingdoms then existing, but of the future great monarchies of the world; and not excepting even the civil and ecclesiastical establishments of the Jews themselves. For I take 'the heavens,' in the prophetic language, uniformly to

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denote the true church, and never the superstitions and idols of the nations.

“What, then, are we to understand by the *promise* made to Zerubbabel, ‘I will make thee as a signet.’ In the first place, the *restitution* of the religious and civil polity of the people of Israel, conformably to the promises afterwards given in the *four* first chapters of Zechariah. And, secondly, as the royal signet is the instrument by which kings give validity to laws, and thereby unity and consistence to their empire; so Jehovah, the God and King of Israel, condescends to promise he will employ *Zerubbabel* as his instrument of gathering and uniting the people again as a distinguished nation; and that such should be the *permanency* of their political existence, that, whilst other nations and mighty empires should be *overthrown*, and their very *name* blotted out under *heaven*, the Jews should ever remain a distinct people, even in the wreck of their own government, and the loss of all which rendered their religion splendid and attractive.

“In confirmation of this interpretation, I would refer to the threatening denounced against Jeconiah (called Coniah, Jer. xxii.), the *last* reigning king of Judah, and the progenitor of Zerubbabel. I apprehend I may be authorized to read Jer. xxii. 24 thus: ‘As I live, saith the Lord, though Coniah, the son of Jehoiaquim, king of Judah, be the signet upon my right hand, yet will I pluck thee thence, and I will give thee into the hand of them that seek thy life,’ &c.

“If it be considered that the kings of Judah were in an *especial* and peculiar manner the delegates of Jehovah, governing in his name and by his authority, a peculiar propriety will appear in their being resembled to *signets*, or royal seals contained in rings. Compare Gen. xli. 42; Esth. iii. 10, 12, viii. 2, 8; Dan. vi. 7. And the promise to Zerubbabel will be equivalent to those which clearly predict the preservation of the Jewish people by the divine command, see Zech. ii.; and the faithfulness of God to his covenant concerning the Messiah, who should be born of the seed of Abraham, and in the family of David, of whose throne he was the rightful Proprietor.

“According to this view, by the promise, ‘In that day,—I will make thee as a signet,’ &c., must be understood, that the preservation of the Jews as a distinct people, *when all the great empires of the heathen were overthrown*, would manifest the honour now conferred on Zerubbabel as the *instrument of their restoration* after the Babylonish captivity. Thus the promise to Abraham, Gen. xii., ‘I will make of thee a great nation,—and in thee shall all families of the earth be blessed,’ evidently referred to a very distant future period; and the honour connected with it could not be enjoyed by Abraham during his mortal life.”

M. A. B.

I think, however, that we have lived to see the spirit of this prophecy fulfilled. The earth *has been* shaken; another shaking, and time shall be swallowed up in eternity.

INTRODUCTION TO THE BOOK

OF THE

PROPHET ZECHARIAH.

ZECHARIAH, the eleventh of the twelve minor prophets, was son of Berechiah, and grandson of Iddo. He returned from Babylon with Zerubbabel; and began to prophesy in the second year of the reign of Darius, son of Hystaspes, in the year of the world 3484; before Christ, 516; before the vulgar æra, 520; in the eighth month of the holy year; and two months after Haggai had begun to prophesy.

These two prophets, with united zeal, encouraged at the same time the people to go on with the work of the temple, which had been discontinued for some years.

The time and place of the birth of Zechariah are unknown. Some will have him to have been born at Babylon, during the captivity; others think he was born at Jerusalem, before the tribes of Judah and Benjamin were carried away. Some maintain that he was a priest; but others affirm that he was no priest. Many say he was the immediate son of Iddo; others believe, with much more reason, that he was son of Berechiah, and grandson of Iddo.

He has been confounded with one Zechariah, the son of Barachiah, who lived in the time of Isaiah; and with Zachariah, the father of John the Baptist; which opinion is plainly incongruous. Lastly, he has been thought to be Zechariah the son of Barachiah, whom our Saviour mentions, and says he was killed between the temple and the altar; though no such thing is any where said of our prophet. A tomb is shown to this day at the foot of the fount of Olives, which, it is pretended, belongs to the prophet Zechariah. *Dorotheus* maintains that he was buried in a place called Bethariah, one hundred and fifty furlongs from Jerusalem.

Zechariah is the longest and the most obscure of all the twelve minor prophets. His style is interrupted, and without connexion. His prophecies concerning the Messiah are more particular and express than those of the other prophets. Some modern critics, as *Wade* and *Hammond*, have been of opinion that the *ninth*, *tenth*, and *eleventh* chapters of this prophet were written by Jeremiah; because in Matthew, chap. xxvii. 9, 10, under the name of Jeremiah, we find quoted Zechariah (chap. xi. 12); and as the aforesaid chapters agree but one continued discourse, they concluded from thence that all three belonged to Jeremiah. But it is much more natural to suppose that, by some unlucky mistake, the name Jeremiah has slipped into the text of St. Matthew instead of that of Zechariah.

The prophet Zechariah exactly foretold the siege of Babylon by Darius, son of Hystaspes. This prince laid siege to that rebellious city at the beginning of the *fifth* year of his reign, and reduced it at the end of *twenty* months. The prophets Isaiah and Jeremiah had foretold this calamity, and had admonished the Jews that inhabited there to make their escape when they perceived the time draw nigh. Isaiah says to them, "Go ye forth of Babylon, from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." And Jeremiah says, "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and as the he-goats before the flocks." And elsewhere, "Flee out of the midst of Babylon, deliver every man his soul; be not cut off in her iniquity: for this is the time of the Lord's vengeance, He will render unto her a recompence." Lastly, Zechariah, a little before the time of her fall, writes thus to the Jews that were still in this city: "Ho, ho, come ye, and flee from the land of the north, saith the Lord; for I have spread you abroad as

the four winds of heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you, for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me."

It is probable that the Jews took advantage of these admonitions, and returned from Babylon into their country; or, at least, withdrew into a place of more security till the city was taken. We do not hear, either from the history or the prophecies, that they suffered any thing by this siege, or that Darius, son of Hystaspes, bore them any grudge for the revolt of Babylon; which seems to indicate that they had no part in it.

The Mohammedans do not distinguish between the prophet Zechariah, and Zachariah the father of John the Baptist. Some of them make him to be descended from David; and others, from Levi. By an anachronism that is still more insupportable, these confound Mary, the mother of Jesus Christ, with Mary, or Miriam, the sister of Moses, which they derive even from the Kqran itself.

The author of *Tarik Montekhib* relates that, when Jesus Christ was born of the Virgin, the prophet Zechariah could not believe that a child could be born without a father; and that, declaring his sentiments upon this point, the Jews entertained a suspicion of him, and obliged him to betake himself to flight. He withdrew; and hid himself in a hollow oak, which the Jews sawed in two.

Such is the ignorance of the Mussulmans as regards the history both of the Old and New Testaments.

THE BOOK

OF THE

PROPHET ZECHARIAH.

Chronological notes relative to this Book.

Year from the Creation, according to Archbishop Usher, 3484.—Year of the Julian Period, 4194.—Year of the Jewish era of the world, 3241.—Year from the Flood, 1828.—Year from the vocation of Abram, 1401.—Year since the first celebration of the Olympic games in Elis, by the Idæi Dactyli, 934.—Year since the destruction of Troy, according to the general account, 664.—Year since the foundation of the monarchy of the Israelites by the divine appointment of Saul to the regal dignity, 576.—Year from the foundation of Solomon's temple, 492.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 456.—Year since the re-establishment of the Olympic games in Elis by Lycurgus, Iphitus, and Cleosthenes, 365.—Year since the conquest of Coræbus at Olympia, usually called the first Olympiad, 257.—First year of the *sixty-fifth* Olympiad.—Year from the building of Rome, according to the Varronian or generally received computation, 234.—Year from the building of Rome, according to Cato and the Fasti Consulares, 233.—Year from the building of Rome, according to Polybius the historian, 232.—Year from the building of Rome, according to Fabius Pictor, 228.—Year of the era of Nabonassar, 228.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 202.—Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 68.—Year since the destruction of the Chaldean empire by the Persians, 18.—Year before the birth of Christ, 516.—Year before the vulgar era of Christ's nativity, 520.—Cycle of the Sun, 22.—Cycle of the Moon, 14.—Second year of Darius I., king of Persia.—Twenty-eighth year of Amyntas, king of Macedon.—Seventh year of Demaratus, king of Lacedæmon, of the family of the Proclidæ.—Eleventh year of Cleomenes, king of Lacedæmon, of the family of the Eurysthenidæ.—Fifteenth year of Tarquinius Superbus, the last king of the Romans. This was about twelve years before the commencement of the consular government. According to some chronologers this was the age of Confucius.

CHAPTER I.

The prophet earnestly exhorts the people to repentance, that they may escape such punishments as had been inflicted on their fathers, 1—6. The vision of the horses, with the signification, 7—11. The angel of the Lord successfully intercedes in behalf of Jerusalem, 12—17. The vision of the four horns, and of the four carpenters, 18—21.

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IN the eighth month, ^a in the second year of Darius, came the word of the LORD ^b unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been ^c sore displeased with your fathers.
3 Therefore say thou unto them, Thus saith the LORD of hosts: Turn ^d ye unto me, saith the LORD of

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^a Ezra iv. 24. Hag. i. 1.—^b Ezra v. 1. Matt. xxiii. 35.
^c Heb. *with displeasure.*

^d Jer. xxv. 5. xxxv. 15. Mic. vii. 19. Mal. iii. 7. Luke xv. 20. James iv. 8.

NOTES ON CHAP. I.

Verse 1. *In the eighth month, in the second year of Darius*] This was *Darius Hystaspes*; and from this date we find that Zechariah began to prophesy just *two months* after *Haggi*.

Son of Iddo] There are a number of various

readings on this name, *ידו* *Iddo*, and *ידדו* *Iddo*, both in MSS. and in editions; but they are only different ways of writing the same name.

Verse 2. *The Lord hath been sore displeased with your fathers.*] For their ingratitude, idolatry, iniquity, and general rebellion.

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hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, * unto whom the former prophets

have cried, saying, Thus saith the LORD of hosts ; ^b Turn ye now from your evil ways, and *from* your evil doings : but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they ? and the prophets, do they live for ever ?

6 But ^c my words and my statutes, which I commanded my servants the prophets, did they not ^d take hold of your fathers ? and they returned and said, ^e Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

^a 2 Chron. xxxvi. 15, 16. — ^b Isai. xxxi. 6. Jer. iii. 12. xviii. 11. Ezek. xviii. 30. Hos. xiv. 1. — ^c Isai. lv. 1. ^d Or, *overtake*. — ^e Lam. i. 18. ii. 17. — ^f Josh. v. 13. Rev.

Verse 3. *Turn ye unto me*] This shows that they had *power* to return, if they would but *use* it.

And I will turn unto you] I will show you mercy and grant you salvation, if you will *use the grace* I have already given you. Men are *lost*, because they *turn not* unto God ; but no man is lost because he had not *power* to return. God gives this, and he will require it.

Verse 5. *Your fathers, where are they ?*] *Israel* has been destroyed and ruined in the bloody wars with the *Assyrians* ; and *Judah*, in those with the *Chaldeans*.

The prophets, do they live for ever ?] They also, who spoke unto your fathers, are dead ; but their *predictions* remain ; and the *events*, which have taken place according to those predictions, prove that God sent them.

Verse 6. *Did they not take hold of your fathers ?*] Every thing happened according to the predictions, and they were obliged to acknowledge this ; and yet they would not turn from their evil way.

Verse 7. *Upon the four and twentieth day of the eleventh month*] This revelation was given about *three months* after the former, and *two months* after they had recommenced the building of the temple.

Sebat] Answers to a part of our February. See Hag. ii. 18.

Verse 8. *I saw by night*] The time was emblematical of the affliction under which the Jews groined.

A man] An angel in the form of a man : supposed to have been the *Lord Jesus* ; who seems to have

8 I saw by night, and behold ^a a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom ; and behind him *were there* ^b red horses, ^c speckled, and white.

9 Then said I, O my lord, what *are* these ? And the angel that talked with me said unto me, I will show thee what these *be*.

10 And the man that stood among the myrtle trees, answered and said, ^d These *are they* whom the Lord hath sent to walk to and fro through the earth.

11 ^e And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 Then the angel of the LORD answered and said, ^f O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had

A. M. 3484.
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Superbi,
R. Roman., 15.

vi. 4. — ^g Ch. vi. 2—7. — ^h Or, *bay*. — ⁱ Heb. i. 14. ^k Ps. ciii. 20, 21. — ^l Pa. cii. 13. Rev. vi. 10.

appeared often in this way, as a prelude to his incarnation ; see Josh. v. 13 ; Ezek. i. 26 ; Dan. vii. 13, and x. 5. The same, probably, that appeared to Joshua with a drawn sword, as the *captain of the Lord's host*. Josh. v. 13—15.

A red horse] An emblem of war and bloodshed. *Among the myrtle trees*] This tree was an emblem of *peace* ; intimating that all war was shortly to end. But some think these trees are emblematical of the true followers of Christ.

And behind him were there red horses] Probably pointing out the *different orders* of angels in the heavenly host, which are employed by Christ in the defence of his church. The different *colours* may point out the *gradations* in power, authority, and excellence, of the angelic natures which are employed between Christ and men.

Verse 9. *O my lord, what are these ?*] The angel here mentioned was distinct from those mentioned in the *eighth* verse ; he who talked with the prophet, ver. 13.

Verse 10. *The man that stood among the myrtle-trees*] The Angel of the Covenant, as above, ver. 11

Whom the Lord hath sent] Who are constituted guardians of the land.

Verse 11. *All the earth sitteth still, and is at rest.*] There is general *peace* through the Persian empire and other states connected with Judea ; but the *Jews* are still in *affliction* ; their city is not yet restored, nor their temple built.

Verse 12. *Then the angel of the Lord*] He who was among the myrtles,—the Lord Jesus.

A. M. 3484. indignation * these threescore
 B. C. 520. and ten years?
 Ol. LXV. 1. 13 And the LORD answered
 Anno Tarquini Superbi, the angel that talked with me
 R. Roman., 15. with ^b good words and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am ^c jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen that are at ease: for ^d I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; ^e I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and ^f a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of

^a Jer. xxv. 11, 12. Dan. ix. 2. Ch. vii. 5. — ^b Jer. xxix. 10. — ^c Joel viii. 18. Ch. viii. 2. — ^d Isai. xlvii. 6. ^e Isai. xii. 1. Ch. ii. 10. viii. 3. — ^f Ch. ii. 1, 2. — ^g Heb.

O Lord of hosts, how long] Jesus Christ was not only the "Lamb slain from the foundation of the world," but was always the sole Mediator and Intercessor between God and man.

These threescore and ten years?] This cannot mean the duration of the captivity, for that was nearly twenty years past. It must mean simply the time that had elapsed from the destruction of the temple to the time in which the angel spoke. As the temple was destroyed in the nineteenth year of Nebuchadnezzar, and this vision took place in the second year of Darius, the term of seventy years was completed, or nearly so, between these two periods.

Verse 13. The Lord answered the angel] And the angel told the prophet that the answer was gracious and comfortable. This answer is given in the next verse.

Verse 14. I am jealous for Jerusalem] I have for them a strong affection; and indignation against their enemies.

Verse 15. I was but a little displeased] I was justly displeased with my people, and I gave their enemies a commission against them; but they carried this far beyond my design by oppression and cruelty; and now they shall suffer in their turn.

Verse 16. I am returned to Jerusalem with mercies] Before, he came to them in judgments; and the principal mercy is, the house of the Lord shall be rebuilt, and the ordinances of the Lord re-established.

And a line shall be stretched forth] The circuit shall be determined, and the city built according to the line marked out.

Verse 17. My cities—shall yet be spread abroad] The whole land of Judea shall be inhabited, and the ruined cities restored.

Verse 18. And behold four horns.] Denoting four

hosts; my cities through ^g prosperity shall yet be spread abroad; ^h and the LORD shall yet comfort Zion, and ⁱ shall yet choose Jerusalem.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, ^k These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which ^l lifted up their horn over the land of Judah to scatter it.

good. — ^h Isai. li. 3. — ⁱ Isai. xiv. 1. Ch. ii. 12. iii. 2. ^k Ezra iv. 1, 4, 7. v. 3. — ^l Ps. lxxv. 4, 5.

powers by which the Jews had been oppressed; the Assyrians, Persians, Chaldeans, and Egyptians. Or these enemies may be termed *four*, in reference to the four cardinal points of the heavens, whence they came:—

1. NORTH. The Assyrians and Babylonians.
2. EAST. The Moabites and Ammonites.
3. SOUTH. The Egyptians.
4. WEST. The Philistines. See *Martin*.

Verse 20. Four carpenters.] Four other powers, who should defeat the powers intended by the horns. These are the same as the four chariots mentioned chap. vi. 1, 2, 3, 6, 7. The first was NABOPOLASSAR, father of Nebuchadnezzar, who overturned the empire of the Assyrians. The second was CYRUS, who destroyed the empire of the Chaldeans. The third was ALEXANDER the great, who destroyed the empire of the Persians. And the fourth was PTOLEMY, who rendered himself master of Egypt. Some of these had already been cast down; the rest were to follow. *Calmet* gives this interpretation, and vindicates it at length.

Verse 21. These are come to fray them] To break, pound, and reduce them to powder. *Fray*, from the French, *frayer*, to rub. חרשׁים charashim signifies either carpenters or smiths; probably the latter are here intended, who came with hammers, files, and such like, to destroy these horns, which no doubt seemed to be of iron.

From a sensible correspondent I have received the following note:—

"The word we translate carpenters, חרשׁים charashim, is a root which, according to Mr. Parkhurst, denotes silent thought or attention; and in *kal* and *hiphil*, to contrive, devise secretly, or in silence; hence applied as a noun to an artificer of any kind, and to

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any work which disposes to silent attention. Thus, to potters' ware, Lev. vi. 28; Job ii. 8; and in many other places. So also to ploughing, Deut. xxii. 10, Prov. xx. 4, which requires constant attention to make 'the right-lined furrow.' Let it be remembered that in ancient times such works were more esteemed than the useless ones we have learned to admire. So again, in Gen. xxiv. 21 and elsewhere, it implies to be silent, as in deep thought or great attention.

"Now it is evident that the purport of this vision is the same with the gracious declarations which precede it, viz., to express the return of the protecting mercies of God to his people, delivering them from their enemies. I should therefore be inclined to render

חַרָּשִׁים charashim here, *watchers* or *inspectors*, in the sense which our translators have rendered the *Chakel* עֵרֵר *ir*, a *watcher*, in the fourth chapter of Daniel, ver. 13; understanding thereby 'spirits of the heavens, which go forth from standing before the Lord of all the earth,' Zech. vi. 5, and are described in the first vision as 'sent to walk to and fro through the earth.' This gives to the whole narrative a sublime and important sense, affording us some glimpse of the divine government by the ministration of angels, such as Jacob was favoured with in his vision at Beth-el, and which our Saviour himself informed Nathanael constituted part of the glory of his mediatorial kingdom." M. A. B.

CHAPTER II.

The vision with which this chapter opens portended great increase and prosperity to Jerusalem. Accordingly Josephus tells us (Wars V. iv. 2), that "the city, overflowing with inhabitants, extended beyond its walls," as predicted in the fourth verse, and acquired much glory during the time of the Maccabees; although these promises, and particularly the sublime image in the fifth verse, has certainly a still more pointed reference to the glory and prosperity of the Christian church in the latter days, 1—5. See Rev. xxi., xxii. In consequence of these promises, the Jews, still inhabiting Babylon and the regions round about, are called upon to hasten home, that they might not be involved in the fate of their enemies, who were destined to fall a prey to the nations which they had formerly subdued; God's great love and zeal for his people moving him to glorify them by humbling all their adversaries, 6—9. The most gracious promises of God's presence with his church, and her consequent increase and prosperity, set forth in the remaining verses, 10—13, were to a certain extent fulfilled in the great number of proselytes made to Judaism after the return from the captivity; but shall be more fully accomplished after the restoration of the Jews to the favour of God under the gospel. "For if the casting away of the natural Israel be the reconciling of the world, what shall the receiving of them be but life from the dead?"

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXXV. 2.
Tarquinius Superbi, R. Rom.,
cir. annum 16.

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this

* Ezek. xl. 3.—b Rev. xi. 1, xxi. 15, 16.—c Jer. xxxi. 27. Ezek. xxxvi. 10, 11.—d Isai. xxvii. 1. Ch. ix. 8.—e Isai.

NOTES ON CHAP. II.

Verse 1. *A man with a measuring line in his hand.*] Probably a representation of Nehemiah, who got a commission from Artaxerxes Longimanus to build up the walls of Jerusalem; for hitherto it had remained without being inclosed.

Verse 4. *Run, speak to this young man*] Nehemiah must have been a young man when he was ساقی sakee, or cup-bearer, to Artaxerxes.

young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXXV. 2.
Tarquinius Superbi, R. Rom.,
cir. annum 16.

ix. 19. Rev. xxi. 23.—f Isai. xlviii. 20. lii. 11. Jer. i. 14. l. 8. li. 6, 45.—g Deut. xxviii. 64. Ezek. xvii. 21.

As towns without walls] It shall be so numerously inhabited as not to be contained within its ancient limits. Josephus, speaking of this time, says, Wars V. 4, 2, "The city, overflowing with inhabitants, by degrees extended itself beyond its walls."

Verse 5. *I—will be unto her a wall of fire*] Her safety shall consist in my defence. I shall be as fire round about her; no adversary shall be permitted to touch her; no adversary shall be permitted to touch her; no adversary shall be permitted to touch her. Much of this must refer to the New Jerusalem.

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquinius Su-
perbi, R. Rom.,
cir. annum 16.

7 * Deliver thyself, O Zion,
that dwellest *with* the daughter
of Babylon.

8 For thus saith the LORD

of hosts; After the glory hath he sent me
unto the nations which spoiled you: for he
that ^btoucheth you toucheth the apple of his
eye.

9 For, behold, I will ^cshake mine hand upon
them, and they shall be a spoil to their ser-
vants: and ^dye shall know that the LORD of
hosts hath sent me.

10 * Sing, and rejoice, O daughter of Zion:

^a Rev. xviii. 4.—^b Deut. xxxiii. 10. Ps. xvii. 8. 2
Thes. i. 6.—^c Isai. xi. 15. xix. 16.—^d Ch. iv. 9.—^e Isai.
xii. 6. lrv. 1. Zeph. iii. 14.—^f Lev. xxvi. 12. Ezek. xxxvii. 27.
Ch. viii. 3. John i. 14. 2 Cor. vi. 16.—^g Isai. ii. 2, 3.
xlix. 22. lx. 3, &c. Ch. viii. 22, 23.—^h Ch. iii. 10.

Verse 6. *Flee from the land of the north*] From
Chaldea, Persia, and Babylon, where several of the
Jews still remained. See ver. 7.

Verse 8. *After the glory*] After your *glorious de-
liverance* from the different places of your dispersion;
He hath sent me unto the nations which spoiled you;
that they may fall under grievous calamities, and be
punished in their turn. On *Babylon* a great calamity
fell, when besieged and taken by the *Persians*.

The following note I received from a sensible and
pious correspondent:—

5. "For I, saith the Lord, will be unto her a wall
of fire round about, and will be the glory in the
midst of her.

8. "For thus saith the Lord of hosts, who hath
sent me, the *future glory* (or the glory which is to
come) unto the nations which spoiled you; for he
that toucheth you toucheth the apple of his eye.
Behold, I will shake mine hand upon them, and they
shall be a spoil to their servants; and ye shall know
that the Lord of hosts hath sent me. Sing and re-
joice, O daughter of Zion; for, lo, I come, and I will
dwell in the midst of thee, saith the Lord. And
many nations shall be joined to the Lord in that day,
and shall be *my* people; and I will dwell in the midst
of thee, and thou shalt know that the Lord of hosts
bath sent me unto thee. And the Lord shall inherit
Judah his portion in the holy land, and shall choose
Jerusalem again.

"If in the eighth verse ארר כבר may be rendered
the *future*, or the *glory that is to come*, it will har-
monize with the context as a prophecy of the Messiah,
whereas in our English translation the words *after
the glory* are unintelligible. And so the *Seventy*.

"It is evident the person speaking is distinguished
from the Lord of hosts, as being sent by him; and yet
this person sent is also called Jehovah; and the
nations who shall be joined to Jehovah in that day
are called *his* people; and he (the person sent) will
dwell in the midst of thee (i. e., Zion), and shall in-
herit Judah his portion, &c.

"In confirmation of my view of the eighth verse,

for, lo, I come, and I ' will
dwell in the midst of thee, saith
the LORD.

11 * And many nations shall
be joined to the LORD ^b in that day, and shall
be ' my people: and I will dwell in the midst
of thee, and ^k thou shalt know that the LORD
of hosts hath sent me unto thee.

12 And the LORD shall ^l inherit Judah his
portion in the holy land, and ^m shall choose
Jerusalem again.

13 * Be silent, O all flesh, before the LORD:
for he is raised up ^o out of ^p his holy habitation.

A. M. cir. 3485.
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perbi, R. Rom.,
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¹ Exod. xii. 49.—² Ezek. xxxiii. 33. Ver. 9.—³ Deut.
xxxii. 9.—⁴ Ch. i. 17.—⁵ Hab. ii. 20. Zeph. i. 7.
⁶ Ps. lxxviii. 5. Isai. lviii. 15.—⁷ Heb. the habitation of his
holiness. Deut. xxvi. 15. Isai. lxiii. 15.

I think Exod. xxxiii. may be compared with it.
Moses besought God that he would show him *his
glory*; upon which it was said to him, 'Whilst my
glory passeth by,' I will put thee in a cleft of the
rock, and will cover thee with my hand *whilst I pass
by*; and I will take away my hand, and thou shalt
see my ארר achar. Now as this was a fulfilment of
Moses's request, who intreated to behold the glory, it
follows that this ארר was the divine glory which
alone he was capable of seeing.

"No man hath seen God at any time, the only
begotten Son (the Lord Jesus Christ), which is in the
bosom of the Father, he hath declared him.' "

M. A. B.

Toucheth the apple of his eye.] ארר בבבא bebabath
eyno, the *babet* of his eye. This is a remarkable ex-
pression. Any person, by looking into the eye of
another, will see his own image perfectly expressed,
though in extreme miniature, in the pupil. Does
our English word *babbet* or *baby* come from this?
And does not the expression mean that the eye of
God is ever on his follower, and that his person is
ever impressed on the eye, the notice, attention, pro-
vidence, and mercy of God?

Verse 9. *I will shake mine hand upon them*] I will
threaten first, and then stretch out my hand of *judg-
ment* against them.

A spoil to their servants] To those whom they had
formerly subjected to their sway. As the *Babylonians*
to the Medes and Persians; and so of the rest in the
subversion of empires.

Verse 10. *I will dwell in the midst of thee, saith the
Lord*] This must chiefly refer to the *Christian
church*, in which God ever dwells by the power of
his Spirit, as he had done by the symbol of his pre-
sence in the first Jewish temple.

Verse 11. *Many nations shall be joined to the Lord*] This
most certainly belongs to the *Christian church*. No
nation or *people* ever became converts to the
Jewish religion; but *whole nations* have embraced
the faith of our Lord Jesus Christ.

Verse 12. *The Lord shall inherit Judah his portion in the holy land*] This is a promise of the final restoration of the Jews, and that they should be God's portion in their own land.

Verse 13. *Be silent, O all flesh*] Let all the nations of the world be astonished at this. God will arise, and deliver this ancient people, and bring them into the glorious liberty of the sons of God.

CHAPTER III.

While the Jews were rebuilding their temple, their adversaries endeavoured to stop the work, Ezra v. This vision is therefore calculated to give them the strongest encouragement that God, after plucking them as brands out of the fire (or captivity of Babylon), would not now give them up, but would continue to prosper and favour them; and that, notwithstanding the interruptions they should meet with, the work should be finished under the gracious superintendence of Providence; and their high-priest, clothed in his pontifical robes, would soon officiate in the holy of holies, 1—7. The subject is then, by an easy transition, applied to a much greater future deliverance and restoration, of which Joshua and his companions, delivered now, are declared to be figures or types; for that the Messiah or Branch, the great high-priest typified by Joshua, would be manifested; and, like the principal stone represented in the vision, become the chief corner-stone of his church; that the all-seeing eye of God would constantly guard it; and that by his atonement he would procure for it peace and pardon, 8—10.

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquiniu Su-
perbi, R. Rom.,
cir. annum 16.

AND he shewed me ^aJoshua the high-priest standing before the angel of the LORD, and ^bSatan ^cstanding at his right hand ^dto resist him.

2 And the LORD said unto Satan, ^eThe LORD rebuke thee, O Satan; even the LORD that ^fhath chosen Jerusalem rebuke thee: ^gis not this a brand plucked out of the fire?

3 Now Joshua was clothed with ^hfilthy garments, and stood before the angel.

^a Hag. i. 1. — ^b Ps. cix. 6. Rev. xii. 10. — ^c That is, an adversary. — ^d Heb. to be his adversary. — ^e Jude 9. ^f Ch. i. 17. Rom. viii. 33. — ^g Amos iv. 11. Rom. xi. 5.

NOTES ON CHAP. III.

Verse 1. *And he shewed me Joshua the high-priest*] The Angel of the Lord is the *Messiah*, as we have seen before; Joshua, the high-priest, may here represent the *whole Jewish people*; and Satan, the grand accuser of the brethren. What the subject of dispute was, we perhaps learn from Jude 9. Michael and Satan disputed *about the body of Moses*. This could not refer to the *natural body* of the Jewish lawgiver, which had been dead about *one thousand years*; it must therefore refer to that *body of laws* given to the Jews by Moses, for the breach of which Satan, who was their *tempter* to disobedience, now comes forward as their *accuser*; that, exciting the justice of God against them, they may be all brought to perdition. There is a *paronomasia* here:—

Satan standing at his right hand to resist him.] *וַיַּעַבְדֵם* Satan signifies an *adversary*. *וַיַּעַבְדֵם* *לְעִינֵנו*, to be his adversary, or accuser.

Verse 2. *Is not this a brand plucked out of the fire?*] The Jews were *nearly destroyed* because of their sins; a remnant of them is yet left, and God is determined to preserve them. He has had mercy upon them,

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, ⁱand I will clothe thee with change of raiment.

5 And I said, Let them set a fair ^kmitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Jude 23. — ^h Isai. lxiv. 6. — ⁱ Isai. lxi. 10. Rev. xix. 4. Luke xv. 22. — ^j Exod. xxix. 6. Ch. vi. 11.

and forgiven them their sins. Wouldst thou have them destroyed? It is God that hath justified them; who art *thou* that condemnest them? *The Lord rebuke thee!* God confound thee for what thou hast done, and for what thou desirest further to do! It is evident that Jude 9 relates to this circumstance, — the very same *phraseology* which occurs here. See the notes on Jude 9, where the subject is largely considered. With difficulty has this remnant escaped, and God will not permit fresh evils to fall upon them, by which they might be totally consumed. This was Satan's design, who accuses the followers of God day and night. See Rev. xii. 10.

Verse 3. *Joshua was clothed with filthy garments*] The Jewish people were in a most forlorn, destitute, and to all human appearance despicable, condition; and besides all, they were sinful, and the priesthood defiled by idolatry; and nothing but the mercy of God could save them.

Verse 4. *Take away the filthy garments*] The Jews wore *sackcloth* in times of public calamity; probably the *filthy garments* refer to this. Let their clothing be changed. I have turned again their captivity:

A. M. cir. 3486.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquinius Su-
perbi, R. Rom.,
cir. annum 16.

6 And the angel of the LORD
protested unto Joshua, saying,

7 Thus saith the LORD of
hosts; If thou wilt walk in my

ways, and if thou wilt ^akeep my ^bcharge, then
thou shalt also ^cjudge my house, and shalt
also keep my courts, and I will give thee
^dplaces to walk among these that ^estand by.

8 Hear now, O Joshua the high-priest, thou
and thy fellows that sit before thee: for they
are ^fmen ^gwondered at: for, behold, I will

^a Lev. viii. 35. 1 Kings ii. 3. Ezek. xlv. 16.—^b Or,
ordinance.—^c Deut. xvii. 9. Mal. ii. 7.—^d Heb. *walks*.
^e Ch. iv. 14. vi. 5.—^f Ps. lxxi. 7. Isai. viii. 18. xx. 3.
^g Heb. *men of wonder, or sign*, as Ezek. xii. 11. xxiv. 24.
^h Isai. xlii. 1. xlix. 3, 5. lii. 13. liii. 11. Ezek. xxxiv. 23, 24.

I will fully restore them, and blot out all their
iniquities.

Verse 5. *A fair mitre upon his head*] To signify
that he had renewed to him the office of the *high-
priesthood*, which had been defiled and profaned
before. The *mitre* was the *bonnet* which the high-
priest put on his head when he entered into the sanc-
tuary, Exod. xxviii. 4, &c.

Clothed him with garments] Referring to the vest-
ments of the high-priest. The true high-priest, who
is over the house of God, will establish his office
among them, when they shall acknowledge him as
their *Messiah*, and seek redemption in the blood of
the sacrifice which he has offered for their sins;
and not for theirs only, but for the sins of the whole
world.

Verse 7. *If thou wilt walk in my ways*] If ye,
Israelites, priests and people, now restored to your
own land, will walk in my ways, &c., ye shall be a
part of my family; and have *places*—mansions in
eternal glory, with all them that are sanctified.

Verse 8. *O Joshua—thou, and thy fellows*] Thy
countrymen, who have now returned from your cap-
tivity in a very *wonderful* manner. אַנְשֵׁי מִנְּפֹתָם *anshey
mopheth, figurative men*, men whose office and minis-
tration *prefigured* the Lord Jesus Christ; and there-
fore it is immediately added: "I will bring forth my
servant the BRANCH." Abp. *Newcome* thinks this
means *Zerubbabel*, so called because he was the
grandson of Jehoiakim, or Jeconiah, king of Judah,
Matt. i. 12, and heir to the throne of Judah. The
Chaldee has, "My servant the Messiah." See the
note on Isai. iv. 2. I think the word cannot apply
to Zerubbabel, except as a *type* of Christ; in that
sense it may be understood of him. See chap. vi.
11, 12.

Verse 9. *For behold the stone that I have laid*]
Alluding no doubt to the *foundation stone* of the
temple: but this represented *Christ Jesus*: "Behold

bring forth ^hmy servant the
ⁱBRANCH.

9 For behold the stone that I
have laid before Joshua; ^jupon
one stone *shall be* ^kseven eyes: behold, I will
engrave the graving thereof, saith the LORD
of hosts, and ^lI will remove the iniquity of
that land in one day.

10 ^mIn that day, saith the LORD of hosts,
shall ye call every man his neighbour ⁿunder
the vine and under the fig-tree.

A. M. cir. 3486.
B. C. cir. 519.
Ol. cir. LXV. 2.
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perbi, R. Rom.,
cir. annum 16.

^h Isai. iv. 2. xi. 1. Jer. xxiii. 5. xxxiii. 15. Ch. vi. 12.
Luke i. 78.—ⁱ Ps. cxviii. 22. Isai. xxviii. 16.—^j Ch. iv.
10. Rev. v. 6.—^k Jer. xxxi. 34. l. 20. Mic. vii. 18, 19.
Ch. xiii. 1.—^l Ch. ii. 11. Isai. ii. 11. xxvi. l. xxix. 28.
lii. 6.—^m 1 Kings iv. 25. Isai. xxxvi. 16. Mic. iv. 4.

I lay in Zion for a foundation a stone, a tried stone,
a precious CORNER STONE, a SURE FOUNDATION," Isai.
xxviii. 16. This means Christ, and none other; on
him his whole church rests, as a building does on its
foundation.

Upon one stone shall be seven eyes] This is sup-
posed to mean the *providence* of God, as under it all
the work should be completed.

There may be an allusion to the *seven counsellors*,
which stood always about the persons of the Asiatic
sovereigns; and those who were the governors of
provinces were termed the *eyes of the king*. To this
there is an allusion in Rev. i. 4. In Christ there is
a plenitude of *wisdom, power, goodness, mercy, truth,
love, and compassion*, to *direct, protect, save, uphold,
purify, govern, and preserve* all the souls that trust
in him.

I will engrave the graving thereof] This is an
allusion to *engraving precious stones*, in which the
ancients greatly excelled. *Heads, animals, and
various devices* were the subjects of those engravings.
But what was *this engraving*? Was it not the fol-
lowing words? "I will remove the iniquity of that
land in one day;" and was not this done when Jesus
Christ *expired upon the cross*? This was the grand,
the only atonement, satisfaction, and sacrifice for the
sins of the whole world. Does not our Lord refer to
this place, John vi. 27. *Him hath God the Father
sealed*; and on the inscription there was, "This is
my beloved Son, in whom I am well pleased." See
the note on the above passage.

Verse 10. *Shall ye call every man his neighbour*]
See on Isai. xxxvi. 16. Every one shall be inviting
and encouraging another to believe on the Lord Jesus
Christ; and thus taste and see that God is good. See
on Isai. ii. 2, 3. And there shall be the utmost
liberty to preach, believe on, and profess the faith of
our Lord Jesus Christ.

CHAPTER IV.

The prophet, overpowered by his last vision, is roused by the angel to behold another, 1; intended also to assure the Jews of the success of Joshua and Zerubbabel in building the temple, and surmounting every obstacle in the way; till at length, by the good providence of God, it should be finished, amidst the joyful acclamations of the spectators, 2—10. The angel's explanation of the golden candlestick, and of the two olive trees, 11—14.

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquiniu Sulpicij, R. Rom.,
cir. annum 16.

AND ^athe angel that talked with me came again, and waked me, ^bas a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold ^ca candlestick all of gold, ^dwith a bowl upon the top of it, ^eand his seven lamps thereon, and ^fseven pipes to the seven lamps, which are upon the top thereof.

3 ^gAnd two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

^a Ch. ii. 3.—^b Dan. viii. 18.—^c Exod. xxv. 31. Rev. i. 12.—^d Heb. with her bowl.—^e Exod. xxv. 37. Rev. iv. 5.—^f Or, seven several pipes to the lamps, &c.—^g Ver.

NOTES ON CHAP. IV.

Verse 1. *The angel—came again, and waked me*] Abp. Newcome considers this vision as represented on the same night, chap. i. 8, with the preceding ones. See the latter part of ver. 10, compared with chap. iii. 9. After some interval the prophet, overpowered with the vision which had been presented to him, was awakened from his prophetic trance as from a sleep.

Verse 2. *A candlestick all of gold*] This candlestick is formed in some measure after that of the sanctuary, Exod. xxv. 31, 32: but in that of the sanctuary there was no bowl, nor seven pipes, nor seven lamps, nor the two olive trees. The two olive trees were to supply the bowl with oil; the bowl was to communicate the oil to the seven pipes; and the seven pipes were to supply the seven lamps. In general, the candlestick, its bowl, pipes, lamps, and olive trees, are emblems of the pure service of God, and the grace and salvation to be enjoyed by his true worshippers. The candlestick may, however, represent the whole Jewish state, ecclesiastical and civil; the oil, producing the light, the grace and mercy of God; and the two olive trees, the source of infinite love, whence that grace proceeds. The pipes may signify all means of grace; and the seven lamps, the perfection and abundance of the light and salvation provided. Some may take them in the following way:—1. The olive trees, the divine goodness, yield the oil from the olive berry, which is its fruit. 2. From each comes a pipe to convey the oil to the bowl. 3.

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

11, 12. Rev. xi. 4.—^b Hos. i. 7.—^c Or, army.—^d Jer. li. 25. Matt. xxi. 21.—^e Ps. cxviii. 22.—^f Esai. ii. 11, 13.

This oil is collected in the bowl, which is supposed to represent Jesus, the great Mediator, through whom alone all grace and mercy descend to man. 4. The seven pipes, the various means of grace—reading, hearing, prayer, sacraments, &c., through which Christ dispenses his grace and blessing to his followers. 5. The seven lamps—the Spirit of God in its plenitude of graces, gifts, and light, dispensed to the Christian church.

Verse 6. *This is the word of the Lord unto Zerubbabel*] This prince was in a trying situation, and he needed especial encouragement from God; and here it is:

Not by might (of thy own), nor by power (authority from others), but by my Spirit—the providence, authority, power, and energy of the Most High. In this way shall my temple be built; in this way shall my church be raised and preserved. No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church. But the spirit of the world says, “These are all means to which we must have recourse; otherwise the cause of God may be ruined.” Satan, thou liest!

Verse 7. *O great mountain?*] The hinderances which were thrown in the way; the regal prohibition to discontinue the building of the temple.

Before Zerubbabel—a plain] The sovereign power of God shall remove them. March on, Zerubbabel: all shall be made plain and smooth before thee. 1

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquiniu Sulpicij, R. Rom.,
cir. annum 16.

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquinius Superbi, R. Rom.,
cir. annum 16.

9 The hands of Zerubbabel
have laid the foundation of
this house: his hands^b shall
also finish it; and^c thou shalt

know that the^d LORD of hosts hath sent me
unto you.

10 For who hath despised the day of^e small
things? for they shall rejoice, and shall see
the^f plummet in the hand of Zerubbabel with
those seven; ^h they are the eyes of the LORD,
which run to and fro through the whole earth.

11 Then answered I, and said unto him,
What are theseⁱ two olive trees upon the

^a Ezra iii. 10. — ^b Ezra vi. 15. — ^c Ch. ii. 9, 11, vi. 15.
^d Isai. xlvi. 15. Ch. ii. 8. — ^e Hag. ii. 3. — ^f Or, since the
seven eyes of the LORD shall rejoice. — ^g Heb. stone of tin.
^h 2 Chron. xvi. 9. Prov. xv. 3. Ch. iii. 9. — ⁱ Ver. 3.

have given thee the work to do, and I will remove
all hinderances out of thy way.

He shall bring forth the headstone] As he has laid
the foundation stone, so shall he put on the head-
stone; as he has begun the building, so shall he
finish it!

With shoutings] The universal acclamation of the
people.

Grace, grace unto it.] How beautiful is this struc-
ture! May the favour of God ever rest upon it,
and be manifested in it!

Verse 10. *Who hath despised the day of small
things?*] The poverty, weakness, and unfriended
state of the Jews. It was said, "What do these
feeble Jews?" "Will they build," &c.? No. But
God will build by them, and perfect his building too.

*And shall see the plummet in the hand of Zerub-
babel*] He is master builder under God, the grand
architect.

Those seven—are the eyes of the Lord] Either
referring to his particular and especial providence;

right side of the candlestick
and upon the left side thereof?

12 And I answered again, and
said unto him, What be these

two olive branches which^k through the two
golden pipes^l empty^m the golden oil out of
themselves?

13 And he answered me and said, Knowest
thou not what these be? And I said, No,
my lord.

14 Then said he, ⁿ These are the two
^o anointed ones, ^p that stand by ^q the LORD of
the whole earth.

^k Heb. by the hand. — ^l Or, empty out of themselves oil into
the gold. — ^m Heb. the gold. — ⁿ Rev. xi. 4. — ^o Heb. sons
of oil. — ^p Ch. iii. 7. Luke i. 19. — ^q See Josh. iii. 11, 13.
Ch. vi. 5.

or to those ministering spirits, whom he had em-
ployed in behalf of the Jews, to dispense the bless-
ings of that providence. See the reading in the
margin.

Verse 11. *What are these two olive trees*] See on
ver. 2.

Verse 12. *What be these two olive branches*] That
is, two boughs laden with branches of olive berries.

Verse 14. *These are the two anointed ones*] Joshua,
the high-priest; and Zerubbabel, the governor. These
are anointed—appointed by the Lord; and stand by
him, the one to minister in the ecclesiastical, the other
in the civil state.

Probably we may not be able to comprehend the
whole of this hieroglyphical vision; for even the in-
terpreting angel does not choose to answer the ques-
tions relative to this, which were put to him by the
prophet. See ver. 4 and 11. But though the par-
ticulars are hard to be understood; yet the general
meaning has, I hope, been given.

CHAPTER V.

*The vision of the large flying roll, with the angel's explanation, 1—4. The vision of the
ephah, and of the woman sitting on it, with the signification, 5—11.*

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquinius Superbi, R. Rom.,
cir. annum 16.

THEN I turned, and lifted
up mine eyes, and looked,
and behold a flying^a roll.

2 And he said unto me, What

seest thou? And I answered,
I see a flying roll; the length
thereof is twenty cubits, and
the breadth thereof ten cubits.

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquinius Superbi, R. Rom.,
cir. annum 16.

^a Ezek. ii. 9.

NOTES ON CHAP. V.

Verse 1. *Behold a flying roll.*] This was twenty
cubits long, and ten cubits broad; the prophet saw it
expanded, and flying. Itself was the catalogue of
the crimes of the people, and the punishment threat-
ened by the Lord. Some think the crimes were those
of the Jews; others, those of the Chaldeans. The
roll is mentioned in allusion to those large rolls on

which the Jews write the *Pentateuch*. One now
lying before me is one hundred and fifty-three feet
long, by twenty-one inches wide, written on fine
brown Basle goat-skin; some time since brought from
Jerusalem, supposed to be four hundred years old.

Verse 3. *Every one that stealeth—and every one
that sweareth*] It seems that the roll was written
both on the front and back: *stealing and swearing*

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquinius Superbi, R. Rom.,
cir. annum 16.

3 Then said he unto me, This is the ^acurse that goeth forth over the face of the whole earth : for ^bevery one that stealeth shall be cut off *as* on this side according to it ; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of ^chim that sweareth falsely by my name : and it shall remain in the midst of his house, and ^dshall consume it with the timber thereof and the stones thereof.

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

^a Mal. iv. 6.—^b Or, every one of this people that stealth holdeth himself guiltless, as it doth.—^c Lev. xix. 12. Ch.

are supposed to be two general heads of crimes ; the former, comprising sins against men ; the latter, sins against God. It is supposed that the roll contained the sins and punishments of the Chaldeans.

Verse 4. *Into the house of him*] Babylon, the house or city of Nebuchadnezzar, who was a public plunderer, and a most glaring idolater.

Verse 6. *This is an ephah that goeth forth.*] This, among the Jews, was the ordinary measure of grain. The woman in the ephah is supposed to represent Judea, which shall be visited for its sins ; the talent of lead on the ephah, within which the woman was inclosed, the wrath of God, bending down this culprit nation, in the measure of its sins ; for the angel said, " This is wickedness ; " that is, the woman represents the mass of iniquity of this nation.

Verse 9. *There came out two women*] As the one woman represented the impiety of the Jewish nation ; so these two women who were to carry the ephah, in which the woman INIQUITY was shut up, under the weight of a talent of lead, may mean the desperate UNBELIEF of the Jews in rejecting the Messiah ; and that IMPIETY, or universal corruption of manners, which was the consequence of their unbelief, and brought down the wrath of God upon them. The

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquinius Superbi, R. Rom.,
cir. annum 16.

7 And, behold, there was lifted up a talent of lead ; and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah ; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings ; for they had wings like the wings of a stork : and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah ?

11 And he said unto me, ' To build it an house in ^ethe land of Shinar : and it shall be established, and set there upon her own base.

viii. 17. Mal. iii. 5.—^d See Lev. xiv. 45.—^e Or, weighty piece.—^f Jer. xxix. 5, 28.—^g Gen. x. 10.

strong wings, like those of a stork, may point out the power and swiftness with which Judea was carried on to fill up the measure of her iniquity, and to meet the punishment which she deserved.

Between the earth and the heaven.] Sins against GOD and MAN ; sins which heaven and earth contemplated with horror.

Or the Babylonians and Romans may be intended by the two women who carried the Jewish ephah to its final punishment. The Chaldeans ruined Judea before the advent of our Lord ; the Romans, shortly after.

Verse 11. *To build it an house in the land of Shinar*] The land of Shinar means Babylon ; and Babylon means Rome, in the Apocalypse. The building the house for the woman imprisoned in the ephah may signify, that there should be a long captivity under the Romans, as there was under that of Shinar or Babylon, by which Rome may here be represented. That house remains to the present day : the Jewish woman is still in the ephah ; it is set on its own base—continues still as a distinct nation ; and the talent of lead—God's displeasure, is still on the top. O Lord, save thy people, the remnant of Israel !

CHAPTER VI.

The vision of the four chariots drawn by several sorts of horses, 1—8. The other vision in this chapter may refer in its primary sense to the establishment of the civil and religious polity of the Jews under Joshua and Zerubbabel ; but relates, in a fuller sense, to the Messiah, and to that spiritual kingdom of which he was to be both king and high-priest. In him all these types and figures were verified ; in him all the promises are yea and amen, 9—15.

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXXV. 2.
Tarquinius Su-
perbi, R. Rom.,
cir. annum 16.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two

mountains; and the mountains were mountains of brass.

2 In the first chariot were ^a red horses; and in the second chariot ^b black horses;

3 And in the third chariot ^c white horses; and in the fourth chariot grised and ^d bay horses.

4 Then I answered ^e and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four ^f spirits of the heavens, which go forth from ^g standing before the LORD of all the earth.

6 The black horses which are therein go forth into ^h the north country; and the white go forth after them; and the grised go forth toward the south country.

7 And the bay went forth, and sought to go that they might ^k walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my ^l spirit in the north country.

9 And the word of the LORD came unto me, saying,

10 Take of them of the captivity, even of

A. M. cir. 3495.
B. C. cir. 519.
Ol. cir. LXXV. 2.
Tarquinius Su-
perbi, R. Rom.,
cir. annum 16.

^a Ch. i. 8. Rev. vi. 4. — ^b Rev. vi. 5. — ^c Rev. vi. 2.
^d Or, strong. — ^e Ch. v. 10. — ^f Ps. civ. 4. Hebr. i. 7, 14.
^g Or, winds. — ^h 1 Kings xxii. 19. Dan. vii. 10. Ch. iv. 14.

Luke i. 19. — ⁱ Jer. i. 14. — ^k Gen. xiii. 17 Ch. i. 10.
^l Judg. viii. 3. Eccles. x. 4.

NOTES ON CHAP. VI.

Verse 1. *There came four chariots*] Four monarchies or empires. This is supposed to mean the same with the vision of the *four horns*, in chap. i.

Mountains of brass.] The strong barriers of God's purposes, which restrained those powers within the times and limits appointed by Jehovah.

Verse 2. *In the first chariot were red horses*] The empire of the Chaldeans, which overthrew the empire of the Assyrians.

The second chariot black horses] The empire of the Persians, founded by Cyrus, which destroyed the empire of the Chaldeans.

Verse 3. *The third chariot white horses*] The empire of the Greeks, founded by Alexander the Great, which destroyed the empire of the Persians.

The fourth chariot grised and bay horses.] That is, *parti-coloured horses*; or with horses, some *grised* and some *bay*. The empire of the Romans or of the Greeks. The Greeks *divided* after the death of Alexander; one part pointing out the *Lagidæ*, who attacked and subdued *Egypt*; and the other, the *Seleucidæ*, who subdued Syria under Seleucus.

Verse 5. *The four spirits of the heavens*] Ministers of God's wrath against the sinful nations of the world.

Verse 6. *The black horses*] This refers to the *second chariot*; of the first the angel makes no mention, because the empire designed by it had ceased to exist. *This had red horses*, to show the *cruelty* of the Chaldeans towards the Jews, and the *carnage* they committed in the land of Judea.

The black] Cyrus, at the head of the Persians and Medes, bringing devastation and death among the Chaldeans, called the *north* in many parts of scripture.

The white] Alexander, who was *splendid* in his victories, and *mild* towards all that he conquered.

The grised] The *Lagidæ* or *Ptolemies*, who founded an empire in Egypt; of these some were

good, some *bad*, some *despotic*, some *moderate*, some *cruel*, and some *mild*; represented by the *parti-coloured horses*.

Verse 7. *And the bay went forth*] The *Seleucidæ*, who conquered Syria and the upper provinces, and who wished to extend their conquests, and "sought to go that they might walk to and fro throughout the earth," were of unbounded ambition, and sought *universal empire*; such as *Antiochus the Great*. "So they walked to and fro," did extend their conquests; and harassed many countries by their vexatious and almost continual wars. Some think the *Romans* are meant, who carried their conquests hither and thither, just as the divine providence permitted them.

Verse 8. *Have quieted my spirit in the north country.*] They have fulfilled my judgments on *Assyria* and *Chaldea*. Nabopolassar and Cyrus first, against the Assyrians and Chaldeans; and Alexander next, against the Persians. On this vision Abp. Newcome remarks:—

The *black horses* seem to denote the *Persian* empire; which, by subduing the *Chaldeans*, and being about to inflict a second heavy chastisement on *Babylon*, *quieted God's spirit* with respect to *Chaldea*; a country always spoken of as lying to the *north* of the Jews.

The *white horses* seem to be the *Macedonian* empire; which, like the *Persian*, overcame *Chaldea*.

The *spotted bay horses* seem to be the *Roman* empire. This description suits it, because it was governed by *kings, consuls, dictators, and emperors*. It penetrated *southward* to *Egypt* and *Africa*. The Roman empire is mentioned twice, ver. 6, 7, under each epithet given it, ver. 3.

Verse 10. *Take of them of the captivity*] The names that follow were probably those to whom the silver and golden vessels of the temple were intrusted; and who might have had *bullion* of silver and gold,

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquini Su-
perbi, R. Rom.,
cir. annum 16.

Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah ;

11 Then take silver and gold, and make ^a crowns, and set *them* upon the head of Joshua the son of Josedech, the high-priest ;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold ^b the man whose name is The ^c BRANCH ; and he shall ^d grow up out of his place, ^e and he shall build the temple of the LORD.

13 Even he shall build the temple of the LORD ; and he ^f shall bear the glory, and shall

^a Exod. xxiii. 36. xxix. 6. Lev. viii. 9. Ch. iii. 5.
^b See Luke i. 78. John i. 45. — ^c Ch. iii. 8. — ^d Or, *branch* *sp from under him.* — ^e Ch. iv. 9. Matt. xvi. 18. Eph. ii.

for particular purposes, about the ornaments of the temple.

The house of Josiah] Probably an artificer in silver, gold, &c.

Verse 11. *Make crowns*] עֲטוּרֹת *ataroth* ; but *seven* MSS. of *Kennicott's* and *De Rossi's*, and one ancient of my own, with the *Syriac* and *Chaldee*, have עֲטוּרֹת *atereth*, a *crown* or *tiara*. And as *Joshua* the high-priest is *alone* concerned here, I think *one crown* only is intended.

Verse 12. *Behold the man whose name is The BRANCH !*] I cannot think that *Zerubbabel* is here intended ; indeed, he is not so much as mentioned in chap. iii. 8. *Joshua and his companions* are called אֲנָשֵׁי מִיִּפֶת *anshey mopheth*, figurative or typical men ; the crowning therefore of *Joshua* in this place, and calling him the *BRANCH*, was most probably in reference to that glorious person, the *Messiah*, of whom he was the *type* or *figure*. The *Chaldee* has, "whose name is my *Messiah*," or *CHRIST*.

And he shall grow up out of his place] That is, out of *David's* root, tribe, and family.

And he shall build the temple of the Lord.] This cannot refer to the building of the temple then in hand, for *Zerubbabel* was its builder : but to that temple, the *Christian church*, that was typified by it ; for *Zerubbabel* is not named here, and only *Joshua* or *Jesus* (the name is the same) is the person who is to be *crowned*, and to *build this spiritual temple*.

Verse 13. *Even he shall build the temple*] *Joshua*, not *Zerubbabel*.

He shall bear the glory] Have all the honour of it ; for none can do this but himself. The *Messiah* is still intended.

And shall sit and rule upon his throne] For the government of the church shall be upon his shoulder.

sit and rule upon his throne ; and ^a he shall be a priest upon his throne : and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, ^b for a memorial in the temple of the LORD.

15 And ^c they *that are* far off shall come and build in the temple of the LORD, and ^d ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

20, 21, 22. Hebr. iii. 3. — ^c Isai. xxii. 24. — ^d Ps. cx. 4. Hebr. iii. 1. — ^e Exod. xii. 14. Mark xiv. 9. — ^f Isai. lvi. 19. lx. 10. Eph. ii. 13, 19. — ^g Ch. ii. 9. iv. 9.

And he shall be a priest upon his throne] He shall, as the great *high-priest*, offer the only available offering and atonement ; and so he shall be both king and priest, a royal king and a royal priest ; for even the priest is here stated to sit upon his throne.

And the counsel of peace shall be between them both.]

Whom ? *Zerubbabel* and *Joshua* ? Certainly not *Zerubbabel*, for he is not mentioned in all this prediction ; but, as the *Messiah* is intended, the counsel of peace—the purpose to establish peace between heaven and earth, must be between the *Father* and the *Son*.

Verse 14. *And the crowns shall be*] One of my MSS. has עֲטוּרֹת *ataroth*, crowns, corrected into עֲטוּרֹת *atereth*, crown ; and so the *Septuagint*, *Syriac*, and *Arabic*. The *Chaldee* has, "And praise shall be," &c. The meaning appears to be this, that the crown made for *Joshua* should be delivered to the persons mentioned here and in ver. 10, to be laid up in the temple of the Lord, as a memorial of this typical transaction.

Verse 15. *And they that are far off shall come*] The Gentiles shall come to the Saviour of the world ; and build—become a part of this new temple ; for they, as living stones, shall become a holy temple, a habitation of God through the Spirit.

Ye shall know that the Lord of hosts hath sent me] These predictions, relative to the regal and sacerdotal offices of the *Messiah*, shall be so circumstantially fulfilled, that ye, Jews, shall be obliged to acknowledge that the Lord of hosts hath sent me with this message.

And this shall come to pass] Your own temple shall be rebuilt, and God shall dwell among you now, if ye will diligently obey the voice of *Jehovah* your God.

A. M. cir. 3485.
B. C. cir. 519.
Ol. cir. LXV. 2.
Tarquini Su-
perbi, R. Rom.,
cir. annum 16.

CHAPTER VII.

Some Jews being sent from those who remained at Babylon to inquire of the priests and prophets at Jerusalem whether they were still bound to observe those fasts which had been appointed on occasion of the destruction of Jerusalem, and kept during the captivity, the prophet is commanded to take this opportunity of enforcing upon them the weightier matters of the law, judgment and mercy, that they might not incur such calamities as befell their fathers. He also intimates that in their former fasts they had regarded themselves more than God; and that they had rested too much on the performance of external rites, although the former prophets had largely insisted on the superior excellence of moral duties, 1—14.

A. M. 3486.
B. C. 518.
Ol. LXV. 3.
Anno Tarquinii
Superbi,
R. Roman., 17.

AND it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in

the fourth day of the ninth month, even in Chisleu;

2 When they had sent unto the house of God Sherezzer and Regem-melech, and their men, to pray before the LORD,

3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and

mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?

6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7 Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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^a Heb. to entreat the face of the LORD. 1 Sam. xiii. 12. Ch. viii. 21.—^b Deut. xvii. 9, 10, 11. xxxiii. 10. Mal. ii. 7. ^c Jer. lii. 12. Ch. viii. 19.—^d Isai. lviii. 5.—^e Jer. iv. 1. Ch. viii. 19.—^f Ch. i. 12.—^g See Rom. xiv. 6.—^h Or,

be not ye they that, &c.—ⁱ Or, Are not these the words. ^k Heb. by the hand of, &c.—^l Jer. xvii. 26.—^m Isai. lviii. 6, 7. Jer. vii. 23. Mic. vi. 8. Ch. viii. 16. Matt. xxiii. 23. ⁿ Heb. Judge judgment of truth.

NOTES ON CHAP. VII.

Verse 1. *The fourth year of king Darius*] Two years after they began to rebuild the temple, see chap. i. 1, A. M. 3486.

The ninth month, even in Chisleu] This answers to a part of our November and December. The names of the month appear only under and after the captivity.

Verse 2. *When they had sent—Sherezzer and Regem-melech*] To inquire whether the fasts should be continued, which they had hitherto observed on account of their ruined temple; and the reason why they inquired was, that they were rebuilding that temple, and were likely to bring it to a joyful issue.

Verse 5. *When ye fasted and mourned in the fifth—month*] This they did in the remembrance of the burning of the temple, on the tenth day of that month; and on the seventh month, on the third of which month they observed a fast for the murder of Gedaliah, and the dispersion of the remnant of the people which were with him. See Jer. xli. 1, and 2 Kings xxv. 25.

Verse 6. *And when ye did eat*] They had not observed those fasts as they should have done. They

deplored the loss of their temple, and its riches, &c.; but they did not humble themselves because of those iniquities which had brought the displeasure of God upon them, their temple, and their city.

Verse 7. *The words which the Lord hath cried by the former prophets*] נביאים הראשונים *nebiim hari-shonim* is the title which the Jews give to Joshua, Judges, the two books of Samuel, and the two books of Kings.

The latter prophets, נביאים אחרונים *nebiim acharonim*, are Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets.

The hagiographa, כתובים *kethubim*, holy writings, are the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles. But the above words, the former prophets, seem to apply to Isaiah, Jeremiah, and Ezekiel.

The south and the plain ?] From Eleutheropolis to the sea, Obad. 19. The south was the wilderness and mountainous parts of Judea; and the plain, the plains of Jericho.

Verse 9. *Execute true judgment*] See the parallel texts in the margin.

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Superbi,
R. Roman., 17.

10 And ^aoppress not the widow, nor the fatherless, the stranger, nor the poor, ^band let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and ^cpulled ^daway the shoulder, and ^estopped ^ftheir ears, that they should not hear.

12 Yea, they made their ^ghearts as an adamant stone, ^hlest they should hear the law, and the words which the LORD of hosts hath sent in his ⁱSpirit by the former prophets:

^a Exod. xxii. 21, 22. Dent. xxiv. 17. Isai. i. 17. Jer. v. 28.—^b Ps. xxxvi. 4. Mic. ii. 1. Ch. viii. 17.—^c Neh. ix. 29. Jer. vii. 24. Hos. iv. 16.—^d Heb. they gave a backsliding shoulder.—^e Heb. made heavy.—^f Acts vii. 57. ^g Ezek. xi. 19. xxxvi. 26.—^h Neh. ix. 29, 30.—ⁱ Heb. by

Verse 10. *Evil against his brother in your heart.*] Do not indulge an unfavourable opinion of another; do not envy him; do not harbour an unbrotherly feeling towards him.

Verse 11. *Pulled away the shoulder*] From under the yoke of the law, like an unbroken or restive bullock in the plough.

Verse 12. *Made their hearts as an adamant stone*] שֹׁמֵר *shamir* may mean the granite. This is the hardest stone with which the common people could

^ktherefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass *that* as he cried, and they would not hear; so ^lthey cried, and I would not hear, saith the LORD of hosts.

14 But ^mI scattered them with a whirlwind among all the nations ⁿwhom they knew not. Thus ^othe land was desolate after them, that no man passed through nor returned: for they laid ^pthe ^qpleasant land desolate.

the hand of.—^k 2 Chron. xxxvi. 16. Dan. ix. 11. ^l Prov. i. 24—28. Isai. i. 15. Jer. xi. 11. xiv. 12. Mic. ii. 4.—^m Dent. iv. 27. xxviii. 64. Ezek. xxxvi. 19. Ch. i. 6.—ⁿ Dent. xxviii. 33.—^o Lev. xxvi. 22.—^p Dan. vii. 9.—^q Heb. land of desire.

be acquainted. Perhaps the *corundum*, of which *emery* is a species, may be intended. *Bochart* thinks it means a stone used in polishing others. The same name, in Hebrew, applies to different stones.

Verse 14. *I scattered them with a whirlwind*] This refers to the swift victories and cruel conduct of the Chaldeans towards the Jews; they came upon them like a whirlwind; they were tossed to and fro, and up and down, every where scattered and confounded.

CHAPTER VIII.

In this chapter God promises the continuance of his favour to those who are returned from the captivity; so that, upon the removal of his judgments, the fasts they had observed during the captivity may now be converted to so many occasions of rejoicing. He likewise promises in due time a general restoration of his people, and the enlargement of the church by the accession of the Gentiles, 1—20. The conclusion of the chapter intimates further that the Jews, after their restoration, will be instrumental in converting many other nations, 21—23. Compare Rom. xi. 15, 16.

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B. C. 518.
Ol. LXV. 3.
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Superbi,
R. Roman., 17.

AGAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts; ^aI was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD: ^bI am returned

^a Nah. i. 2. Ch. i. 14.—^b Ch. i. 16.—^c Ch. ii. 10. ^d Isai. i. 21, 26.—^e Isai. ii. 2, 3.—^f Jer. xxxi. 23.

NOTES ON CHAP. VIII.

Verse 2. *I was jealous*] Some refer this to the Jews themselves. They were as the spouse of Jehovah: but they were unfaithful, and God punished them as an injured husband might be expected to punish an unfaithful wife. Others apply it to the enemies of the Jews. Though I gave them a commission to afflict you, yet they exceeded their com-

unto Zion, and ^cwill dwell in the midst of Jerusalem: and Jerusalem ^dshall be called a city of truth: and ^ethe mountain of the LORD of hosts, ^fthe holy mountain.

4 Thus saith the LORD of hosts: ^gThere shall yet old men and old women dwell in the streets of Jerusalem, and every man with

^g See 1 Sam. ii. 31. Isai. lxx. 20, 22. Lam. ii. 20, &c. v. 11—14.

mission: I will therefore deal with them in *fury*—*indictive justice*.

Verse 3. *I am returned unto Zion*] I have restored her from her captivity. I will dwell among them. The temple shall be rebuilt, and so shall Jerusalem; and instead of being false, unholy, and profligate, it shall be the city of truth, and my holy mountain. TRUTH shall dwell in it.

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his staff in his hand * for very
age.

5 And the streets of the city
shall be full of boys and girls

playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be
^b marvellous in the eyes of the remnant of
this people in these days, ^c should it also be
marvellous in mine eyes? saith the LORD of
hosts.

7 Thus saith the LORD of hosts; Behold,
^d I will save my people from the east country,
and from ^e the west country;

8 And I will bring them, and they shall
dwell in the midst of Jerusalem: ^f and they
shall be my people, and I will be their God,
^g in truth and in righteousness.

9 Thus saith the LORD of hosts; ^h Let your
hands be strong, ye that hear in these days
these words by the mouth of ⁱ the prophets,
which ^j were in ^k the day that the foundation
of the house of the LORD of hosts was laid,
that the temple might be built.

10 For before these days ^l there was no
^m hire for man, nor any hire for beast; ⁿ neither
was there any peace to him that went out or
came in because of the affliction: for I set all
men every one against his neighbour.

^a Heb. for multitude of days. — ^b Or, hard, or difficult.
^c Gen. xviii. 14. Luke i. 37. xviii. 27. Rom. iv. 21.
^d Isai. xi. 11, 12. xliii. 5, 6. Ezek. xxxvii. 21. Amos ix. 14,
15. — ^e Heb. the country of the going down of the sun. See
Ps. l. i. cxliii. 3. Mal. i. 11. — ^f Jer. xxx. 22. xxxi. 1, 33.
Ch. xliii. 9. — ^g Jer. iv. 2. — ^h Hag. ii. 4. Ver. 18.
ⁱ Ezra v. 1, 2. — ^j Hag. ii. 18. — ^k Or, the hire of man
became nothing, &c. — ^l Hag. i. 6, 9, 10. ii. 16. — ^m 2

Verse 4. *There shall yet old men and old women*] In those happy times the followers of God shall live out all their days, and the hoary head be always found in the way of righteousness.

Verse 5. *The streets of the city shall be full of boys and girls*] The progeny shall be numerous, healthy, and happy. Their innocent gambols and useful exercises shall be a means of health, and a proof of happiness. To be healthy, children must have exercise. But they cannot take exercise, except in the way of play and diversion: ergo, such playfulness cannot be sinful. Let them be kept from evil words, lying, swearing, and scurrility; and all the rest may be innocent.

Verse 6. *If it be marvellous*] You may think that this is impossible, considering your present low condition: but suppose it be impossible in your eyes, should it be so in mine? saith the Lord of hosts.

Verse 7. *I will save my people from the east country, and from the west*] From every land in which any of them may be found. But these promises princi-

11 But now I will not be unto
the residue of this people as in
the former days, saith the LORD
of hosts.

12 ^o For the seed shall be ^p prosperous; the
vine shall give her fruit, and ^q the ground
shall give her increase, and ^r the heavens
shall give their dew; and I will cause the
remnant of this people to possess all these
things.

13 And it shall come to pass, that as ye
were ^s a curse among the heathen, O house of
Judah, and house of Israel; so will I save
you, and ^t ye shall be a blessing: fear not,
but ^u let your hands be strong.

14 For thus saith the LORD of hosts; ^v As
I thought to punish you, when your fathers
provoked me to wrath, saith the LORD of
hosts, ^w and I repented not:

15 So again have I thought in these days
to do well unto Jerusalem and to the house
of Judah: fear ye not.

16 These are the things that ye shall do:
^x Speak ye every man the truth to his neigh-
bour; ^y execute the judgment of truth and
peace in your gates:

17 ^z And let none of you imagine evil in
your hearts against his neighbour; and ^{aa} love

Chron. xv. 5. — ^o Hos. ii. 21, 22. Joel ii. 22. Hag. ii. 19.
^p Heb. of peace. — ^q Ps. lxxvii. 6. — ^r See Hag. i. 10.
^s Jer. xlii. 18. — ^t Gen. xii. 2. Ruth iv. 11, 12. Isai. xix.
24, 25. Zeph. iii. 20. Hag. ii. 19. — ^u Ver. 9. — ^v Jer.
xxxii. 28. — ^w 2 Chron. xxxvi. 16. Ch. i. 6. — ^x Ch. vii. 9.
Ver. 19. Eph. iv. 25. — ^y Heb. judge truth, and the judg-
ment of peace. — ^z Prov. iii. 29. Ch. vii. 10. — ^{aa} Ch. v.
3, 4.

pally regard the Christian church, or the bringing in
the Jews with the fulness of the Gentiles.

Verse 9. *By the mouth of the prophets*] The day
or time of the foundation was about two years before,
as this discourse of the prophet was in the fourth
year of Darius. After this God raised up prophets
among them.

Verse 10. *For before these days there was no hire
for man*] Previously to this, ye had no prosperity;
ye had nothing but civil divisions and domestic
broils. I abandoned you to your own spirits, and to
your own ways.

Verse 12. *For the seed shall be prosperous*] Ye
shall be a holy and peaceable people; and God will
pour down his blessing on yourselves, your fields,
and your vineyards.

Verse 13. *As ye were a curse*] Instead of being
execrated among the people, ye shall be blessed;
instead of being reproached, ye shall be commended.
Ye shall be a blessing to all the nations round about.
All these promises we may expect to be completely
fulfilled when the Jews acknowledge their Messiah.

A. M. 3486.
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no false oath: for all these *are things* that I hate, saith the LORD.

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; ^aThe fast of the fourth *month*, ^band the fast of the fifth, ^cand the fast of the seventh, ^dand the fast of the tenth, shall be to the house of Judah ^ejoy and gladness, and cheerful ^ffeasts; ^gtherefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

^a Jer. lii. 6, 7. — ^b Jer. lii. 12, 13. Ch. vii. 3, 5. — ^c 2 Kings xxv. 25. Jer. xli. 1, 2. — ^d Jer. lii. 4. — ^e Esth. viii. 17. Isai. xxxv. 10. — ^f Or, *solemn, or set times*. — ^g Ver. 16. — ^h Isai. ii. 3. Mic. iv. 1, 2. — ⁱ Or, *continually*.

O house of Judah, and house of Israel] The restoration shall be complete, when both *Israel* and *Judah* are brought back.

Verse 16. *Speak ye every man the truth*] See chap. vii. 9, 10.

Verse 19. *The fast of the fourth month*] To commemorate the *taking of Jerusalem*; 2 Kings xxv. 3; Jer. xxxix. 2, and lii. 6, 7.

The fast of the fifth] In memory of the *ruin of the temple*, 2 Kings xxv. 8; Jer. lii. 12, 13.

The fast of the seventh] For the *murder of Gedaliah*, Jer. xli. 1—17.

The fast of the tenth] In commemoration of the *siege of Jerusalem*, which began on the *tenth day* of the *tenth month*; 2 Kings xxv. 1; Jer. lii. 4; Ezek. xxiv. 1, 2; and see on chap. vii. 3, 5.

Cheerful feasts] Ye shall find all your evils so completely redressed, that these *mournful fasts* shall be turned into *joyful feasts*.

Verse 20. *There shall come people*] Similar promises to those in Isai. ii. 3, and in Mic. iv. 1, 2. Many *Gentiles*, as well as *Jews*, will then be found devoting themselves to the Lord.

Verse 21. *I will go also*.] This is the answer of the person *invited*. It is a good work. We must

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21 And the inhabitants of one *city* shall go to another, saying, ^hLet us go ⁱspeedily ^lto pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, ^mmany people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall ⁿtake hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard ^othat God is with you.

^k Heb. *going*. — ^l Heb. *to entreat the face of the LORD*, ch. vii. 2. — ^m Isai. lx. 3, &c. lxvi. 23. — ⁿ Isai. iii. 6. iv. 1. — ^o 1 Cor. xiv. 25.

have God for our Friend. We cannot expect this unless we *seek* him: and as we know not what an hour may bring forth, let us go *speedily*.

Verse 22. *And strong nations*] This may refer to the conversion of the *Mohammedan* tribes; especially to those in the vicinity of Palestine. Perhaps even the *Egyptians*, inhabitants of *Arabia Petraea*, of *Syria*, &c.

Verse 23. *Ten men—shall take hold of the skirt of him that is a Jew*] The converts from among the *Gentiles* shall be to the *Jews* as *ten to one*. But *ten* may here signify a great number, without comparison. And from this scripture it appears as if the *Jews*, converted to God, should be the instruments of converting many *Gentiles*. See on Isai. iii. 6. *Catching hold of the skirt* is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses, says Abp. *Newcome*, refer to the great accession of converts which the Jewish church received between the captivity and the coming of Christ; to the number of *Christian* disciples which the Jewish preachers made, and to the future conversions of which the restoration of the *Jews* will be an eminent cause.

CHAPTER IX.

Syria, Phœnicia, and Palestine, were conquered by Nebuchadnezzar, and afterwards by Alexander. Some apply the beginning of this chapter (1—7) to the one event, and some to the other. The close of the seventh verse relates to the number of Philistines that should become proselytes to Judaism (see Joseph. Antiq. xiv. 15, 4); and the eighth, to the watchful providence of God over his temple in those troublesome times. From this the prophet passes on to that most eminent instance of God's goodness to his church and people, the sending of the Messiah, with an account of the peaceable tendency and great extent of his kingdom, 9, 10. God then declares that he has ratified his covenant with his people, delivered them from their captivity, and restored them to favour, 11, 12. In consequence of this, victory over their enemies is promised them in large and lofty terms, with every other kind of prosperity, 13—17. Judas Maccabeus gained several adear-

tages over the troops of Antiochus, who was of Grecian or Macedonian descent. But without excluding these events, it must be allowed that the terms of this prophecy are much too strong to be confined to them; their ultimate fulfilment must therefore be referred to gospel times.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 30.

THE *burden of the word of the LORD in the land of Hadrach, and ^bDamascus shall be the rest thereof: when ^cthe eyes of man, as of all the tribes of Israel, shall be toward the LORD.

2 And ^dHamath also shall border thereby; ^eTyrus, and ^fZidon, though it be very ^gwise.
3 And Tyrus did build herself a strong

* Jer. xxiii. 33. — ^b Amos i. 3. — ^c 2 Chron. xx. 12. Ps. cxlv. 15. — ^d Jer. xlix. 23. — ^e Isai. xxiii. Ezek. xxvi., xxvii., xxviii. Amos i. 9. — ^f 1 Kings xvii. 9. Ezek.

NOTES ON CHAP. IX.

Verse 1. *The burden of the word of the Lord*] The oracle contained in the word which Jehovah now speaks.

This is a prophecy against Syria, the Philistines, Tyre, and Sidon, which were to be subdued by Alexander the Great. After this the prophet speaks gloriously concerning the coming of Christ, and redemption by him.

Most learned men are of opinion that this and the succeeding chapters are not the work of *Zechariah*, but rather of *Jeremiah*, *Hosea*, or some one before the captivity. It is certain that chap. xi. 12, 13 is quoted Matt. xxvii. 9, 10, as the language of *Jeremiah* the prophet. The *first eight* chapters appear by the introductory parts to be the prophecies of *Zechariah*: they stand in connexion with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole; but the *six last* chapters are not expressly assigned to *Zechariah*, and are unconnected with those that precede:—the *three* first of them are unsuitable in many parts to the time when *Zechariah* lived; all of them have a more adorned and poetical turn of composition than the eight first chapters, and they manifestly break the unity of the prophetic book.

I conclude, from internal marks, that these three chapters (ix., x., xi.) were written much *earlier* than the time of *Jeremiah*, and before the captivity of the *ten tribes*. They seem to suit *Hosea's* age and manner; but whoever wrote them, their divine authority is established by the two *quotations* from them, chap. ix. 9, and xi. 12, 13. See below.

The *twelfth*, *thirteenth*, and *fourteenth* chapters form a distinct prophecy, and were written *after the death of Josiah*, chap. xii. 11; but whether before or after the captivity, and by *what prophet*, is uncertain, although I incline to think that the author lived *before* the destruction of Jerusalem by the Babylonians. See on chap. xiii. 2—6. They are *twice* quoted in the New Testament, chap. xii. 10, and xiii. 7.—*Newcome*.

My own opinion is, that these chapters form not

hold, and ^bheaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, ⁱthe LORD will cast her out, and he will smite ^kher power in the sea; and she shall be devoured with fire.

5 ^lAshkelon shall see *it*, and fear; Gaza also shall see *it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed;

xxviii. 21. Obad. 20. — ^g Ezek. xxviii. 3, &c. — ^h Job xvii. 16. Ezek. xxviii. 4, 5. — ⁱ Isai. xxiii. 1. — ^j Ezek. xxvi. 17. — ^k Jer. xlvii. 1, 5. Zeph. ii. 4.

only a distinct *work*, but belong to a *different author*. If they do not belong to *Jeremiah*, they form a *thirteenth* book in the *minor prophets*, but the inspired writer is unknown.

The land of Hadrach] The valley of Damascus, or a place near to Damascus. Alexander the Great gained possession of Damascus, and took all its treasures; but it was without blood; the city was betrayed to him.

Damascus shall be the rest thereof] The principal part of this calamity shall fall on this city. God's anger *rests* on those whom he *punishes*, Ezek. v. 13, xvi. 42, xxiv. 13. And his rod, or his arm, *rests* upon his enemies, Ps. cxxv. 3; Isai. xxx. 23. See *Newcome*.

When the eyes of man] *Newcome* translates thus:

“For the eye of Jehovah is over man,
And over all the tribes of Israel.”

This is an easy sense, and is followed by the *Versions*.

Verse 2. *And Hamath also shall border thereby*] *Hamath* on the river Orontes; and *Tyre* and *Sidon*, notwithstanding their political wisdom, address, and cunning, shall have a part in the punishment.

These prophecies are more suitable to the days of *Jeremiah* than to those of *Zechariah*; for there is no evidence,—although Alexander did take Damascus, but *without bloodshed*,—that it was destroyed from the times of *Zechariah* to the advent of our Lord. And as *Tyre* and *Sidon* were lately destroyed by *Nebuchadnezzar*, it is not likely that they could soon undergo another devastation.

Verse 3. *And Tyrus did build herself*] The rock on which Tyre was built was strongly *fortified*; and that she had abundance of *riches* has been already seen, Ezek. xxviii. 1, &c.

Verse 4. *Will smite her power in the sea*] See Ezek. xxvi. 17. Though Alexander did take Tyre, Sidon, Gaza, &c.; yet it seems that the prediction relative to their destruction was fulfilled by *Nebuchadnezzar*. See Amos i. 6—8; Zeph. ii. 4, 7.

Verse 5. *Ashkelon shall see it, and fear*] All these prophecies seem to have been fulfilled before the

A. M. cir. 3417
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 30.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 30.

and the king shall perish from
Gaza, and Ashkelon shall not
be inhabited.

6 And a bastard shall dwell
in Ashdod, and I will cut off the pride of
the Philistines.

7 And I will take away his blood out of
his mouth, and his abominations from between
his teeth: but he that remaineth, even he
shall be for our God, and he shall be as
a governor in Judah, and Ekron as a Jebu-
site.

8 And I will encamp about mine house
because of the army, because of him that
passeth by, and because of him that return-
eth: and no oppressor shall pass through
them any more: for now have I seen with
mine eyes.

^a Amos i. 8. — ^b Heb. *bloods*. — ^c Ps. xxxiv. 7. Ch. ii.
5. — ^d Isai. ix. 18. Ezek. xxviii. 24. — ^e Exod. iii. 7.
^f Isai. lxiii. 11. Ch. ii. 10. Matt. xxi. 5. John xii. 15.
^g Jer. xxiii. 5. xxx. 9. John i. 49. Luke xix. 38. — ^h Or,

days of Zechariah; another evidence that these last
chapters were not written by him.

Her expectation shall be ashamed] The expectation
of being succoured by Tyre.

Verse 6. *A bastard shall dwell in Ashdod*] This
character would suit Alexander very well, who most
certainly was a *bastard*; for his mother Olympia
said that Jupiter Ammon entered her apartment in
the shape of a dragon, and begat Alexander! Could
her husband Philip believe this? The word signifies
a *stranger*.

Verse 7. *I will take away his blood out of his mouth*] The
Philistines, when incorporated with the Israelites,
shall abstain from *blood*, and every thing that is
abominable.

And Ekron as a Jebusite.] As an inhabitant of
Jerusalem. Many of the Philistines became prose-
lytes to Judaism; and particularly the cities of Gaza
and *Ashdod*. See *Joseph.*, Antiq. lib. xiii., c. 15, s. 4.

Verse 8. *I will encamp about mine house*] This
may apply to the conquests in Palestine by *Alexander*,
who, coming with great wrath against Jerusalem, was
met by *Jaddua* the high-priest and his fellows in
their sacred robes, who made intercession for the city
and the temple; and, in consequence, Alexander
spared *both*, which he had previously purposed to
destroy. He showed the Jews also much favour, and
remitted the tax every *seventh year*, because the *law*
on that year forbade them to *cultivate* their ground.
See this extraordinary account in *Joseph.* Antiq. lib.
xi., c. 8, s. 5. Bishop *Newcome* translates: "I will
encamp about my house with an army, so that none
shall pass through or return."

Verse 9. *Rejoice greatly, O daughter of Zion*] See
this prophecy explained on Matt. xxi. 5.

Behold, thy King cometh] Not *Zerubbabel*, for he

9 'Rejoice greatly, O daugh-
ter of Zion; shout, O daughter
of Jerusalem: behold, thy
King cometh unto thee: he is

just, and having salvation; lowly, and riding
upon an ass, and upon a colt the foal of an
ass.

10 And I will cut off the chariot from
Ephraim, and the horse from Jerusalem, and
the battle bow shall be cut off: and he shall
speak peace unto the heathen: and his
dominion shall be from sea even to sea, and
from the river even to the ends of the earth.

11 As for thee also, by the blood of thy
covenant I have sent forth thy prisoners out
of the pit wherein is no water.

12 Turn you to the strong hold, ye prison-
ers of hope: even to-day do I declare that

saving himself. — ¹ Hos. i. 7. ii. 18. Mic. v. 10. Hag. ii.
22. — ² Eph. ii. 14, 17. — ³ Pa. lxxii. 8. — ⁴ Or, *whose*
covenant is by blood. Exod. xxiv. 8. Hebr. x. 29. xiii. 20.
⁵ Isai. xliii. 7. li. 14. lxi. 1. — ⁶ Isai. xlix. 9.

was never *king*; nor have they had a *king*, except
Jesus the Christ, from the days of Zedekiah to the
present time.

He is just] The righteous One, and the Fountain
of righteousness.

Having salvation] He alone can *save* from *sin*,
Satan, *death*, and *hell*.

Lowly] Without *worldly pomp or splendour*; for
neither his kingdom, nor that of his followers, is of
this world.

Riding upon an ass] God had commanded the
kings of Israel not to multiply *horses*. The kings
who broke this command were miserable themselves,
and scourgers to their people. Jesus came to *fulfil*
the law. Had he in his title of *king* rode upon a
horse, it would have been a *breach* of a positive com-
mand of God; therefore, he rode upon an *ass*, and
thus fulfilled the *prophecy*, and kept the *precept* un-
broken. Hence it is immediately added,—

Verse 10. *I will cut off the chariot from Ephraim*
and the horse from Jerusalem.] No wars shall be
employed to spread the kingdom of the Messiah; for
it shall be founded and established, "not by might
nor by power, but by the Spirit of the Lord of hosts,"
chap. iv. 6.

Verse 11. *As for thee also (Jerusalem) by the blood*
of thy covenant] The covenant made with Abraham,
Isaac, Jacob, and the Israelites in general, and ratified
by the *blood* of many victims; until the time should
come in which the *Messiah* should shed his blood, so
typified by the ancient sacrifices.

I have sent forth thy prisoners] Those who were
under the arrest of God's judgments; the *human*
race, fast bound in sin and misery, and who by the
pitifulness of his tender mercy were loosed, he *driving*
in their stead.

of the anointing oil of his God is upon him." Perhaps most of those upright stones, standing in circles, which pass for druidical monuments, were erected to commemorate victories, or to grace the tomb of an illustrious chief. These verses may refer to some final victory over the enemies of God's people.

Verse 17. *How great is his goodness*] In himself, and towards them.

And how great is his beauty!] His comeliness, holiness, and purity, put in and upon them.

Corn shall make the young men cheerful] They shall be gladdened and strengthened by plenty of food; and they shall speak aloud of God's mercies in their harvest home.

And new wine the maids.] Who shall prepare the wine from an abundant vintage.

CHAPTER X.

The promise of prosperity and plenty in the close of the preceding chapter leads the prophet to suggest, next, the means of obtaining them; supplication to Jehovah, and not to idols, whose worship had already proved a fertile source of calamities, 1—3. The rest of the chapter (like the preceding) promises to the Jews a restoration to their own land under rulers and governors, victory over their enemies, and much increase and prosperity; and this in a manner so miraculous, that it is described, 4—12, by allusions to the deliverance from Egypt.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

ASK ye ^a of the LORD ^b rain
in the time of the latter
rain; so the LORD shall make
^d bright clouds, and give them

showers of rain, to every one grass in the field.

2 For the ⁱidols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they ^k comfort in vain: therefore they went their way as a flock, they ^h were troubled, ^l because there was no shepherd.

3 Mine anger was kindled against the shepherds, ^k and I ^l punished the goats: for the

LORD of hosts ^m hath visited his flock the house of Judah, and ⁿ hath made them as his goodly horse in the battle.

4 Out of him came forth ^o the corner, out of him ^p the nail, out of him the battle bow, out of him every oppressor together.

5 And they shall be as mighty men, which ^q tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and ^r the riders on horses shall be confounded.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

^a Jer. xiv. 22.—^b Deut. xi. 14.—^c Job xxix. 23. Joel ii. 23.—^d Or, lightnings. Jer. x. 13.—^e Jer. x. 8. Hab. ii. 18.—^f Heb. *teraphim*, Judg. xvii. 5.—^g Job xiii. 4.
^h Or, answered that, &c.—ⁱ Ezek. xxxiv. 5.—^k Ezek.

xxxiv. 16.—^l Heb. *visited upon*.—^m Luke i. 68.—ⁿ Cant. i. 9.—^o Numb. xxiv. 17. 1 Sam. xiv. 38. Isai. xix. 11. P Isai. xxii. 23.—^p Ps. xviii. 42.—^q Or, they shall make the riders or horses ashamed.

NOTES ON CHAP. X.

Verse 1. *Ask ye of the Lord rain*] Rain in the due seasons.—1. To impregnate the seed when sown; and 2. To fill the ear near the time of harvest,—was so essential to the fertility of the land, and the well-being of the people, that it stands well among the chief of God's mercies; and the promise of it here shows that God designs to insure the prosperity promised, by using those means by which it is promoted.

Verse 2. *The idols have spoken vanity*] This is spoken of the Jews, and must refer to the idolatry practised before the captivity, for there were no idols after.

Therefore they went their way] They were like a flock that had no shepherd, shifting from place to place, and wandering about in the wilderness, seeking for pasture, wherever they might find it. Some think that the *idols* and *diviners* were those of the *Seleucidæ Greeks*, who excited their masters with promises of success against the Maccabees. Others think that the Babylonish captivity is foretold; for a *determined future* event is frequently spoken of by the prophets as *past*.

Verse 3. *Mine anger was kindled against the shepherds*

herds] Bad kings and bad priests. *I will punish the goats*; these were the wicked priests, who were *shepherds* by their office, and *goats* by the impurity of their lives.

As his goodly horse in the battle.] The honourable war horse, or the horse that carried the general's equipage. In the unaccountable variation of interpreters on these chapters, this, among other things, is thought to be spoken of *Matthias* and *Judas Maccabeus*, who assembled the people from all quarters, as a shepherd gathers his sheep together; and led them against the *sons of Greece*, the *Seleucidæ Greeks*. Others refer every thing here to times before the captivity.

Verse 4. *Out of him came forth the corner*] This is spoken of the tribe of Judah; all strength, counsel, and excellence came from that tribe. *The corner stone*, the ornament and completion of building; *the nail*, by which the tents were fastened; and on which they hung their clothes, armour, &c.: *the battle bow*, the choicest archers.

Every oppressor together.] Those heroes and generals, by whom, under God, their foes should be totally routed. *Newcome* translates, "Every ruler

A. M. cir. 3417.
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6 And I will strengthen the house of Judah, and I will save the house of Joseph, and ^aI will bring them again to place them; for I ^bhave mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and ^cwill hear them.

7 And *they of Ephraim* shall be like a mighty *man*, and their ^dheart shall rejoice as though wine: yea, their children shall see, and be glad; their heart shall rejoice in the LORD.

8 I will ^ehiss for them, and gather them; for I have redeemed them: ^fand they shall increase as they have increased.

9 And ^gI will sow them among the people: and they shall ^hremember me in far coun-

^a Jer. iii. 18. Ezek. xxxvii. 21. — ^b Hos. i. 7. — ^c Ch. i. 9. — ^d Ps. civ. 15. Ch. ix. 15. — ^e Isai. v. 26. — ^f Isai. x. 19. Ezek. xxxvi. 37. — ^g Hos. ii. 23. — ^h Deut. xxx.

try.” Perhaps all this is spoken of the *Messiah*. Verse 5. *They shall be as mighty men*] The Maccabees and their successors.

Riders on horses] The Macedonians, who opposed the Maccabees, and had much cavalry; whereas the Jews had none, and even few weapons of war; yet they overcame these horsemen.

Verse 6. *I will strengthen the house of Judah*] I doubt whether the *sixth*, *seventh*, *eighth*, and *ninth* verses are not to be understood of the future inheriting of the Jews in the times of the gospel. See Jer. iii. 14; xxiii. 6; Hosea i. 2; vi. 11.

Verse 7. *Ephraim shall be like a mighty man*] This tribe was always distinguished for its valour.

Verse 8. *I will hiss for them*] עֲשֵׂרָה *eshrekah*, “I will shriek for them;” call them with such a *shrilling voice*, that they shall *hear me*, and find that it is the voice of their redemption.

Verse 9. *I will sow them among the people*] Wherever they have been dispersed, my voice in the preaching of the gospel shall reach them. *And they shall remember me*, and they and their children *shall turn again to the Lord*, through *Messiah* their King.

Verse 10. *Out of the land of Egypt*] I will bring them out of all the countries where they have been dispersed, and bring them back to their own land; they shall be so numerous that they shall scarcely be there, in all its length and breadth, a sufficiency to fill the room. If all the Jews that are now scattered over the face of the earth were gathered together, they could make a *mighty nation*. And God will gather them together. As a wonderful providence has preceded them in every place, so a wondrous providence

tries; and they shall live with their children, and turn again.

10 ⁱI will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and ^kplace shall not be found for them.

11 ^lAnd he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and ^mthe pride of Assyria shall be brought down, and ⁿthe sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD: and ^othey shall walk up and down in his name, saith the LORD.

1. — ⁱ Isai. xi. 11, 16. Hos. xi. 11. — ^k Isai. xlix. 20. ^l Isai. xi. 15, 16. — ^m Isai. xiv. 25. — ⁿ Ezek. xxx. 13. ^o Mic. iv. 5.

will collect them from every place of their dispersion. When the *great call* comes, no one soul of them shall be left behind.

Verse 11. *And he shall pass through the sea*] Here is an allusion to the passage of the *Red Sea*, on their coming *out of Egypt*, and to their *crossing Jordan*, when they went into the *promised land*; the *waves* or waters of both were *dried up*, thrown from side to side, till all the people passed safely through. When they shall return from the various countries in which they now sojourn, God will work, if necessary, similar miracles to those which he formerly worked for their forefathers; and the people shall be glad to let them go, however much they may be profited by their operations in the state. Those that oppose, as *Assyria* and *Egypt* formerly did, shall be *brought down*, and their *sceptre broken*.

Verse 12. *I will strengthen them in the Lord*] I, the God of Israel, will strengthen them in the Lord—*Jesus, the Messiah*; and thus indeed the *Chaldee*: *I will strengthen them* יְבִיחֵם *bemeymra dayai*, *in or by the Word of Jehovah*, the same *personal Word* which we so often meet with in the *Chaldee* paraphrases or *Targum*.

They shall walk up and down in his name] In the name of the *Messiah*. *Saith the Lord*—God speaks here, not of himself, but concerning his *Christ*. The Jews shall have complete liberty; they shall appear every where as a part of the flock of Christ, and no difference be made between them and the converted Gentiles. They shall be all *one fold* under *one Shepherd* and Bishop of all souls.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

CHAPTER XI.

The commencement of this chapter relates to the destruction of Jerusalem and the Jewish polity, probably by the Babylonians; at least in the first instance, as the fourth verse speaks of the people thus threatened as the prophet's charge, 1—6. The prophet then gives an account of the manner in which he discharged his office, and the little value that was put on his labours. And this he does by symbolical actions, a common mode of instruction with the ancient prophets, 7—14. After the prophet, on account of the unsuccessfulness of his labours, had broken the two crooks which were the true badges of his pastoral office (to denote the annulling of God's covenant with them, and their consequent divisions and dispersions), he is directed to take instruments calculated to hurt and destroy, perhaps an iron crook, scrip, and stones, to express by these symbols the judgments which God was about to inflict on them by wicked rulers and guides, who should first destroy the flock, and in the end be destroyed themselves, 15—17. Let us now view this prophecy in another light, as we are authorized to do by Scripture (Matt. xxvii. 7). In this view the prophet, in the person of the Messiah, sets forth the ungrateful returns made to him by the Jews, when he undertook the office of a shepherd in guiding and governing them; how they rejected him, and valued him and his labours at the mean and contemptible price of thirty pieces of silver, the paltry sum for which Judas betrayed him. Upon which he threatens to destroy their city and temple; and to give them up to the hands of such guides and governors as should have no regard to their welfare.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; * for the forest of the vintage is come down.

3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; * Feed the flock of the slaughter.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took

A. M. cir. 3417.
B. C. cir. 587.
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* Ch. x. 10.—^b Or, gallants.—^c Isai. xxxii. 12.—^d Or, the defended forest.—^e Ver. 7.—^f Jer. ii. 3. l. 7.—^g Deut.

xxix. 19. Hos. xii. 8.—^h Heb. make to be found.—ⁱ Ver. 4.—^k Or, verily the poor.—^l Zeph. iii. 12. Matt. xi. 5.

NOTES ON CHAP. XI.

Verse 1. *Open thy doors, O Lebanon*] I will give Mr. Joseph Mede's note upon this verse:—

“That which moveth me more than the rest, is in chap. xi., which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them to the sword, and have no more pity upon them. It is expounded of the destruction by Titus; but methinks such a prophecy was nothing seasonable for Zachary's time (when the city yet for a great part lay in her ruins, and the temple had not yet recovered hers), nor agreeable to the scope. Zachary's commission, who, together with his colleague Haggai, was sent to encourage the people, lately returned from captivity, to build their temple, and to inaugurate their commonwealth. Was this a fit time to foretel the destruction of both, while they were yet but a-building? And by Zachary too, who was to encourage them? Would not this better befit the desolation by Nebuchadnezzar?” I really think so. See Mr. J. Mede's LXI. Epistle.

Lebanon signifies the temple, because built of materials principally brought from that place.

Verse 2. *Howl, fir tree*] This seems to point out the fall and destruction of all the mighty men.

Verse 3. *Young lions*] Princes and rulers. By shepherds, kings or priests may be intended.

Verse 4. *Feed the flock of the slaughter*] These people resemble a flock of sheep fattened for the shambles; feed—instruct, this people who are about to be slaughtered.

Verse 5. *Whose possessors*] Governors and false prophets, slay them, by leading them to those things that will bring them to destruction.

And they that sell them] Give them up to idleness, and bless God, strange to tell, that they get advantage by the establishment of this false religion.

Verse 6. *For I will no more pity*] I have determined to deliver them into the hands of the Chaldeans.

Verse 7. *And I will feed the flock of slaughter*] I showed them what God had revealed to me relating

A. M. cir. 3417.
C. cir. 587.
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Tarquinius Prisci,
R. Roman.,
ir. annum 30.

unto me two staves; the one I called Beauty, and the other I called ^a Bands; and I fed the flock.

3 Three shepherds also I cut off ^b in one month; and my soul ^c loathed them, and their soul also abhorred me.

4 Then said I, I will not feed you: ^d that at dieth, let it die: and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh ^e of another.

10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ^f so he poor of the flock that waited upon me

knew that it *was* the word of the LORD.

12 And I said unto them, ^h If ye think good, give *me* my price, and if not, forbear. So they ⁱ weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it into the ^k potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

15 And the LORD said unto me, ^m Take unto thee yet the instruments of a foolish shepherd.

^a Or, *Binders*.—^b Hos. v. 7.—^c Heb. *was straitened for me*.—^d Jer. xv. 2. xliii. 11.—^e Heb. *of his fellow*. or *ighbour*.—^f Or, *the poor of the flock*, &c., *certainly knew*.

^g Zeph. iii. 12. Ver. 7.—^h *If it be good in your eyes*.
ⁱ Matt. xxvi. 15. See Exod. xxi. 32.—^k Matt. xxvii. 9, 12.
^l Or, *Binders*.—^m Ezek. xxxiv. 2, 3, 4.

the evils coming upon the land; and I did this the more especially for the sake of *the poor of the flock*.

Two staves] Two *shepherd's crooks*. One I called *Beauty*—that probably by which they marked the sheep; dipping the end into *vermillion*, or some red liquid. And this was done when they were to *mark* every tenth sheep, as it came out of the field, when the *tithe* was to be set apart for the Lord.

The other I called Bands] Probably that with the *hook* or *crook* at the head of it, by which the shepherd was wont to catch the sheep by the horns or ears when he wished to bring any to hand.

And I fed the flock.] These two rods show the *unity* and *union* of the people, while under God as their Shepherd. It was the *delight* of God to see them in a state of *peace* and *harmony*.

Verse 8. *Three shepherds also I cut off in one month*] Taking this *literally*, some think the *three shepherds* are the *three Maccabees*, *Judas*, *Jonathan*, and *Simon*; others, the *three wicked high-priests*, *Jason*, *Antiochus*, and *Menelaus*; others, the *three last princes* of the *Asmonean race*, *Alexander*, *Hyrcaanus*, and *Antigonus*.

Perhaps *three orders* may be intended: 1. The *priesthood*. 2. The *dictatorship*, including the *Scribes*, *Prophets*, &c. 3. The *magistracy*, the *great sanhedrin*, and the *smaller councils*. These were all annihilated by the *Roman conquest*.

Verse 9. *I will not feed you*] I shall instruct you no longer: some of you are appointed to death by *the sword*; others, to be *cut off* by the *sword*; and others of you, to such *desperation* that ye shall *destroy one another*.

Verse 10. *I took my staff—Beauty, and cut it asunder*] And thus I showed that I determined no longer to preserve them in their *free* and *glorious* state. And thus I *brake my covenant with them*, which they had broken on their part already.

Verse 11. *So the poor of the flock*] The pious, who

attended to my teaching, saw that this was the *word*—the *design*, of God.

Verse 12. *If ye think good, give me my price*] “Give me my hire.” And we find they rated it contemptuously; *thirty pieces* of silver being the price of a slave, Exod. xxi. 32.

Verse 13. *And the Lord said unto me, Cast it into the potter*] Jehovah calls the price of his prophet *his own price*; and commands that it should not be accepted, but given to a potter, to foreshadow the transaction related Matt. xxvii. 7.

“Earthen vessels were useful in the temple; and we may suppose that some Levites were employed within the sacred precincts to furnish them. To these, the humblest of his ministers in the temple, God commands that the *degrading price* should be cast.” This is the substance of the notes on these two verses, given by Abp. *Newcome*.

We may look at it in another light, *Give me my price*? *הבן שכרי* *habu sichri*, *bring my price*, or *give him my price*; that is, Give the money to Judas which you have agreed to give him; for he can neither betray me nor you crucify me, but by my own permission. *But if not, forbear*; take time to consider this bloody business, and in time *forbear*. For though I *permit* you to do it, yet remember that the *permission* does not *necessitate* you to do it; and the salvation of the world may be effected without this *treachery* and *murder*.

See my notes on this place, Matt. xxvii. 9, where I have examined the evidence for the reading of “Zechariah the prophet,” instead of “Jeremiah.”

Verse 14. *That I might break the brotherhood*] I cannot, says *Newcome*, explain this passage, without supposing that the kingdom of Israel *subsisted* when the prophet wrote it; and that either the wars between Judah and Israel are referred to (see 2 Kings xvi. 5), or the captivity of the ten tribes, when the *brotherly connexion* between these kingdoms ceased.

Verse 15. *The instruments of a foolish shepherd.*]

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquini Prisci, R. Roman., cir. annum 30.

16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

* Or, hidden.—b Or, bear.—c Jer. xxiii. 1.

Such as a bag without bread, a scrip without measure, and a staff without a hook, &c.; things that were needless or of no use; to point out to the Jewish pastors, who took no care of the flock, but devoured them, or ruled them with force and with cruelty.

Verse 16. I will raise up a shepherd in the land] Some wicked king; and Newcome supposes Hoshea may be meant. See 2 Kings xvii. 1, 2, and to such an abominable sovereign the prophecy may well apply.

Verse 17. Woe to the idol shepherd] רוי רע והליל roi haelil, "the worthless," or "good for nothing shepherd." The shepherd in name and office, but not performing the work of one. See John x. 11.

The sword shall be upon his arm] Punishment shall be executed upon the wicked Jews, and especially their wicked kings and priests. See ver. 16.

17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

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Ezek. xxxiv. 2. John x. 12, 13.—d Ps. x. 5.

Arm—the secular power; right eye—the ecclesiastical state.

His arm shall be clean dried up] The secular power shall be broken, and become utterly inefficient.

His right eye shall be utterly darkened.] Property shall be restrained; and the whole state, ecclesiastical and civil, shall be so completely eclipsed, that none of their functions shall be performed. This may refer to the worthless and wicked governor mentioned in the preceding verse.

There are several things in this chapter that are very obscure, and we can hardly say what opinion is right; nor is it at all clear whether they refer to an early or late period of the Jewish history.

CHAPTER XII.

The first part of this chapter, with several passages in chap. xiv., relates to an invasion that shall be made on the inhabitants of Judea and Jerusalem in the latter ages of the world, some time after the restoration and settlement of the Jews in their own land. It also describes, in very magnificent terms, the signal interposition of God in their favour. From this the prophet proceeds in the latter part of the chapter, 10—14, to describe the spiritual mercies of God in converting his people; and gives a very pathetic and affecting account of the deep sorrow of that people, when brought to a sense of their great sin in crucifying the Messiah, comparing it to the sorrow of a parent for his first-born and only son, or to the lamentations made for Josiah in the valley of Megiddon (2 Chron. xxxv. 24, 25). A deep retired sorrow, which will render the mourners for a season insensible to all the comforts and enjoyments of the most endearing society.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquini Prisci, R. Roman., cir. annum 30.

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquini Prisci, R. Roman., cir. annum 30.

* Isai. xlii. 5. xliv. 24. xlv. 12, 18. xlviii. 13.—b Numb. xvi. 22. Eccles. xii. 7. Isai. lvii. 16. Heb. xii. 9.—c Isai. li. 17, 22, 23.—d Or, slumber, or poison.—e Or, and also

3 And in that day will I make Jerusalem against Judah shall he be which shall be in siege against Jerusalem.—f Ver. 4, 6, 8, 9, 11. Ch. xiii. 1. xiv. 4, 6, 9, 13.

NOTES ON CHAP. XII.

Verse 1. The burden of the word of the Lord] This is a new prophecy. It is directed both to Israel and Judah, though Israel alone is mentioned in this verse.

Which stretcheth forth the heavens] See on Isai. xlii. 5.

Formeth the spirit of man within him.] Then it is

not the same substance with his body. It is a spirit within him.

Verse 2. Jerusalem a cup of trembling] The Babylonians, who captivated and ruined the Jews, shall in their turn be ruined.

I incline to think that what is spoken in this chapter about the Jews and Jerusalem, belongs to the "glory of the latter times."

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a a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of

the earth be gathered together against it.

4 In that day, saith the LORD, b I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, c The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah d like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and e he that is

f feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

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9 And it shall come to pass in that day, that I will seek to h destroy all the nations that come against Jerusalem.

10 i And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall k look upon me whom they have pierced, and they shall mourn for him, l as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

11 In that day shall there be a great m mourning in Jerusalem, n as the mourning of Hadadrimmon in the valley of Megiddon.

12 o And the land shall mourn, p every family apart; the family of the house of David apart, and their wives apart; the family of the house of q Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family r of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

* Matt. xxi. 44. — b Pa. lxxvi. 6. Ezek. xxxviii. 4. — c Or, There is strength to me and to the inhabitants, &c. Joel iii. 16. — d Obad. 18. — e Joel iii. 10. — f Or, object. — g Heb. fallen. — h Hag. ii. 22. Ver. 3. — i Jer. xxxi. 9. l. 4. Ezek. xxxix. 29. Joel ii. 28. — k John xix. 34, 37. Rev.

i. 7. — j Jer. vi. 26. Amos viii. 10. — m Acts ii. 37. — n 2 Kings xxiii. 29. 2 Chron. xxxv. 24. — o Matt. xxiv. 30. Rev. i. 7. — p Heb. families, families. — q 2 Sam. v. 14. Luke iii. 31. — r Or, of Simeon, as LXX.

Shall be in the siege] This may refer to some war against the church of Christ, such as that mentioned, Rev. xx. 9.

Verse 3. A burdensome stone] Probably referring to that stone which was thrown on the breast of a culprit adjudged to lose his life by stoning, by which the whole region of the thorax, heart, lungs, liver, &c., was broken to pieces.

Verse 4. I will smite every horse] Some apply this to the wars of the Maccabees with the Syrians; but it is more likely to be a prophecy not yet accomplished. The terms are too strong for such petty and evanescent victories as those of the Maccabees.

Verse 5. The governors of Judah] This supposes a union between the two kingdoms of Israel and Judah.

Verse 6. Jerusalem shall be inhabited again] This seems to refer to the future conversion of the Jews, and their "return to their own land."

Verse 7. The Lord also shall save the tents of Judah first] This, I suppose, refers to the same thing. The gospel of Christ shall go from the least to the reatest. Eminent men are not the first that are

called; the poor have the gospel preached to them. And this is done in the wise providence of God, that the "glory of the house of David," &c., that secular influence, may appear to have no hand in the matter; and that God does not send his gospel to a great man, because he is such.

Verse 8. He that is feeble among them—shall be as David] Here is a marked difference between Judaism and Christianity. So clear, full, and efficient shall be the salvation of believers under the gospel, that the feeblest among them shall be as strong, as full of courage, and as successful as David when he went against Goliath. The least in the kingdom of heaven was greater than John the Baptist.

And the house of David—as the angel of the Lord] The family, the church of the true David, the Lord Jesus, shall be as the angel of the Lord; shall stand in the divine presence like Gabriel; for Christ hath said, "Blessed are the pure in heart, for they shall see God." So "we all, with open face beholding as in a glass the glory of the Lord, are changed from glory into glory, as by the Spirit of the Lord." Thus the house of David, the true Christians, shall here walk with, after, and before God.

Verse 9. *I will seek to destroy all the nations*] When this time shall arrive, all nations that "will not receive the faith of our Lord Jesus" shall be destroyed, when the long-suffering of God shall no longer wait upon them. This seems to belong to a period yet very remote.

Verse 10. *I will pour upon the house of David*] This is the way in which the Jews themselves shall be brought into the Christian church. 1. "They shall have the spirit of grace;" God will show them that he yet bears favour to them. 2. They shall be excited to fervent and continual prayer for the restoration of the Divine favour. 3. Christ shall be preached unto them; and they shall look upon and believe in him whom they pierced, whom they crucified at Jerusalem. 4. This shall produce deep and sincere repentance; they shall mourn, and be in bitterness of soul, to think that they had crucified the Lord

of life and glory, and so long continued to contradict and blaspheme, since that time.

Verse 11. *A great mourning*] A universal repentance.

As the mourning of Hadadrimmon] They shall mourn as deeply for the crucified Christ as their forefathers did for the death of Josiah, who was slain at Hadadrimmon in the valley of Megiddon. See 2 Chron. xxxv. 24, 25.

Verse 12. *Every family apart*] The meaning of the word *apart*, which recurs here so often, may be this: Their sorrow shall be so deep and distressing, that every one will endeavour to avoid another, and vent his grief and distress of soul in private. And even husbands and wives shall separate from each other in this general mourning, as they were obliged to do by law in certain circumstances. See 1 Cor. vii. 5, and the note there.

CHAPTER XIII.

After the humiliation and conversion of the Jews, foretold in the preceding chapter, they are here promised the full pardon of their sins, and a deliverance from idolatry and false prophets, 1—6. Prophecy concerning the death of the Messiah, and the persecution of his disciples, 7. The remaining verses may refer to those Jewish converts to Christianity who survived the calamities which their country suffered from the Romans, 8, 9.

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IN that day there shall be
a fountain opened to the
house of David and to the in-
habitants of Jerusalem for sin
and for uncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean

spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his father and his

mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, that

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^a Ch. xii. 3.—^b Heb. ix. 14. 1 Pet. i. 19. Rev. i. 5.
^c Heb. separation for uncleanness.—^d Exod. xxiii. 13.
Josh. xxiii. 7. Ps. xvi. 4. Ezek. xxx. 13. Hos. ii. 17.

Mic. v. 12, 13.—^e 2 Pet. ii. 1.—^f Deut. xiii. 6, & xviii. 20.

NOTES ON CHAP. XIII.

Verse 1. *In that day there shall be a fountain opened*] This chapter is a continuation of the preceding, and should not have been separated from it.

A fountain] The source of mercy in Christ Jesus; perhaps referring to the death he should die, and the piercing of his side, when blood and water issued out.

To the house of David] To David's family, and such like persons as it included. See the history of David and his sons, and then learn for whom Christ shed his blood.

Inhabitants of Jerusalem] Such like persons as the Jews were in every part of their history, and in their last times, when they clamoured for the blood of Christ, and pursued him unto death! Learn from this also for whom Christ died! These were the worst of the human race; and if he died for them, none need despair. They rejected, betrayed, crucified, slew, and blasphemed Christ, and afterwards persecu-

cuted his followers. For these he died! Yes: and he tasted death for EVERY MAN.

For sin and for uncleanness.] For the removal of the guilt of sin, and for the purification of the soul from the uncleanness or pollution of sin.

Verse 2. *I will cut off the names of the idols*] There shall not only be no idolatry, but the very names of the idols shall be forgotten, or be held in such abhorrence that no person shall mention them. This prophecy seems to be ancient, and to have been delivered while idolatry had prevalence in Israel and Judah.

I will cause the prophets] All false teachers. *And the unclean spirit*] That which leads to impurity, the spirit of divination; the lust of the flesh, and of the eye, and the pride of life. Satan shall have neither a being in, nor power over, the hearts of sincere believers in Christ.

Verse 3. *When any shall yet prophesy*] False prophets shall be the horror of such an evil, that their

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* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear ^ba ^c rough garment

^d to deceive:

5 *But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

7 Awake, O sword, against my Shepherd, and against the man ^ethat is my Fellow,

^a Mic. iii. 6, 7. — ^b 2 Kings i. 8. Isai. xx. 2. Matt. iii. 4. ^c Heb. a garment of hair. — ^d Heb. to lie. — ^e Amos vii. 14. Isai. xl. 11. Ezek. xxxiv. 23. — ^f John x. 30. xiv. 10, 11. Phil. ii. 6. — ^g Matt. xxvi. 31. Mark xiv. 27. — ^h Matt.

shall be no toleration of it. Itself, and they who practise it, shall be every where destroyed.

Verse 4. *Neither shall they wear a rough garment*] A rough garment made of goats' hair, coarse wool, or the coarse pile of the camel, was the ordinary garb of God's prophets. And the false prophets wore the same; for they pretended to the same gifts, and the same spirit, and therefore they wore the same kind of garments. John Baptist had a garment of this kind.

Verse 5. *But he shall say, I am no prophet*] This must be the case of a false prophet or diviner, who had been obliged to give up his infamous practice, and become even a labourer in the land. But having been known to be such, he is questioned by the people to see if he still were addicted in heart to the same practices. He declares he is no prophet, neither true nor false; that he is now a husbandman, and was brought up a herdsman.

Verse 6. *What are these wounds in thine hands?*] Marks which he had received in honour of his idols. But he shall excuse himself by stating that he had received these marks in his own family; when, most probably, they had been dedicated to some of those gods. See the note on Isai. xliv. 5. I do not think that these words are spoken at all concerning Jesus Christ. I have heard them quoted in this way; but cannot hear such an application of them without error. In quoting from the Old Testament in reference to the New, we cannot be too cautious. We may wound the truth instead of honouring it.

Verse 7. *Awake, O sword, against my Shepherd*] This is generally understood of Jesus Christ. The sword is that of divine justice, which seemed to have been long asleep, and should long ago have struck the man, or his substitute, the Messiah. Jesus is here called God's Shepherd, because he had appointed him to feed and govern, as well as to save, the whole lost world. This is a prosopopœia, and an address to the sword is very poetic. There is a passage in Æschylus to the same effect:

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saith the LORD of hosts: ^h smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon ⁱ the little ones.

8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; ^k but the third shall be left therein.

9 And I will bring the third part ^l through the fire, and will ^m refine them as silver is refined, and will try them as gold is tried: ⁿ they shall call on my name, and I will hear them: ^o I will say, It is my people; and they shall say, The LORD is my God.

xviii. 10, 14. Luke xii. 32. — ^k Rom. xi. 5. — ^l Isai. xlvi. 10. — ^m 1 Pet. i. 6, 7. — ⁿ Ps. l. 15. xci. 15. Ch. x. 6. — ^o Ps. cxliv. 15. Jer. xxx. 22. Ezek. xi. 20. Hos. ii. 23. Ch. viii. 3.

Ξενος δε κληρος επινωμα,
Χαλυβος Σκυθων αποικος,
Κτεανων χρηματοδαιτας
Πικρος, ωμοφρων σιδαρως,
Χθονα ναυιν διαπηλας
'Οποσαν αν και φθιμενοισι κατεχειν,
Των μεγαλων πεδιων αμοιρους,
ÆSCHYL. Sept. cont. Theb. 733.

“ The rude barbarian, from the mines
Of Scythia, o'er the lots presides;
Ruthless to each his share assigns,
And the contested realm divides:
To each allots no wider a domain
Than, on the cold earth as they lie,
Their breathless bodies occupy,
Regardless of an ampler reign:
Such narrow compass does the sword,—
A cruel umpire,—their high claims afford.”

POTTER.

The man that is my Fellow] ועל נבר עמי veal geber amithi, “upon the strong man,” or, “the hero that is with me;” my neighbour. “The Word was God, and the Word was with God;” John i. 1. “I and my Father are one;” John x. 30.

Smite the Shepherd, and the sheep shall be scattered] This is quoted by our Lord, Matt. xxvi. 31, in relation to his disciples, who should be scattered on his crucifixion: and they were so; for every one, giving up all for lost, went to his own house.

And I will turn mine hand upon the little ones.] I will take care of the little flock, and preserve them from Jewish malice and Gentile persecution. And so this little flock was most wondrously preserved, and has been increasing from year to year from that time to the present day.

Verse 8. *Two parts therein shall be cut off*] In the war with the Romans.

But the third shall be left] Those who believe on the Lord Jesus Christ shall be preserved alive; and

10 K

not one of these perished in the siege, or afterwards, by those wars.

Verse 9. *I will bring the third part through the fire*] The Christian church shall endure a great fight of afflictions, by which they shall be refined—not consumed.

They shall call on my name] In this way shall they offer all their prayers and supplications to God.

I will say, It is my people] The church that I have chosen in the place of the Jews who have filled up the measure of their iniquity.

And they shall say, The Lord is my God] And thus communion shall be established between me and them for ever. Thus there shall be a general restoration.

CHAPTER XIV.

The commencement of this chapter relates to the destruction of Jerusalem by the Romans, and to the calamities consequent on that event. From this great Jewish tragedy the prophet immediately passes to the utter extermination of the enemies of Christianity in the latter days. God will display his power in behalf of his people in a manner astonishing and miraculous that even they themselves, and much more their enemies, shall be struck with terror, 4, 5. The national prosperity of the Jews shall then be permanent and unmixed, 6, 7; and these people shall be made the instruments of converting many to the faith of the Messiah, 8, 9. The great increase and prosperity of the Christian church, the New Jerusalem, is then described in terms accommodated to Jewish ideas; and the most signal vengeance denounced against all her enemies, 10—19. From that happy period God's name will be honoured in every thing, and his worship every where most reverently observed, 20, 21.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
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BEHOLD, ^a the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For ^b I will gather all nations against Jerusalem to battle; and the city shall be taken, and ^c the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

^a Isai. xiii. 9. Joel ii. 31. Acts ii. 20.—^b Joel iii. 2.
^c Isai. xiii. 16.

NOTES ON CHAP. XIV.

Verse 1. *Behold, the day of the Lord cometh*] This appears to be a prediction of that war in which Jerusalem was finally destroyed, and the Jews scattered all over the face of the earth; and of the effects produced by it.

Verse 2. *I will gather all nations*] The Romans, whose armies were composed of all the nations of the world. In this verse there is a pitiful account given of the horrible outrages which should be committed during the siege of Jerusalem, and at its capture.

The residue of the people shall not be cut off] Many were preserved for slaves, and for exhibition in the provincial theatres.

Verse 3. *Then shall the Lord go forth, and fight against those nations*] Against the Romans, by means of the northern nations; who shall destroy the whole empire of this once mistress of the world. But this is an obscure place.

Verse 4. *And his feet shall stand*] He shall appear

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day ^d upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, ^e and there shall be a very great valley; and half of the mountain

^d See Ezek. xi. 23.—^e Joel iii. 12, 14.

in full possession of the place, as a mighty conqueror.

And the mount of Olives shall cleave] God shall display his miraculous power as fully in the final restoration of the Jews, as he did when he divided the Red Sea that their forefathers might pass through dry-shod. Some refer this to the destruction of the city by the Romans. It was on the mount of Olives that Titus posted his army to batter Jerusalem. Here the tenth legion that came to him from Jericho was placed. JOSEPH. *De Bello*, lib. vi. c. 3. It was from this mountain that our Lord beheld Jerusalem, and predicted its future destruction, Luke xix. 41, with Matt. xxiv. 23; and it was from this mountain that he ascended to heaven (Acts i. 12), utterly leaving an ungrateful and condemned city.

And half of the mountain shall remove] I really think that these words refer to the lines of circumvallation, to intrenchments, redoubts, &c., which the Romans made while carrying on the siege of this city; and particularly the lines or trenches which the army made on Mount Olivet itself.

A. M. cir. 3417.
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A. M. cir. 3417.
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shall remove toward the north,
and half of it toward the south.

5 And ye shall flee to the
valley of ^athe mountains; ^bfor

the valley of the mountains shall reach unto
Azal: yea, ye shall flee like as ye fled from
before the ^cearthquake in the days of Uzziah
king of Judah: ^dand the LORD my God
shall come, and ^eall the saints with thee.

6 And it shall come to pass in that day, ^fthat
the light shall not be ^gclear, nor ^hdark:

7 But ⁱit shall be ^kone day ^lwhich shall be
known to the LORD, not day, nor night: but
it shall come to pass, ^mthat at evening time it
shall be light.

8 And it shall be in that day, ⁿthat living
waters shall go out from Jerusalem: half of
them toward the ^oformer sea, and half of them

^a Or, my mountains.—^b Or, when he shall touch the valley of the mountains to the place he separated.—^c Amos i. 1.—^d Matt. xvi. 27. xxiv. 30, 31. xxv. 31. Jude 14. ^e Joel iii. 11.—^f That is, it shall not be clear in some places, and dark in other places of the world.—^g Heb. precious. ^h Heb. thickness.—ⁱ Or, the day shall be one.—^k Rev. xxii. 5.—^l Matt. xxiv. 36.—^m Isai. xxx. 26. lx. 19, 20.

Verse 5. *Ye shall flee to the valley*] Some think this refers to the valley through which Zedekiah and others endeavoured to escape when Nebuchadnezzar pressed the siege of Jerusalem: but it appears to speak only of the Jewish wars of the Romans.

Azal] This, as a place, is not known. If a place, it was most probably near to Jerusalem; and had its name from that circumstance.

Verse 6. *The light shall not be clear, nor dark*] Metaphorically, there will be a mixture of justice and mercy in all this; or a bright light and darkness. *Mercy* shall triumph over judgment. There shall be darkness—distress, &c.; but there shall be more light—joy and prosperity, than darkness.

Verse 7. *At evening time it shall be light.*] At the close of this awful visitation, there shall be light. The light of the glorious gospel shall go forth from Jerusalem; and next, from the Roman empire to every part of the earth.

Verse 8. *Living waters shall go out*] There shall be a wide diffusion of divine knowledge, and of the lan of human salvation, which shall go out by postles and preachers, first from Jerusalem, then to yria, Asia Minor, Greece, Italy, the isles of the sea, Britain, &c.

The former sea, and—the hinder sea] The Dead sea and the Mediterranean; see on Joel ii. 20. these are metaphors.

In summer] In time of drought; or in the coun-tries where there was no knowledge of God; there all these waters flow. The stream shall never cease; shall run in summer as well as winter. These are living waters—perennial, incessant; and waters that all preserve life. See John vii. 37.

toward the hinder sea: in sum-
mer and in winter shall it be.

9 And the LORD shall be ^pKing
over all the earth: in that day

shall there be ^qone LORD, and his name one.

10 All the land shall be ^rturned ^sas a plain
from Geba to Rimmon south of Jerusalem; and
it shall be lifted up, and ^tinhabited ^uin her
place, from Benjamin's gate unto the place
of the first gate, unto the corner gate, ^vand
from the tower of Hananeel, unto the king's
wine-presses.

11 And men shall dwell in it, and there shall
be ^wno more utter destruction; ^xbut Jeru-
salem ^yshall be safely inhabited.

12 And this shall be the plague wherewith the
LORD will smite all the people that have
fought against Jerusalem; Their flesh shall

A. M. cir. 3417.
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Rev. xxi. 23.—^a Ezek. xlvii. 1. Joel iii. 18. Rev. xxii. 1. ^o Or, eastern, Joel ii. 20.—^p Dan. ii. 44. Rev. xi. 15. ^q Eph. iv. 5, 6.—^r Or compassed.—^s Isai. xl. 4.—^t Ch. xii. 6.—^u Or, shall abide.—^v Neh. iii. 1. xii. 39. Jer. xxxi. 38.—^w Jer. xxxi. 40.—^x Jer. xxiii. 6.—^y Or, shall abide.

Verse 9. *And the Lord shall be King*] When this universal diffusion of divine knowledge shall take place. Wherever it goes, the laws of God shall be acknowledged; and consequently, he shall be King over the whole earth.

One Lord, and his name one.] There shall be in those blessed days only one religion, and one form of religion. There shall not be gods many, and lords many. All mankind shall be of one religion, the essence of which is, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbour as thyself."

Verse 10. *All the land shall be turned as a plain*] Or rather, "He shall encompass the whole land as a plain." He shall cast his defence all around it; from Geba, in Benjamin, north of Jerusalem (Josh. xxi. 17), to Rimmon in Judah, to the south of Jerusalem, Josh. xv. 32.

It shall be lifted up] The city shall be exalted.

And inhabited in her place] Jerusalem shall be rebuilt in the very place in which it originally stood. From Benjamin's gate, which was probably on the north side of Jerusalem, unto the place of the first gate, supposed to be that called the old gate, Neh. iii. 6, xii. 39, placed by Lightfoot towards the south-west.

Unto the corner gate] See 2 Kings xiv. 13.

The tower of Hananeel] This tower and the corner gate seem to be placed as two extremities of the city.

Unto the king's winepresses] Near to the king's gardens, southward.—See Newcome.

Verse 11. *There shall be no more utter destruction*] After this final restoration of Jerusalem it shall never more be destroyed; but as this was the first city of

A. M. cir. 2417.
B. C. cir. 587.
Ol. XLVIII. 2.
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R. Roman.,
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consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, that every one that is left of all the nations which came

^a 1 Sam. xiv. 15, 20.—^b Judg. vii. 22. 2 Chron. xx. 23. Ezek. xxxviii. 21.—^c Or, thou also, O Judah, shalt. ^d Or, against.—^e Ezek. xxxix. 10, 17, &c.—^f Ver. 12. ^g Isai. lx. 6, 7, 9. lxxvi. 23.—^h Lev. xxiii. 34, 43. Deut. xvi.

the living God upon earth, so shall it be the last; it shall be safely inhabited. It shall see war no more.

Verse 12. *And this shall be the plague*] All her enemies shall be destroyed.

Their flesh shall consume away] These are the effects of famine which are described in this verse.

Verse 13. *A great tumult from the Lord*] Among those enemies of his church, who shall engage and destroy each other.

Verse 14. *And Judah also shall fight*] They shall have little else to do than take the spoil, the wealth of all the heathen round about; gold, silver, and apparel.

Verse 15. *So shall be the plague of the horse, and the mule*] There shall be plagues on the substance of the enemies of the church, as there were on the cattle and goods of the Egyptians.

Verse 16. *Shall even go up from year to year*] The Jews had three grand original festivals, which characterized different epochs in their history, viz. :—

1. The feast of the passover, in commemoration of their departure from Egypt.

2. The feast of pentecost, in commemoration of the giving of the law upon Mount Sinai.

3. The feast of tabernacles, in commemoration of their wandering forty years in the wilderness.

This last feast is very properly brought in here to point out the final restoration of the Jews, and their establishment in the light and liberty of the gospel of Christ, after their long wandering in vice and error.

Verse 17. *Upon them shall be no rain.*] Those who do not worship God shall not have his blessing; and those who do not attend divine ordinances cannot

against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt and the punishment of all nations that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

13, 16. Neh. viii. 14. Hos. xii. 9. John vii. 2.—¹ Isai. h. 12.—^k Heb. upon whom there is not.—^l Deut. xi. 19 ^m Or, sin.—ⁿ Or, bridles.—^o Isai. xxiii. 18.

have the graces and blessings which God usually dispenses by them. On such slothful, idle Christians, there shall be no rain!

Verse 18. *If the family of Egypt*] This may allude to those Jews who, flying from the persecution of Antiochus Epiphanes, settled in Egypt, and built a temple at Heliopolis, under the direction of Onias, son of the high-priest. Joseph. Antiq. lib. xiii. c. 6, and WAR, lib. vii. c. 36. If these do not rejoice their brethren, they shall have no rain, no interest in the favour of God.

Verse 19. *This shall be the punishment—of all nations that come not up*] God will have his public worship established every where, and those who do not worship him shall lie under his curse.

Verse 20. *Upon the bells of the horses*] They appear formerly, to have had bells on horses, camels, &c., as we have now, to amuse the animals, and encourage them in their work. In some very fine Asiatic paintings now before me, I see bells both on horses, mules, and camels; little bells tied to their legs, and larger ones about their necks, particularly in the representation of a caravan passing through the valley of serpents, in the island of Serendib, now Ceylon. The margin reads bridles.

HOLINESS UNTO THE LORD] As the gospel is a holy system, preaching holiness and producing holiness in those who believe, so all without, as well as within, shall bear this impress; and even a man's leisure shall be begun, and continued, and ended in the Lord; yea, and the animals he uses, and the instruments he works with, shall be all consecrated to God through Christ.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci.
R. Roman.,
cir. annum 30.

21 Yea, every pot in Jerusalem
and in Judah shall be holiness
unto the LORD of hosts: and all
they that sacrifice shall come and

take of them, and seethe therein:
and in that day there shall be no
more the ^a Canaanite in ^b the
house of the LORD of hosts.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

^a Isai. xxxv. 8. Joel iii. 17. Rev. xxi. 27. xxii. 15.

^b Eph. ii. 19, 20, 21, 22.

The pots] "The meanest utensil in the house of God, Neb. x. 29, shall be as the vessels of silver and gold used in solemn sacrifice; they shall be *like the bowls before the altar*."—See *Newcome*.

Verse 21. *Yea, every pot in Jerusalem*] "The utensils of the Jews shall be treated as *holy*, and the worshippers shall use them reverently. The idea of *preparing food* in them (*they that—seethe therein*) is taken from the custom of feasting after sacrifice. And no *trafficker* (see Ezek. xviii. 4), shall pollute the

house of God, as was the custom when our blessed Lord cleansed the temple."—See *Newcome*. This is what is called the *Canaanite in the house of God*. The *Canaanite* is the *merchant*; and where such are tolerated in a place dedicated to divine worship, that is not the house of the *Lord of hosts*. In *churches* and *chapels*, *collections* may be made for the *simple purpose* of *supporting* and *extending* the worship of Jehovah; but for no other purpose, especially on the Lord's day. *Amen*.

THE BOOK

OF THE

P R O P H E T M A L A C H I.

Chronological notes relative to this book.

Year from the Creation, according to Archbishop Usher, 3607.—Year from the vocation of Abram, 1521.
 Year since the destruction of Troy, 787.—Year since the commencement of the kingdom of Israel by the divine appointment of Saul to the regal dignity, 698.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 578.—Fourth year of the *ninety-fifth* Olympiad.
 Year from the building of Rome, according to the Varronian computation, 356.—Year before the vulgar era of Christ's nativity, 397.—Cycle of the Sun, 5.—Cycle of the Moon, 4.

CHAPTER I.

This chapter begins with showing the great and free favour which God had manifested to the Israelites, above what he had done to the Edomites, who are threatened with further marks of the divine displeasure; alluding, perhaps, to the calamities which they suffered from Judas Maccabeus and John Hyrcanus (see 1 Macc. v. 65, and Joseph. Antiq. xiii. 9), 1—5. God then reproaches his people, and especially their priests, for their ungrateful returns to his distinguished goodness, 6. They are particularly charged with sacrificing the refuse of beasts, 7—9, for which God threatens to reject them, 10, and choose other nations who will show more reverence to his name and worship, 11—14.

A. M. cir. 3607.
 B. C. cir. 397.
 Ol. cir. XCV. 4.
 Urbis Condite
 cir. annum 356.

THE burden of the word of
 the LORD to Israel ^a by
 Malachi.

2 ^b I have loved you, saith
 the LORD. Yet ye say, Wherein hast thou
 loved us? Was not Esau Jacob's brother?
 saith the LORD: yet ^c I loved Jacob,

^a Heb. *by the hand of Malachi.* — ^b Deut. vii. 8. x. 15.
^c Rom. ix. 13.

NOTES ON CHAP. I.

Verse 1. *The burden of the word of the Lord to Israel by Malachi.*] This prophet is undoubtedly the last of the Jewish prophets. He lived after Zechariah and Haggai; for we find that the temple, which was begun in their time, was standing complete in his. See chap. iii. 10. Some have thought that he was contemporary with Nehemiah; indeed, several have supposed that *Malachi* is no other than *Ezra* under the feigned name of *angel of the Lord*, or *my angel*. John the Baptist was the link that connected Malachi with Christ. According to Abp. Usher he flourished B. C. 416; but the authorized Version, which we have followed in the margin, states this event to have happened *nineteen* years later. Both the Hebrew language and poetry had declined in his days.

3 And I hated Esau, and
^d laid his mountains and his
 heritage waste for the dragons
 of the wilderness.

A. M. cir. 3607.
 B. C. cir. 397.
 Ol. cir. XCV. 4.
 Urbis Condite
 cir. annum 356.

4 Whereas Edom saith, We are impover-
 ished, but we will return and build the deso-
 late places; thus saith the LORD of hosts,

^d Jer. xlix. 18. Ezek. xxxv. 3, 4, 7, 9, 14, 15. Obad. 10, &c.

Israel.—Here means the Jewish people in general.
 Verse 2. Was not Esau Jacob's brother?] Have I
 not shown a greater partiality to the Israelites than I
 have to the Edomites?

I loved Jacob] My love to Jacob has been proved
 by giving him greater privileges and a better inheri-
 tance than what I have given to Esau.

Verse 3. *And I hated Esau*] I have shown him
less love; Gen. xxix. 30, 31. I comparatively hated
 him by giving him an inferior lot. And now, I have
 not only laid waste the dwelling-place of the Edom-
 ites, by the incursions of their enemies; but (ver. 4)
 they shall remain the perpetual monuments of my
 vengeance. On the subject of *loving Jacob and hating*
Esau, see the notes on Gen. xxvii., and Rom. ix. 13.
 Let it be remembered, 1. That there is not a word
 spoken here concerning the *eternal state* of either

A. M. cir. 3607.
B. C. cir. 397.
Ol. cir. XCV. 4.
Urbis Condite
cir. annum 356.

They shall build, but I will throw down; and they shall call them, The border of wickedness, and The people against

whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, 'The LORD will be magnified ^b from ^c the border of Israel.

6 A son ^d honoureth his father, and a servant his master: ° if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. 'And ye say, Wherein have we despised thy name?

7 * Ye offer ^b polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, 'The table of the LORD is contemptible.

8 And ^b if ye offer the blind ^l for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or ^m accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech ⁿ God that he will be gracious unto us: ° this hath been ^p by your means: will he regard your persons? saith the LORD of hosts.

10 Who is there even among you that would

shut the doors for nought? 'neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, 'neither will I accept an offering at your hand.

11 For ^b from the rising of the sun even unto the going down of the same my name shall be great ^t among the Gentiles; ^u and in every place ^v incense shall be offered unto my name, and a pure-offering; ^w for my name shall be great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, ^x The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it! ^y and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: ^z should I accept this of your hand? saith the LORD.

14 But cursed be ^{aa} the deceiver, ^{bb} which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for ^{cc} I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

A. M. cir. 3607.
B. C. cir. 397.
Ol. cir. XCV. 4.
Urbis Condite
cir. annum 356.

* Ps. cxlv. 27. — ^b Or, upon. — ^c Heb. from upon. ^d Exod. xx. 12. — ^e Luke vi. 46. — ^f Ch. ii. 14, 17. iii. 7, 8, 13. — ^g Or, Bring unto, &c. — ^h Deut. xv. 21. — ⁱ Ezek. xli. 22. Ver. 12. — ^k Lev. xxii. 22. Deut. xv. 21. Ver. 14. ^l Heb. to sacrifice. — ^m Job xlii. 8. — ⁿ Heb. the face of God. — ^o Hos. xiii. 9. — ^p Heb. from your hand. — ^q 1

Cor. ix. 13. — ^r Isai i. 11. Jer. vi. 20. Amos v. 21. ^s Ps. cxlii. 3. Isai. lix. 19. — ^t Isai. lx. 3, 5. — ^u John iv. 21, 23. 1 Tim. ii. 8. — ^v Rev. viii. 3. — ^w Isai. lxxvi. 19, 20. — ^x Ver. 7. — ^y Or, whereas ye might have blown it away. — ^z Lev. xxii. 20, &c. — ^{aa} Ver. 8. — ^{bb} Or, is whose flock is. — ^{cc} Ps. xlvii. 2. 1 Tim. vi. 15.

Jacob or Esau. 2. That what is spoken concerns merely their earthly possessions. And, 3. That it does not concern the two brothers at all, but the posterity of each.

Verse 4. They shall build, but I will throw down] We have already seen enough of the wickedness of the Edomites to justify the utmost severity of divine justice against them. The pulling down predicted here was by Judas Maccabeus; see 1 Mac. v. 65; and by John Hyrcanus; see Joseph. Antiq. lib. xiii. c. 9. s. 1.

They shall call them, The border of wickedness] A wicked land. Among this people scarcely any trace of good could ever be noted.

Verse 5. Your eyes] Ye Israelites shall see, in your succeeding generations, that—

The Lord will be magnified] By his kindness in Israel, and his judgments beyond.

Verse 6. A son honoureth his father] I am your Father—where, then, is my honour? Where your filial obedience?

If I be a master, where is my fear?] The respect due to me.

Verse 7. Ye offer polluted bread] The priests, pro-

bably to ingratiate themselves with the people, took the refuse beasts, &c., and offered them to God; and thus the sacrificial ordinances were rendered contemptible.

Verse 8. Offer it now unto thy governor] ^{rrr} *pechath*, a word signifying a lieutenant, or viceroy, among the Chaldeans, Syrians, and Persians; for neither at this time, nor ever after, was there a king in Israel.

Verse 9. Beseech God] There were evident marks of God's displeasure in the land, and it was occasioned by these pollutions through the priests. And now he exhorts them to pray to God that they may be pardoned: for, if this practice be persisted in, God will not accept any offering made by them.

Verse 10. Who is—among you] From this we learn that there was not one sincere or honest priest among them. They were selfish and worldly; and so basely so, that not one of them would even kindle a fire on the hearth of the altar unless he were paid for it.

Verse 11. From the rising of the sun] The total abolition of the Mosaic sacrifices, and the establishment of a spiritual worship over the whole earth, is

here foretold. The incense of praise, and the pure offering of the Lamb without spot, and through him a holy, loving heart, shall be presented everywhere among the Gentiles; and the Jews and their mock offerings shall be rejected.

Verse 12. *Ye have profaned it*] Ye have desecrated God's worship; is it any wonder that God should cast you off, and follow you with his judgments?

Verse 13. *Ye have snuffed at it*] A metaphor taken from cattle which do not like their fodder. They blow strongly through their nose upon it; and after this neither they nor any other cattle will eat it.

Ye brought that which was torn, and the lame, and the sick] There had never been such abominations

in the divine worship before. What was of no worth in itself, and what could not be used by its owner, was brought to God's altar, and offered for sacrifice? Was not the punishment of these wretches less than their crimes?

Verse 14. *Cursed be the deceiver*] Those who act thus, as they cannot elude God's notice, so neither shall they escape his curse.

And voweth, and sacrificeth—a corrupt thing] The history of Ananias and Sapphira, Acts v. 1, &c., is a complete comment on this. It was high time to break up this corrupt service; and after this time God does not appear to have paid any regard to it, for he sent them no other prophet.

CHAPTER II.

The priests reprov'd for their unfaithfulness in their office, for which they are threaten'd to be deprived of their share of the sacrifice (the shoulder), and rewarded only with ignominy and ordure, 1—3. The degeneracy of the order is then complain'd of, and they are again threaten'd, 4—9. The rest of the chapter reproves the people for marrying strange and idolatrous women; and multiplying divorces, with all their consequent distress, in order to make way for such illicit alliances, 10—17. See Neh. x. 30, and xiii. 33, &c.

A. M. cir. 3607.
B. C. cir. 397.
Ol. cir. XCV. 4.
Urbis Condite
cir. annum 356.

AND now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to

give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have ^b cursed them already, because ye do not lay it to heart.

3 Behold, I will ^c corrupt your seed, and ^d spread dung upon your faces, even the dung of your solemn feasts; and ^e one shall ^f take you away with it.

A. M. cir. 3607.
B. C. cir. 397.
Ol. cir. XCV. 4.
Urbis Condite
cir. annum 356.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 ^g My covenant was with him of life and

^a Lev. xxvi. 14, &c. Dent. xxviii. 15, &c.—^b 2 Pet. ii. 14.—^c Or, reprove.—^d Heb. scatter.—^e Or, it shall

take you away to it.—^f 1 Kings xiv. 10.—^g Numb. xiv. 12. Ezek. xxxiv. 25. xxxvii. 26.

NOTES ON CHAP. II.

Verse 2. *If ye will not hear*] What I have spoken, lay it to heart, and let it sink down into your souls.

Give glory unto my name] That honour that is due to me as a Father, and that fear that belongs to me as a Master. Chap. i. 6.

I will even send a curse upon you] I will dispense no more good.

I will curse your blessings] Even that which ye have already shall not profit you. When temporal blessings are not the means of leading us to God and heaven, they will infallibly lead us to hell. In speaking of the abuse of temporal blessings, one of our old poets, in his homely phrase, expresses himself thus,—

Thus God's best gifts, usurped by wicked ones,
To poison turn by their con-ta-gi-ons.

Yea, I have cursed them already] This may refer, generally, to unfruitful seasons; or, particularly, to a dearth that appears to have happened about this time. See Haggai i. 6—11.

Verse 3. *Behold, I will corrupt your seed*] So as

to render it unfruitful. *Newcome* translates,—“I will take away from you the shoulder.” This was the part that belonged to the priest, Lev. vii. 32, Deut. xviii. 3.

Spread dung upon your faces] Instead of receiving a sacrifice at your hands, I will throw your offerings back into your faces. Here God shows his contempt for them and their offerings.

Verse 4. *This commandment*] That in the first verse; to drive such priests from his presence and his service.

That my covenant might be with Levi] I gave the priesthood and the service of my altar to that tribe.

Verse 5. *My covenant was with him of life and peace*] These are the two grand blessings given to men by the New Covenant, which was shadowed by the Old. To man, excluded from the favour of God, and sentenced to death because of sin, God gave *life*—*berith*, a covenant sacrifice, and this secured *life*—*exemption* from the death deserved by transgressors; communication of that *inward spiritual life* given by Christ, and issuing in that *eternal life* promised to all his faithful disciples. And, as it secured *life*, so it

A. M. cir. 3607.
B. C. cir. 397.
Ol. cir. XCV. 4.
Urbis Condite
cir. annum 356.

peace; and I gave them to him
* for the fear wherewith he
feared me, and was afraid before
my name.

6 ^b The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did ^c turn many away from iniquity.

7 ^d For the priest's lips should keep knowledge, and they should seek the law at his mouth: ^e for he ^{is} the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye ^f have caused many to ^g stumble at the law; ^h ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore ⁱ have I also made you contemptible and base before all the people, according as ye have not kept my ways, but ^j have ^l been partial in the law.

10 ^m Have we not all one Father? ⁿ hath not

^a Deut. xxxiii. 8, 9.—^b Deut. xxxiii. 10.—^c Jer. xxiii. 22. James v. 20.—^d Deut. xvii. 9, 10. xxiv. 8. Lev. x. 11. Ezra vii. 10. Jer. xviii. 18. Hag. ii. 11, 12.—^e Gal. iv. 14.—^f 1 Sam. ii. 17. Jer. xviii. 15.—^g Or, fall in the law.—^h Neh. xiii. 29.—ⁱ 1 Sam. ii. 30.—^k Or, lifted up

gave peace, prosperity, and happiness; peace between God and man, between man and man, and between man and his own conscience.

Verse 6. *The law of truth was in his mouth*] See the qualifications of Levi: 1. "He feared me;" he was my sincere worshipper. 2. "He was afraid;" he acted as in the presence of a just and holy God, and acted conscientiously in all that he did. 3. "My law of truth was ever in his mouth;" by this he directed his own conduct and that of others. 4. "No iniquity;" nothing contrary to justice and equity ever proceeded "from his lips." 5. "He walked with me in peace;" he lived in such a way as to keep up union with me. 6. "He did turn many away from iniquity;" by his upright administration, faithful exhortations, and pious walk, he became the instrument of converting many sinners. This character suits every genuine minister of God. And as the priest's lips should preserve knowledge, so the people should seek "the law at his mouth;" or he is the messenger of the Lord of hosts, ver. 7.

Verse 8. *But ye are departed out of the way*] Ye are become impure yourselves, and ye have led others into iniquity.

Verse 9. *Therefore have I also made you contemptible*] The people despised you because they saw that you acted contrary to your functions. This as happened repeatedly since, to several classes of priests. Not maintaining, by purity of life and soundness of doctrine, the dignity of the ministerial function, they became contemptible before the people; their maigre preaching was disregarded, and their

one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he ^o loved, ^p and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, ^q the master and the scholar, out of the tabernacles of Jacob, ^r and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth ^s it with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been Witness between thee and

the face against.—^t Heb. accepted faces.—^u 1 Cor. viii. 6. Eph. iv. 6.—^v Gen. i. 27. Dent. iv. 32. Job xxxi. 15. ^w Or, ought to love.—^x Ezra ix. 1. x. 2. Neh. xiii. 23. ^y Or, him that waketh and him that answereth.—^z Neh. xiii. 28, 29.

persons at last cast out as a general loathing to the universe! See what happened to the truly abominable priesthood of France and Rome, 1796-8. They were the sole cause of that infidelity that brought about the revolution. They are now partially restored; and are endeavouring to supply by grimace, paltry superstition, and jesuitical cunning, what they want in purity of morals, soundness of doctrine, and unction from God. They must mend, or look for another revolution. Mankind will no longer put up with the chaff of puerile and fanatical ceremonies in place of the wheat of God's word and worship.

Verse 10. *Have we not all one Father?*] From this to ver. 16, the prophet censures the marriages of Israelites with strange women, which the law had forbidden, Deut. vii. 3. And also divorcees, which seem to have been multiplied for the purpose of contracting these prohibited marriages.—Newcome.

Why do we deal treacherously] Gain the affections of the daughter of a brother Jew, and then profane the covenant of marriage, held sacred among our fathers, by putting away this same wife and daughter! How wicked, cruel, and inhuman!

Verse 11. *Daughter of a strange god.*] Of a man who worships an idol.

Verse 12. *The master and the scholar*] He who teaches such doctrine, and he who follows this teaching, the Lord will cut off both the one and the other.

Verse 13. *Covering the altar of the Lord with tears*] Of the poor women who, being divorced by cruel husbands, come to the priests, and make an appeal

A. M. cir. 3607.
B. C. cir. 397.
Ol. cir. XCV. 4.
Urbis Condite
cir. annum 356.

* the wife of thy youth, against whom thou hast dealt treacherously: ^b yet *is* she thy companion, and the wife of thy

covenant.

15 And ^c did not he make one? Yet had he the ^d residue of the Spirit. And wherefore one? That he might seek * a ^e godly seed. Therefore take heed to your spirit, and let none deal ^f treacherously against the wife of his youth.

16 For ^h the LORD, the God of Israel, saith

^a Prov. v. 18.—^b Prov. ii. 17.—^c Matt. xix. 4, 5.
^d Or, *excellency*.—^e Heb. *a seed of God*.—^f Ezra ix. 2.
1 Cor. vii. 14.—^g Or, *unfaithfully*.—^h Dent. xxiv. 1.

to God at the altar; and ye do not speak against this glaring injustice.

Verse 14. *Ye say, Wherefore?*] Is the Lord angry with us? Because ye have been *witness* of the contract made between the parties; and when the lawless husband divorced *his wife, the wife of his youth, his companion, and the wife of his covenant*, ye did not execute on him the discipline of the law. They kept their wives till they had *passed their youth*, and then put them away, that they might get *young ones* in their place.

Verse 15. *And did not he make one?*] *ONE of each kind*, Adam and Eve. *Yet had he the residue of the Spirit*; he could have made millions of pairs, and inspired them all with *living souls*. Then *wherefore one?* He made one pair from whom all the rest might proceed, that he might have a *holy offspring*; that children being a marked property of *one man and one woman*, proper care might be taken that they should be brought up in the discipline of the Lord. Perhaps the *holy or godly seed*, *זרע אלהים zera Elohim, a seed of God*, may refer to the MESSIAH. God would have the *whole human race* to spring from *one pair*, that Christ, springing from the *same family*, might in his sufferings taste death for every *man*; because he had that nature that was common to the *whole human race*. Had there been *several heads of families* in the beginning, Jesus must have been incarnated *from each of those heads*, else his death could have

ⁱ that he hateth ^k putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ^l Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment.

Matt. v. 32. xix. 8.—^l Or, *if he hate her, put her away*.
^k Heb. *to put away*.—ⁱ Isai. xliiii. 24. Amos ii. 13. U. iii. 13, 14, 15.

availed for those only who belonged to the *family* of which he was incarnated.

Take heed to your spirit] Scrutinize the motives which induce you to put away your wives.

Verse 16. *For the Lord—hateth putting away*] He abominates all such divorces, and *him* that makes them.

Covereth violence with his garment] And he also *notes* those who frame idle excuses to cover the *violence* they have done to the wives of their youth, by putting them away, and taking others in their place, whom they *now* happen to like better, when their own wives have been worn down in domestic services.

Verse 17. *Ye have wearied the Lord*] He has borne with you so long, and has been provoked so often, that he will bear it no longer. It is not fit that he should.

Every one that doeth evil] *Ye say* that it is *right* in the sight of the Lord to put away a wife, because she has no longer found favour in the sight of her husband. And because it has not been signally punished hitherto, ye blaspheme and cry out, "Where is the God of judgment?" Were he such as he is represented, would he not speak out? All these things show that this people were horribly corrupt. The priests were bad; the prophets were bad; the Levites were bad; and no wonder that the people were irreligious, profane, profligate, and cruel.

CHAPTER III.

In allusion to the custom of sending pioneers to prepare the way for the march of an eastern monarch, the coming of Christ's forerunner is described, and then the coming of Christ himself, 1; with the terrible judgments which were to accompany that event, in order to refine and purify his people and his priests, 2—6. The following verses reprehend them for withholding the legal tithes and offerings, with large promises in case of their repentance and amendment, 7—12. The prophet expostulates with the people for their hard and profane speeches against the conduct of Providence, and declares God will one day make a fearful and final distinction between the righteous and the wicked, whose different characters are in the mean time carefully recorded, 13—18.

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BEHOLD, * I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek,

shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, ^d he shall come, saith the LORD of hosts.

2 But who may abide ^e the day of his coming? and ^f who shall stand when he appeareth? for ^g he is like a refiner's fire, and like fuller's sope.

3 And ^h he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may ⁱ offer unto the LORD an offering in righteousness.

4 Then ^k shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ^l former years.

^a Matt. xi. 10. Mark i. 2. Luke i. 76. vii. 27. — ^b Isai. xl. 3. — ^c Isai. lxi. 9. — ^d Hag. ii. 7. — ^e Ch. iv. 1. ^f Rev. vi. 17. — ^g See Isai. iv. 4. Matt. iii. 10, 11, 12. ^h Isai. i. 25. Zech. xiii. 9. — ⁱ 1 Pet. ii. 5. — ^k Ch. i. 11.

NOTES ON CHAP. III.

Verse 1. *Behold, I will send my messenger*] מלאכי Malachi, the very name of the prophet. But this speaks of John the Baptist. I, the Messiah, the Seed of God, mentioned above, will send my messenger, John the Baptist.

He shall prepare the way] Be as a pioneer before me; a corrector of civil abuses, and a preacher of righteousness.

And the Lord, whom ye seek] The Messiah, whom ye expect, from the account given by the prophet Daniel, in his seventy weeks, chap. ix. 24.

Shall suddenly come to his temple] Shall soon be presented before the Lord in this temple; cleanse it from its defilement, and fill it with his teaching and his glory.

The Messenger of the covenant] He that comes to fulfil the great design, in reference to the covenant made with Abram, that in his seed all the families of the earth should be blessed. See the parallel texts in the margin, and the notes on them.

Verse 2. *But who may abide the day of his coming?*] Only they who shall believe on his name; for they that will not, shall be blinded, and the unbelieving nations shall be destroyed by the Romans.

Like fuller's sope] כְּבוֹרִית keborith, from בָּרַר barar, to cleanse, any thing that deterges. Kali, or ferns, or such things. I doubt whether the composition which we call soap, was known in ancient times.

Verse 3. *He shall sit as a refiner*] Alluding to the use of a refiner of metals, sitting at his fire; increasing it when he sees necessary, and watching the process of his work.

5 And I will come near to you to judgment; and I will be a swift Witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed

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¹ Or, ancient. — ² Zech. v. 4. James v. 4, 12. — ³ Or, defraud — ⁴ Numb. xxiii. 19. Rom. xi. 29. James i. 17. ⁵ Lam. iii. 22. — ⁶ Acts vii. 51. — ⁷ Zech. i. 3. — ⁸ Ch. i. 6.

The sons of Levi] Those who minister in their stead under the New covenant, for the Old Levitical institutions shall be abolished; yet, under the preaching of our Lord, a great number of the priests became obedient to the faith, Acts vi. 7; and, as to the others that did not believe, this great Refiner threw them as dross into the Roman fire, that consumed both Jerusalem and the temple.

Verse 5. *I will come near to you to judgment*] And what fearful cases does he get to judge! Sorcerers, adulterers, false swearers, defrauders of the wages of the hireling, oppressors of widows and orphans, and perverters of the stranger and such as do not fear the Lord: a horrible crew; and the land at that time was full of them. Several were converted under the preaching of Christ and his apostles, and the rest the Romans destroyed or carried into captivity.

Verse 6. *I am the Lord, I change not*] The new dispensation of grace and goodness, which is now about to be introduced, is not the effect of any change in my counsels; it is, on the contrary, the fulfilment of my everlasting purposes; as is also the throwing aside of the Mosaic ritual, which was only intended to introduce the great and glorious gospel of my Son.

And because of this ancient covenant, ye Jews are not totally consumed; but ye are now, and shall be still, preserved as a distinct people—monuments both of my justice and mercy.

Verse 7. *Gone away from mine ordinances*] Never acting according to their spirit and design.

Return unto me] There is still space to repent.

Wherein shall we return?] Their consciences

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thee? ^a In tithes and offerings.
9 Ye are cursed with a curse:
for ye have robbed me, *even*
this whole nation.

10 ^b Bring ye all the tithes into ^c the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the ^d windows of heaven, and ^e pour ^f you out a blessing, that *there shall not be room enough to receive it.*

11 And I will rebuke ^g the devourer for your sakes, and he shall not ^h destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be ⁱ a delightful land, saith the LORD of hosts.

13 ^k Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 ^l Ye have said, It is vain to serve God:

^a Neh. xiii. 10, 12.—^b Prov. iii. 9, 10.—^c 1 Chron. xxxvi. 20. 2 Chron. xxxi. 11. Neh. x. 38. xvi. 12.—^d Gen. vii. 11. 2 Kings vii. 2.—^e Heb. *empty out*.—^f 2 Chron. xxxi. 10.—^g Amos iv. 9.—^h Heb. *corrupt*.—ⁱ Dan. viii. 9. ^k Ch. ii. 17.—^l Job xxi. 14, 15. xxii. 17. Ps. lxxiii. 12. Zeph. i. 12.—^m Heb. *his observation*.—ⁿ Heb. *in black*.

were seared, and they knew not that they were sinners.

Verse 8. *Will a man rob God?*] Here is one point on which ye are guilty; ye withhold the *tithes* and *offerings* from the temple of God, so that the divine worship is neglected.

Verse 9. *Ye are cursed with a curse*] The whole nation is under my displeasure. The curse of God is upon you.

Verse 10. *Bring ye all the tithes*] They had so withheld these that the priests had not food enough to support life, and the sacred service was interrupted. See Neh. xiii. 10.

And prove me now herewith] What ye give to God shall never lessen your store. Give as ye *should*, and see whether I will not so increase your store by *opening the windows of heaven*—giving you *rain* and *fruitful seasons*, that your *barns* and *granaries* shall not be able to contain the abundance of your *harvests* and *vintage*.

Verse 11. *I will rebuke the devourer*] The locusts, &c., shall not come on your crops; and those that are in the country I will disperse and destroy.

Neither shall your vine cast her fruit] Every *blossom* shall bear *fruit*, and every *bunch of grapes* come to *maturity*.

Verse 12. *All nations shall call you blessed*] They shall see that a peculiar blessing of God rests upon you, and your *land shall be delightful*; like *Paradise, the garden of the Lord*.

and what profit *is it* that we have kept ^m his ordinance, and that we have walked ⁿ mournfully before the LORD of hosts?

15 And now ^o we call the proud happy; yea, they that work wickedness ^p are set up; yea, *they that* ^q tempt God are even delivered.

16 Then they ^r that feared the LORD ^s spake often one to another: and the LORD hearkened, and heard *it*, and ^t a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And ^u they shall be mine, saith the LORD of hosts, in that day when I make up ^v my jewels; and ^x I will spare them, as a man spareth his own son that serveth him.

18 ^y Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

^o Ps. lxxiii. 12. Ch. ii. 17.—^p Heb. *are built*.—^q Ps. xcvi. 9.—^r Ps. lxxvi. 16. Ch. iv. 2.—^s Heb. iii. 12. ^t Ps. lvi. 8. ^u *Isai. lxxv. 6. Rev. xx. 12.*—^v Exod. xix. 5. ^w Dent. vii. 6. ^x Ps. cxxxv. 4. ^y Tit. ii. 14. 1 Pet. ii. 9. ^z Or, *special treasure*.—^{aa} *Isai. lxvii. 3.*—^{ab} Ps. ciii. 12. ^{ac} Ps. lviii. 11.

Verse 13. *Your words have been stout against me.* He speaks here to *open infidels* and *revilers*.

What have we spoken] They are ready either to deny the whole, or impudently to maintain and defend what they had spoken!

Verse 14. *Ye have said, It is vain to serve God*] They strove to destroy the divine worship; they asserted that it was *vanity*; that, if they performed acts of worship, they should be nothing the better; and if they abstained, they should be nothing the worse. This was their teaching to the people.

Walked mournfully] Even *repentance* they have declared to be useless. This was a high pitch of *ungodliness*; but see what follows; behold the general *conclusions* of these reprobates—

Verse 15. *And now we call the proud happy*] Proud and insolent men are the only happy people, for they domineer every where, and none dares to resist them.

They that work wickedness are set up] The *humble* and *holy* are depressed and miserable; the *proud* and *wicked* are in places of *trust* and *power*. Too often it is so.

They that tempt God are even delivered] Even those who *despise* God, and *insult* his justice and providence, are preserved in and from *danger*. While the *righteous* fall by them.

Verse 16. *Them that feared the Lord*] There were a few godly in the land, who, *hearing* the language and seeing the profligacy of the reprobates above, concluded that some signal mark of God

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vengeance must fall upon them ; they therefore, as the corruption increased, cleaved the closer to their Maker. There are *three characteristics* given of this people, viz. :

1. *They feared the Lord.* They had that reverence for Jehovah that caused them to depart from evil, and to keep his ordinances.

2. *They spake often one to another.* They kept up the communion of saints. By mutual exhortation they strengthened each other's hands in the Lord.

3. *They thought on his name.* His name was sacred to them ; it was a fruitful source of profound and edifying meditation. The name of God is God himself in the plenitude of his power, omniscience, justice, goodness, mercy, and truth. What a source for thinking and contemplation ! See how God treats such persons : *The Lord hearkened to their conversation, heard the meditations of their hearts ; and so approved of the whole that a book of remembrance was written before the Lord*—all their names were carefully registered in heaven. Here is an allusion to records kept by kings, Esth. vi. 1, of such as had performed signal services, and who should be the first to be rewarded.

Verse 17. *They shall be mine*] I will acknowledge them as *my subjects and followers* ; in the day, especially, when I come to punish the wicked and reward the righteous.

When I make up my jewels] *סגולה segullah*, my pe-

culium, my *proper treasure* ; that which is a man's own, and most prized by him. Not jewels ; for in no part of the Bible does the word mean a gem or precious stone of any kind. The interpretations frequently given of the word in this verse, comparing saints to jewels, are forced and false.

I will spare them] When I come to visit the wicked, I will take care of them. I will act towards them as a *tender father* would act towards his most loving and obedient son.

Verse 18. *Then shall ye return*] To your senses, when perhaps too late ; and discern—see the difference which God makes, between the righteous and the wicked, which will be most marked and awful.

Between him that serveth God] Your obedience to whom, ye said, would be unprofitable to you.

And him that serveth him not.] Of whom ye said, his disobedience would be no prejudice to him. You will find the former received into the kingdom of glory ; and the latter, with yourselves, thrust down into the bitter pains of an eternal death. Reader, ponder these things.

In the great day of the Lord, at least, if not long before, it will be fully discovered who have been the truly wise people ; those who took up their cross and followed Christ ; or those who satisfied the flesh, with its affections and desires, following a multitude to do evil.

CHAPTER IV.

God's awful judgments on the wicked, 1. Great blessedness of the righteous, 2, 3. The prophet then, with a solemnity becoming the last of the prophets, closes the Sacred Canon with enjoining the strict observance of the law till the forerunner already promised should appear, in the spirit of Elijah, to introduce the Messiah, and begin a new and everlasting dispensation, 4—6.

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FOR, behold, ^a the day cometh, that shall burn as an oven ; and all ^b the proud, yea, and all that do wickedly, shall be ^c stubble : and the day that cometh

shall burn them up, saith the LORD of hosts, that it shall ^d leave them neither root nor branch.

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2 But unto you that ^e fear my name shall

^a Joel ii. 31. Ch. iii. 2. ² Pet. iii. 7. — ^b Ch. iii. 18.

^c Obad. 18. — ^d Amos ii. 9. — ^e Ch. iii. 16.

NOTES ON CHAP. IV.

Verse 1. *Behold, the day cometh, that shall burn as an oven*] The destruction of Jerusalem by the Romans.

And all the proud] This is in reference to ver. 15 of the preceding chapter.

The day that cometh shall burn them up] Either by famine, by sword, or by captivity. All those rebels shall be destroyed.

It shall leave them neither root nor branch.] A proverbial expression for total destruction. Neither man nor child shall escape.

Verse 2. *You that fear my name*] The persons

mentioned in the *sixteenth* verse of the preceding chapter ; ye that look for redemption through the Messiah.

The Sun of righteousness] The Lord Jesus, the promised Messiah ; the Hope of Israel.

With healing in his wings] As the sun, by the rays of light and heat, revives, cheers, and fructifies the whole creation, giving, through God, light and life every where ; so Jesus Christ, by the influences of his grace and Spirit, shall quicken, awaken, enlighten, warm, invigorate, heal, purify, and refine every soul that believes in him ; and, by his wings or rays, diffuse these blessings from one end of heaven to another ; every where invigorating the seeds of right-

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the ^a Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 ^b And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 Remember ye the ^c law of Moses my servant, which I commanded unto him ^d in

^a Luke i. 78. Eph. v. 14. 2 Pet. i. 19. Rev. ii. 28.
^b 2 Sam. xxviii. 43. Mic. vii. 10. Zech. x. 5. — ^c Exod. xx. 3, &c. — ^d Dent. iv. 10. — ^e Ps. cxlvii. 19. — ^f Matt.

eousness, and withering and drying up the seeds of sin. The rays of this Sun are the truths of his Gospel, and the influences of his Spirit. And at present these are universally diffused.

And ye shall go forth] Ye who believe on his name shall go forth out of Jerusalem when the Romans shall come up against it. After Cestius Gallus had blockaded the city for some days, he suddenly raised the siege. The Christians who were then in it, knowing, by seeing Jerusalem encompassed with armies, that the day of its destruction was come, when their Lord commanded them to flee unto the mountains, took this opportunity to escape from Jerusalem, and go to Pella, in Cœlesyria; so that no Christian life fell in the siege and destruction of this city.

But these words are of more general application and meaning; "ye shall go forth" in all the occupations of life, but particularly in the means of grace; and —

Grow up as calves of the stall] Full of health, of life, and spirits; satisfied and happy.

Verse 3. Ye shall tread down] This may be the commission given to the Romans: Tread down the wicked people, tread down the wicked place; set it on fire, and let the ashes be trodden down under your feet.

Verse 4. Remember ye the law of Moses] Where all these things are predicted. The Septuagint, Arabic, and Coptic place this verse the last.

Verse 5. Behold, I will send you Elijah the prophet] This is meant alone of John the Baptist, as we learn from Luke i. 17 (where see the note), in whose spirit and power he came.

Verse 6. And he shall turn (convert) the heart of the fathers (by al, WITH) the children] Or, together with the children; both old and young. Lest I come, and, finding them unconverted, smite the land with a curse, חרם *cherem*, utter extinction. So we find that, had the Jews turned to God, and received the Messiah at the preaching of John the Baptist and that of Christ and his apostles, the awful *cherem* of final excision and execration would not have been executed upon them. However, they filled up the cup of their iniquity, and were reprobated, and the Gentiles elected in their stead. Thus, the last was

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Horeb for all Israel, with ^e the statutes and judgments.

5 Behold, I will send you ^f Elijah the prophet ^g before the coming of the great and dreadful day of the LORD:

6 And ^h he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and ⁱ smite the earth with ^k a curse.

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xi. 14. xvii. 11. Mark ix. 11. Luke i. 17. — ^f Joel ii. 3.
^g Ecclus. xlviii. 10. — ^h Zech. xiv. 12. — ^k Zech. v. 3.

first, and the first was last. Glory to God for his unspokeable gift!

There are three remarkable predictions in this chapter:—1. The advent of John Baptist, in the spirit and authority of Elijah. 2. The manifestation of Christ in the flesh, under the emblem of the Sun of Righteousness. 3. The final destruction of Jerusalem, represented under the emblem of a burning oven, consuming every thing cast into it. These three prophecies, relating to the most important facts that have ever taken place in the history of the world, announced here nearly four thousand years before their occurrence, have been most circumstantially fulfilled.

In most of the Masoretic Bibles the *fifth* verse is repeated after the *sixth*,—"Behold, I send unto you Elijah the prophet, before the great and terrible day of Jehovah come;" for the Jews do not like to let their sacred book end with a curse; and hence, in reading, they immediately subjoin the above verse, or else the *fourth*,—"Remember ye the law of Moses my servant."

In one of my oldest MSS. the *fifth* verse is repeated, and written at full length: "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." In another, only these words are added: "Behold, I will send you Elijah." It is on this ground that the Jews expect the re-appearance of Elijah the prophet; and at their marriage-feasts always set a chair and knife and fork for this prophet, whom they suppose to be invisibly present. But we have already seen that John the Baptist, the forerunner of our Lord, was the person designed; for he came in the spirit and power of Elijah (see on chap. iii. 1), and has fulfilled this prophetic promise. John is come, and the Lord Jesus is come also; he has shed his blood for the salvation of a lost world; he has ascended on high; he has sent forth his Holy Spirit; he has commissioned his ministers to proclaim to all mankind redemption in his blood; and he is ever present with them, and is filling the earth with righteousness and true holiness. Hallelujah! The kingdoms of this world are about to become the kingdoms of God and our Lord Jesus. And now, having just arrived at the end of my race in this work, and seeing the wonderful extension of the work of God in the earth, my heart prays:—

O Jesus, ride on, till all are subdued,
 Thy mercy make known, and sprinkle thy blood ;
 Display thy salvation, and teach the new song,
 To every nation, and people, and tongue !

In most MSS. and *printed Masoretic Bibles* there are only *three* chapters in this prophet, the *fourth* being joined to the *third*, making it *twenty-four* verses.

In the Jewish reckonings the *Twelve Minor Prophets* make but one book ; hence there is no Masoretic note found at the end of any of the preceding prophets, with accounts of its *verses, sections, &c.* ; but, at the end of *Malachi* we find the following table, which, though it gives the number of verses in each prophet, yet gives the *total sum, middle verse, and sections*, at the end of *Malachi*, thereby showing that they consider the whole *twelve* as constituting but one book.

MASORETIC NOTES

On the Twelve Minor Prophets.

Hosea has	-----	197 verses.
Joel	-----	73
Amos	-----	146
Obadiah	-----	21
Jonah	-----	48

Micah	-----	105
Nahum	-----	57
Zephaniah	-----	53
Habakkuk	-----	56
Haggai	-----	38
Zechariah	-----	211
Malachi	-----	55

The sum of all the verses of the Twelve Minor Prophets is 1060.

The middle verse is Micah, chap. iii. ver. 12.

Number of Sections, 21.

TO GOD THE FATHER, SON, AND HOLY GHOST, BE
 ETERNAL PRAISES. AMEN.

I have this day completed this Commentary, on which I have laboured *above thirty* years ; and which, when I began, I never expected to live long enough to finish. May it be a means of securing glory to God in the highest, and peace and good will among men upon earth ! Amen, Amen.

ADAM CLARKE.

*Heydon Hall, Middlesex,
 Monday, March 28, A. D. 1825.*

END OF THE OLD TESTAMENT.

LONDON :
PRINTED BY J. HADDON, CASTLE-STREET,
FINSBURY.

A TABLE

Of the several places of the OLD TESTAMENT cited in the NEW, which are taken from the Hebrew or Septuagint, from both, or from neither.

In this Table, O stands for the *Old Testament*; H, for *Hebrew*; G, for the *Greek Version or Septuagint*; and N, for *neither, or doubtful*.

MATTHEW.

Chap. Ver.	O	H	G	N
i. 23. from Isai. vii. 14.	O			
ii. 6. from Mic. v. 2.	N			
15. from Hos. xi. 1.	H			
18. from Jer. xxxi. 15.	H			
23. from Judg. xiii. 5.	N			
iii. 3. from Isai. xl. 3.	G			
iv. 4. from Deut. viii. 3.	G			
6. from Ps. xci. 11, 12.	N			
7. from Deut. vi. 16.	G			
10. from Deut. vi. 13.	N			
15, 16. from Isai. ix. 1, 2.	N			
v. 21. from Exod. xx. 13; Lev. xxiv. 21.	N			
31. from Deut. xxiv. 1.	O			
33. from Numb. xxx. 2.	N			
38. from Exod. xxi. 24.	O			
43. from Lev. xix. 18.	N			
viii. 17. from Isai. liii. 4.	H			
ix. 13. from Hos. vi. 6.	H			
xi. 10. from Mal. iii. 1.	H and N			
14. from Mal. iv. 6.	H			
xii. 4. from 1 Sam. xxi. 6.	O			
5. from Numb. xxviii. 9.	O			
19, &c., from Isai. xlii. 1.	G and N			
xiii. 14. from Isai. vi. 9, 20.	G			
35. from Ps. lxxviii. 2.	G and N			
xv. 4. from Exod. xx. 12, xxi. 17.	O			
8, 9. from Isai. xxix. 13.	G			
xix. 4. from Gen. i. 27.	O			
5. from Gen. ii. 24.	O			
7. from Deut. xxiv. 1.	O			
xxi. 5. from Zech. ix. 9.	N			
9. from Ps. cxviii. 25, 26.	O			
13. from Isai. lvi. 7, partim. } from Jer. vii. 11, partim. }	N			
16. from Ps. viii. 2.	O			
42. from Ps. cxviii. 22, 23.	O			
xxii. 24. from Deut. xxv. 5.	O			
32. from Exod. iii. 6.	O			
37. from Deut. vi. 5.	N			
39. from Lev. xix. 18.	O			
44. from Ps. cx. 1.	O			
xxiv. 15. from Dan. xii. 11.	G			
29. from Isai. xliii. 10.	N			
xxvii. 9, 10. from Zech. xi. 13.	O and N			
35. from Ps. xxii. 18.	O			
46. from Ps. xxii. 1.	O			

MARK.

Chap. Ver.	O	H	N
i. 2. from Mal. iii. 1.	O		
3. from Isai. xl. 3.	O		
ii. 26. from 1 Sam. xxii. 6.	N		
iv. 12. from Isai. vi. 9.	O		
vii. 6. from Isai. xxix. 13.	O		
x. 8. from Gen. ii. 24.	O		
xi. 9, 10. from Ps. cxviii. 22, 23.	O		
17. from Isai. lvi. 7; Jer. vii. 11.	O		
xii. 10, 11. from Ps. cxviii. 22, 23.	O		
19. from Deut. xxv. 5.	O		
26. from Exod. iii. 6.	O		
29, 30. from Deut. vi. 4, 5.	O		
31. from Lev. xix. 18.	O		
36. from Ps. cx. 1.	O		
xiii. 14. from Dan. xii. 11.	O		
xiv. 27. from Zech. xiii. 7.	H and N		
xv. 28. from Isai. liii. 12.	O		
34. from Ps. xxii. 1.	O		

LUKE.

ii. 23. from Exod. xliii. 2; Numb. viii. 17.	N		
24. from Lev. xii. 8.	O		
34. from Isai. viii. 14.	N		
iv. 4. from Deut. viii. 3.	O		
8. from Deut. vi. 13.	O		
10, 11. from Ps. xci. 11, 12.	O		
12. from Deut. vi. 16.	O		
18, 19. from Isai. lxi. 1, 2.	G and N		
vi. 4. from 1 Sam. xxi. 6.	O		
vii. 27. from Mal. iii. 1.	O		
x. 27. from Deut. vi. 5; Lev. xix. 18.	O		
xix. 46. from Isai. lvi. 7; Jer. vii. 11.	O		
xx. 17. from Ps. cxviii. 22.	O		
37. from Exod. iii. 6.	O		
4 ^o , 43. from Ps. cx. 1.	O		
xxii. 37. from Isai. liii. 12.	O		

JOHN.

i. 23. from Isai. xl. 3.	O		
ii. 17. from Ps. lxi. 9.	O		
vii. 42. partim from Mic. v. 2, partim. from 1 Sam. xvi. 1, partim.	O		
viii. 5. from Lev. xx. 10.	O		
17. from Deut. xvii. 6.	O		
x. 34. from Ps. lxxxii. 6.	O		
xii. 15. from Zech. ix. 9.	O		

Table of Passages of the Old Testament cited in the New.

Chap. Ver.		Chap. Ver.		
xii. 38. from Ps. liii. 1.	O	x. 20, 21. from Isai. lxxv. 1, 2.	O	
40. from Isai. vi. 10.	N	xi. 3. from 1 Kings xix. 10.	O	
xiii. 18. from Ps. xli. 9.	N	4. from 1 Kings xix. 18.	H	
xix. 24. from Ps. xxii. 18.	O	xi. 8. from Isai. xxix. 9, vi. 9.	N	
28, 29. from Ps. lxxix. 21.	O	9, 10. from Ps. lxxix. 23, 24.	G	
36. from Exod. xii. 46.	N	26. from Isai. lix. 20.	N	
37. from Zech. xii. 10.	H	27. from Isai. xxvii. 9.	N	
ACTS.				
i. 20. partim from Ps. lxxix. 26, partim.	N	34. from Isai. xl. 13.	O	
from Ps. cix. 8, partim.	N	35. from Job xli. 2 or 10.	H	
ii. 17, &c. from Joel ii. 28, &c.	G	xii. 19. from Deut. xxxii. 35.	H	
25, &c. from Ps. xvi. 8, &c.	G	20. from Prov. xxv. 21, 22.	O	
34, 35. from Ps. cx. 1.	O	xiv. 11. from Isai. xlv. 23.	N	
iii. 22. from Deut. xviii. 15, 18, 19.	N	xv. 3. from Ps. lxxix. 10.	O	
25. from Gen. xxii. 18.	N	9. from Ps. xviii. 50.	O	
iv. 25, 26. from Ps. ii. 1, 2.	O	10. from Deut. xxxii. 43.	O	
vii. 42, 43. from Amos v. 25, 26, 27.	N	11. from Ps. cxvii. 1.	O	
49, 50. from Isai. lxxvi. 1, 2.	O	12. from Isai. xi. 10.	O	
viii. 32, 33. from Isai. liii. 7, 8.	G	21. from Isai. lii. 15.	O	
xiii. 33. from Ps. ii. 7.	O	1 CORINTHIANS.		
34. from Isai. lv. 3.	O	i. 19. from Isai. xxix. 14.	G and N	
35. from Ps. xvi. 10.	O	31. from Jer. ix. 24.	O	
41. from Hab. i. 5.	G	ii. 9. from Isai. lxxvi. 4.	N	
47. from Isai. xlix. 6.	O	16. from Isai. xl. 13.	O	
xv. 16, 17. from Amos ix. 11, 12.	G	iii. 19. from Job v. 13.	H	
xxiii. 5. from Exod. ii. 28.	O	20. from Ps. xciv. 11.	N	
xxviii. 26, 27. from Isai. vi. 9, 10.	O	vi. 16. from Gen. ii. 24.	O	
ROMANS.				
i. 17. from Hab. ii. 4.	O	ix. 9. from Deut. xxv. 4.	O	
iii. 4. from Ps. li. 4.	G	x. 7. from Exod. xxxii. 6.	O	
10, 11, 12. from Ps. xiv. 1, 2, 3.	N	26. from Ps. xxiv. 1.	O	
13. from Ps. v. 10; Ps. cxl. 4.	}	xiv. 21. from Isai. xxviii. 11, 12.	N	
14. from Ps. x. 7.		}	xv. 45. from Gen. ii. 7.	O
15. from Prov. i. 16.			54. from Isai. xxv. 8.	H
16, 17. from Isai. lix. 7, 8.	}	2 CORINTHIANS.		
18. from Ps. xxxvi. 12.	}	iv. 13. from Ps. cxvi. 10.	O	
iv. 3. from Gen. xv. 6.	O	vi. 2. from Isai. xlix. 8.	O	
17. from Gen. xvii. 5.	O	16. from Lev. xxvii. 11, 12; Ezek. xxxvii. 27.	O	
18. from Gen. xv. 5.	O	17. from Isai. lii. 11.	O	
viii. 36. from Ps. xlv. 23.	O	18. from Jer. xxxi. 1, 9.	O	
ix. 9. from Gen. xviii. 10.	O	viii. 15. from Exod. xvi. 18.	O	
12. from Gen. xxv. 23.	O	ix. 9. from Ps. cxii. 9.	O	
13. from Matt. i. 2.	O	xiii. 1. from Deut. xvii. 6.	O	
15. from Exod. xxxiii. 9.	O	GALATIANS.		
17. from Exod. ix. 16.	H	iii. 8. from Gen. xii. 3, xviii. 13.	O	
25. from Hos. ii. 23.	O	10. from Deut. xxvii. 26.	O	
26. from Hos. i. 10.	O	11. from Hab. ii. 4.	O	
27, 28. from Isai. x. 22, 23.	O	12. from Lev. xviii. 5.	O	
29. from Isai. i. 9.	O	13. from Deut. xxi. 23.	O	
33. from Isai. viii. 14, and xxviii. 16.	H	16. from Gen. xvii. 7.	O	
5. from Lev. xviii. 5.	O	iv. 22. from Gen. xvi. 15, 21.	O	
6. from Deut. xxx. 12.	O	27. from Isai. liv. 1.	O	
8. from Deut. xxx. 14.	O	30. from Gen. xxi. 10.	O	
11. from Isai. xxviii. 16.	G	EPHESIANS.		
13. from Joel ii. 32.	O	iv. 8. from Ps. lxxviii. 19.	N	
15. from Isai. lii. 7.	H	v. 31. from Gen. ii. 24.	O	
16. from Isai. liii. 1.	O	vi. 2, 3. from Exod. xx. 12; Deut. v. 16.	G	
18. from Ps. xix. 5.	O	1 TIMOTHY.		
19. from Deut. xxxii. 21.	O	v. 18. from Deut. xxv. 4.	O	

Table of Passages of the Old Testament cited in the New.

HEBREWS.			Chap. Ver.	
Chap. Ver.				
i. 5. from Ps. ii. 7; 2 Sam. vii. 14.	O		iii. 10—12. from Ps. xxxiv. 12—16.	O
6. from Ps. xcvi. 7.	G		iv. 18. from Prov. xi. 31.	N
7. from Ps. civ. 4.	O		v. 5. from Prov. iii. 34.	O
8, 9, from Ps. xlv. 6, 7.	O			
10—12, from Ps. cii. 25—27.	O		2 PETER.	
13. from Ps. cx. 1.	O		ii. 22. from Prov. xxvi. 11.	O
ii. 6—8, from Ps. viii. 4—6.	O		iii. 8. from Ps. xc. 4.	O
12. from Ps. xxii. 22.	O		9. from Ezek. xxxiii. 11.	O
13. from 2 Sam. xxii. 3, and Isai. viii. 18.	O			
iii. 7—11, from Ps. xc. 7—11.	O		JUDE.	
iv. 4. from Gen. ii. 2.	O		9. from Zech. iii. 2.	H
v. 5. from Ps. ii. 7.	O			
6. from Ps. cx. 4.	O		APOCALYPSE.	
vi. 14. from Gen. xxii. 17.	O		i. 7. from Zech. xii. 10.	H
vii. 1. from Gen. xiv. 18.	O		ii. 23. from Ps. vii. 10.	O
17. from cx. 4.	O		27. from Ps. ii. 10.	O
viii. 5. from Exod. xxv. 40.	O		iii. 7. from Isai. xxii. 22.	O
8—12, from Jer. xxxi. 31—34.	N		19. from Prov. iii. 12.	O
ix. 20. from Exod. xxiv. 8.	O		iv. 8. from Isai. vi. 3.	O
x. 5—7, from Ps. xl. 6—8.	G		v. 5. from Gen. xlix. 9.	O
16, 17, from Jer. xxxi. 32, 34.	O		11. from Dan. vii. 10.	O
30. from Deut. xxxii. 35, 36.	O		vi. 14. from Isai. xxxiv. 4.	O
37, 38, from Hab. ii. 3, 4.	G and N		16. from Isai. ii. 19; Hos. x. 8.	O
xi. 5. from Gen. v. 24.	G		vii. 3. from Ezek. ix. 4.	O
18. from Gen. xxi. 12.	O		17. from Isai. xxv. 8.	O
22. from Gen. xlvii. 31.	G		x. 5. from Dan. xii. 7.	O
xii. 5, 6, from Prov. iii. 11, 12.	O		9. from Ezek. iii. 3.	O
16. from Gen. xxv. 33.	O		xi. 4. from Zech. iv. 3.	O
18. from Exod. xix. 16.	O		xii. 5. from Ps. ii. 9.	O
20. from Exod. xix. 19.	O		xiii. 10. from Gen. ix. 6.	O
26. from Hag. ii. 6.	O		xiv. 5. from Ps. xxxii. 2.	O
29. from Deut. iv. 24.	O		8. from Ps. xxi. 9.	O
xiii. 5. from Deut. xxxi. 6, 8, and Josh. i. 5.	O		10. from Ps. lxxv. 8.	O
6. from Ps. cxviii. 6.	O		xv. 4. from Jer. x. 7.	O
			8. from Exod. xl. 34.	O
			xviii. 2. from Isai. xlii. 21, 22.	O
			4. from Isai. xlvi. 20; Jer. i. 8.	O
			6. from Ps. cxxxvii. 8.	O
			7. from Isai. xlvi. 7, 8.	O
			11. from Ezek. xxvii. 35, 36.	O
			17, &c. from Ezek. xxix. 29, &c.	O
			21. from Jer. li. 64.	O
			23. from Jer. xxv. 10.	O
			xix. 13. from Isai. lxiii. 2, 3.	O
			xx. 8. from Ezek. xxxviii. 2; xxxix. 1.	O
			xxi. 1. from Isai. lxxv. 17.	O
			4. from Isai. xxv. 8.	O
			15. from Ezek. xl. 3.	O
			23. from Isai. lx. 19.	O
			25. from Isai. lx. 20.	O
			27. from Isai. xxxv. 8.	O
			xxii. 5. from Isai. lx. 19, 20.	O

18 H. 27 G. 47 N. Plerumque O.; i. e., 200, aut eo circiter.

The above table was printed by Mr. E. LEIGH, for his *Critica Sacra*. I have made a few corrections and additions.—A. C.

TABLE I.

Of passages collected from the OLD TESTAMENT, as a testimony to the NEW; not indeed in the same words, but having the same meaning.

Chap. Ver.	GENESIS.	Chap. Ver.	
		xxii. 16.	As he spoke unto our fathers. Luke i. 55.
i. 1.	By faith we know that the worlds were made. Heb. xi. 3.	xxv. 22.	Rebecca also conceived by one, our father Isaac. Rom. ix. 10.
	The heavens were of old. 2 Pet. iii. 5.	31.	Lest there be a fornicator or profane person, as was Esau, who for mess of pottage sold his birthright. Heb. xii. 16.
27.	Adam was first formed. 1 Tim. ii. 13.	xxvii. 28.	By faith he blessed them concerning things to come. Heb. xi. 20.
ii. 22.	But the man is not of the woman. 1 Cor. xi. 8.	xlvi. 15.	By faith, Jacob, when he was dying. Heb. xi. 21.
iii. 4.	But the serpent deceived Eve by his subtilty. 2 Cor. xi. 3.	xlix. 10.	Of whom Moses wrote in the law. John i. 45.
	6. Adam was not deceived. 1 Tim. ii. 14.	l. 24.	By faith, Joseph, when he died. Heb. xi. 22.
iv. 4.	By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. xi. 4.		
	8. From the blood of righteous Abel. Matt. xxiii. 35.		
	Not as Cain, who was of that wicked one. 1 John iii. 12.		
	Woe to them, for they have gone in the way of Cain. Jude 12.		
v. 24.	By faith Enoch was translated. Heb. xi. 5.		
vi. 12.	When once the long-suffering of God waited. 1 Pet. iii. 20.		
	13. By faith Noah was warned. Heb. xi. 7.	ii. 2.	By faith, Moses, when he was born. Heb. xi. 23.
	22. Noah, the eighth person, a preacher of righteousness. 2 Pet. ii. 5.	11.	By faith, Moses, when he was come to years. Heb. xi. 24.
vii. 4.	For as the days that were before the flood. Matt. xxiv. 32.		Moses, seeing one of them suffering wrong. Acts vii. 24.
ix. 6.	All they that take the sword shall perish by the sword. Matt. xxvi. 52; Rev. xiii. 10.	iii. 2.	And when forty years were expired. Acts vii. 30.
xii. 4.	By faith Abraham, when he was called. Heb. xi. 8.	xii. 11.	Through faith he kept the passover. Heb. xi. 28.
xiv. 18.	For this Melchisedek. Heb. vii. 1.	xiv. 22.	They were baptized unto Moses in the cloud. 1 Cor. x. 2.
xvi. 15.	Abraham had two sons, the one by a bondmaid. Gal. iv. 22.		By faith they passed through the Red Sea. Heb. xi. 29.
xvii. 11.	And gave him the covenant of circumcision. Acts vii. 8; Rom. iv. 11.	xvi. 15.	Our fathers ate manna in the wilderness. John vi. 49.
xviii. 10.	By faith Sarah herself received strength. Heb. xi. 11.		He gave them bread from heaven. John vi. 31.
	12. As Sarah obeyed Abraham. 1 Pet. iii. 6.		They did all eat that spiritual meat. 1 Cor. x. 3.
xix. 25.	And the cities of Sodom and Gomorrah. 2 Pet. ii. 6.	xvii. 6.	For they drank of that spiritual rock which followed them. 1 Cor. x. 4.
	As Sodom and Gomorrah. Jude 7.	xix. 6.	A holy nation, a peculiar people. 1 Pet. ii. 9.
26.	Remember Lot's wife. Luke xvii. 32.	12.	And if a beast touch the mountain. Heb. xii. 20.
	For as it was in the days of Lot, they ate, they drank, they bought. Luke xvii. 27.	16.	Ye are not come unto the mountain. Heb. xii. 18.
xxi. 1.	Abraham had a son by the free-woman. Gal. iv. 22.	xxiv. 8.	When Moses had spoken every precept. Heb. ix. 19.
xxii. 1.	By faith Abraham, when he was tried. Heb. xi. 17.	xxvi. 1.	For there was a tabernacle made, the first. Heb. ix. 2.
	9. Abraham offered his son upon the altar. James ii. 21.	xxxii. 6.	Be not ye idolaters, as were some of them. 1 Cor. x. 7.
		xl. 4.	Wherein was the candlestick. Heb. ix. 2.

Table of Passages of the Old Testament cited or referred to in the New.

LEVITICUS.

- Comp. Ver.
 xii. 3. Ye on the sabbath circumcise a man. John vii. 22. When eight days were fulfilled. Luke ii. 21.
 4. When the days of their purification. Luke ii. 22.
 6. And to offer a sacrifice according to the law. Luke ii. 24.
 xiv. 4. Bring the gift which Moses hath commanded. Matt. viii. 4; Mark i. 44.
 xvi. 14. If the blood of bulls and goats. Heb. ix. 13.
 17. The whole multitude of the people were without worshipping. Luke i. 10.
 xix. 15. Not with respect to persons. James ii. 1.
 17. If thy brother sin against thee. Matt. xviii. 15; Luke xvii. 3.
 xx. 10. Moses in the law commanded such to be stoned. John viii. 5.

NUMBERS.

- viii. 16. Every male that openeth the womb. Luke ii. 23.
 ix. 18. All our fathers were under the cloud. 1 Cor. x. 1.
 xi. 7. He gave them bread from heaven to eat. John vi. 31.
 xii. 7. Moses was faithful in all his house. Heb. iii. 2.
 xiv. 37. Whose carcases fell in the wilderness. Heb. iii. 17.
 xvi. 1. They have perished in the gainsaying of Korah. Jude 11.
 xix. 3. For the bodies of the beasts whose blood is brought. Heb. xiii. 12.
 xx. 10. They drank of that spiritual rock that followed them. 1 Cor. x. 4.
 xxi. 5. Neither let us tempt Christ. 1 Cor. x. 9.
 9. As Moses lifted up the serpent in the wilderness. John iii. 14.
 xxii. 23. The dumb ass speaking with a man's voice. 2 Pet. ii. 16.
 39. Following the way of Balaam. 2 Pet. ii. 15; Jude 11.
 xxiv. 14. They hold the doctrine of Balaam, who taught Balak. Rev. ii. 14.
 xxv. 6. Let us not commit adultery as some of them. 1 Cor. x. 8.
 xxvi. 64. Whose bodies fell in the wilderness. 1 Cor. x. 5.
 xxviii. 8. The priests profane the sabbath in the temple. Matt. xii. 5.

DEUTERONOMY.

- i. 16, 17. Have not respect of persons. James ii. 1, 9.
 x. 17. For there is no respect of persons with God. Rom. ii. 11; Acts x. 34; Col. iii. 25; Ephes. vi. 9.

Chap. Ver.

- xvii. 6. He that despised Moses' law. Heb. x. 28.
 xviii. 1. Do ye not know that they who minister in holy things. 1 Cor. ix. 13.
 xxiv. 1. Whosoever shall put away his wife. Matt. v. 31, xix. 7; Mark x. 4.

JOSHUA.

- ii. 1. Likewise Rahab the harlot. James ii. 25.
 vi. 20. By faith the walls of Jericho fell down. Heb. xi. 30.
 By faith, Rahab the harlot. Heb. xi. 31.

1 SAMUEL.

- xxi. 6. Do ye not know what David did when he was hungry. Matt. xii. 3; Mark ii. 25; Luke vi. 4.

1 KINGS.

- ii. 10. Let me speak freely concerning the patriarch David. Acts ii. 29, xiii. 36.
 x. 1. The queen of the south. Matt. xii. 42; Luke xi. 31.
 xvii. 1. The heavens were shut for the space of three years. Luke iv. 25.
 Elijah was a man of like passions with us. James v. 17.

2 KINGS.

- iv. 29. Salute no man by the way. Luke x. 4.
 v. 13. Many lepers were in Israel. Luke iv. 27.

1 CHRONICLES.

- xxiii. 13. But no man receiveth this honour to himself, but he that was called, as was Aaron. Heb. v. 4.

JOB.

- i. 21. For we brought nothing into this world. 1 Tim. vi. 7.
 v. 17. Blessed is the man that endureth temptation. James i. 12.
 xxxiv. 19. For God is no respecter of persons. Acts x. 34.

PSALMS.

- xli. 10. But the son of man goeth. Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22.
 cxxxii. 5. David desired to find a tabernacle for the God of Jacob. Acts vii. 46.

PROVERBS.

- xi. 31. If the righteous scarcely be saved. 1 Pet. iv. 18.
 xvii. 27. Let every one be swift to hear. James i. 19.
 xx. 9. If we say we have no sin. 1 John i. 8.
 xxiv. 13. Have not the faith, with respect of persons. James ii. 1.

Table of Passages of the Old Testament cited or referred to in the New.

Chap. Ver.	
xxv. 6.	Sit not down in the chief seat. Luke xiv. 8.
	ISAIAH.
viii. 14.	Behold this is set for the fall and rising again. Luke ii. 34.
xiii. 10.	After the tribulation of those days, the sun shall be darkened. Matt. xxiv. 29; Mark xiii. 24.
xli. 8.	He hath holpen his servant Israel. Luke i. 54.
liv. 1.	Blessed are the barren. Luke xxiii. 29.
lviii. 7.	I was hungry and ye gave me meat. Matt. xxv. 35.
lxiii. 2.	Clothed with a garment dipped in blood. Rev. xix. 13.
	JEREMIAH.
ii. 21.	A man that was a householder. Matt. xxi. 33; Mark xii. 1; Luke xx. 9.
xviii. 6.	Shall the thing formed say to him who formeth it. Rom. ix. 20.

	EZEKIEL.
Chap. Ver.	
xii. 21.	Where is the promise of his coming? Pet. iii. 4.
xviii. 7.	I was hungry and ye gave me meat. Matt. xxv. 35.
xxxix. 2.	And when the thousand years shall be finished. Rev. xx. 7.
	DANIEL.
vii. 10.	And thousands of thousands. Rev. vii. 11.
xii. 7.	And the angel which I saw standing on the sea. Rev. x. 5.
	JOEL.
iii. 15.	The sun shall be darkened. Matt. xxiv. 29; Mark xiii. 24.
	MICAH.
ii. 10.	Here we have no continuing city. Heb. xiii. 14.
iv. 7.	He shall reign over the house of Jacob. Luke i. 33.

TABLE II.

Of passages collected from the OLD TESTAMENT, as a testimony to the NEW; not indeed in the same words, but having the same meaning.

	GENESIS.
Chap. Ver.	
i. 27.	He made them male and female. Matt. xix. 4.
ii. 2.	And God rested the seventh day. Heb. iv. 4.
7.	And the first man Adam was. 1 Cor. xv. 47.
24.	Therefore shall a man leave father and mother. Matt. xix. 5; Mark x. 7; 1 Cor. vi. 16; Ephes. v. 31.
	And they two shall be one flesh. Matt. xix. 5; Mark x. 7; 1 Cor. vi. 16; Ephes. v. 31.
xii. 1, 5, 6.	Go out of thy country. Acts vii. 3. In thy seed shall all the kindreds of the earth be blessed. Acts iii. 25.
xv. 5.	So shall be thy seed. Rom. iv. 18.
6.	And Abraham believed. Rom. iv. 18; James ii. 23; Gal. iii. 6.
13, 16.	Thy seed shall sojourn. Acts vii. 6.
xvii. 4.	Thou shalt be a father of many nations. Rom. iv. 17.
xviii. 10.	I will return, according to the time of life. Rom. ix. 9.
xxi. 10.	Cast out the bondwoman and her son. Gal. iv. 30.
	In Isaac shall thy seed be called. Rom. ix. 7.

Chap. Ver.	
xxii. 17.	In blessing will I bless thee. Heb. vi. 14.
18.	In thy seed shall all nations of the earth be blessed. Gal. iii. 8; Acts iii. 25.
xxv. 23.	The elder shall serve the younger. Rom. ix. 12.
	EXODUS.
iii. 6.	I am the God of Abraham. Matt. xiii. 32; Mark xii. 26; Luke xx. 37; Acts vii. 32.
ix. 16.	For this cause have I raised thee up. Rom. ix. 17.
xii. 46.	A bone of him shall not be broken. John xix. 36.
xiii. 2.	Every male that openeth the womb. Luke ii. 23.
xvi. 18.	He that gathered much had nothing over. 2 Cor. viii. 15.
xx. 12.	Honour thy father and mother. Matt. xv. 4; Ephes. vi. 2.
13.	Thou shalt not kill. Matt. v. 21.
14.	Thou shalt not commit adultery. Matt. v. 27.
15.	Thou shalt not steal, &c. Rom. xiii. 9.
17.	Thou shalt not covet. Rom. vii. 7.
xxi. 17.	He that curseth his father or mother. Matt. xv. 4; Mark vii. 10.
24.	Eye for eye, tooth for tooth. Matt. v. 38.

Table of Passages of the Old Testament cited or referred to in the New.

- Chap. Ver.
 xxii. 28. Thou shalt not speak evil of the ruler of thy people. Acts xxiii. 5.
 xxiv. 8. Behold the blood of the covenant. Heb. ix. 20, xiii. 20; 1 Pet. i. 2.
 xxv. 40. Look that thou make all after the pattern. Heb. viii. 5; Acts vii. 44.
 xxxii. 1. Make us gods that may go before us. Acts vii. 40.
 xxxiii. 19. I will be gracious to whom I will be gracious. Rom. ix. 15.
 xxxiv. 33. Moses put a veil on his face. 2 Cor. iii. 13.

LEVITICUS.

- xi. 44. Ye shall be holy, for I am holy. 1 Thess. iv. 7; 1 Pet. i. 15, 16.
 xviii. 5. Which if a man do, he shall live in them. Luke x. 28; Rom. x. 5.
 xix. 12. Ye shall not swear by my name falsely. Matt. v. 33; James v. 12.
 18. Thou shalt love thy neighbour as thyself. Matt. v. 43; xxii. 39; Gal. v. 14; Jam. ii. 8.
 xx. 9. Every one that curseth father or mother. Matt. xv. 4.
 xxiv. 20. Eye for eye, tooth for tooth. Matt. v. 38.
 xxvi. 11. I will dwell among you. 2 Cor. vi. 16.

NUMBERS.

- ix. 12. Nor break any bone of it. John xix. 36.

DEUTERONOMY.

- iv. 24. The Lord thy God is a consuming fire. Heb. xii. 29.
 v. 16. Honour thy father and thy mother. Matt. xv. 4; Mark vii. 13; Eph. vi. 2.
 17. Thou shalt not kill. Matt. v. 21.
 18. Thou shalt not commit adultery. Luke xviii. 20.
 19. Thou shalt not steal. Luke xviii. 20; Rom. xiii. 9.
 20. Thou shalt not bear false witness. Luke xviii. 20; Rom. xiii. 9.
 21. Thou shalt not covet. Rom. vii. 7.
 vi. 4. Hear, O Israel, the Lord our God is one Lord. Mark xii. 29.
 5. Thou shalt love the Lord. Matt. xxii. 37; Mark xii. 30; Luke x. 27.
 13. Thou shalt fear the Lord thy God, and serve him. Matt. iv. 10; Luke iv. 8.
 16. Ye shall not tempt the Lord your God. Matt. iv. 7. Luke iv. 12.
 viii. 3. Man doth not live by bread only. Matt. iv. 4; Luke iv. 4.
 x. 17. God accepteth not persons. Acts x. 34; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; 1 Pet. i. 17.
 xviii. 16. A prophet shall the Lord raise up unto thee. John i. 45; Acts iii. 22; vii. 37.
 xix. 16. At the mouth of two witnesses. Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28.

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 xix. 21. An eye for an eye, tooth for tooth, hand for hand. Matt. v. 38.
 xxi. 23. He that is hanged is accursed. Gal. iii. 13.
 xxv. 4. Thou shalt not muzzle the ox. 1 Cor. ix. 9; 1 Tim. v. 18.
 5. If a man's brother die. Matt. xxii. 24; Mark xii. 19; Luke xx. 28.
 xxvii. 26. Cursed is he who confirmeth not all the words of this law. Gal. iii. 10.
 xxx. 12. Who shall go up for us to heaven. Rom. x. 6, &c.
 14. But the word is very nigh unto thee. Rom. x. 6, &c.
 xxxii. 21. I will move them to jealousy. Rom. x. 19.
 35. To me belong vengeance and recompence. Rom. xii. 19; Heb. x. 30.

JOSHUA.

- i. 5. I will not fail thee. Heb. xiii. 5.

II. SAMUEL.

- vii. 14. I will be his father. Heb. i. 5.

I. KINGS.

- xix. 10. They have slain thy prophets. Rom. xi. 3.
 18. I have left me seven thousand in Israel. Rom. xi. 4.

JOB.

- v. 13. He taketh the wise in their own craftiness. 1 Cor. iii. 19.

PSALMS.

- ii. 1. Why do the heathen rage. Acts iv. 25.
 7. Thou art my son, this day have I begotten thee. Acts xiii. 33; Heb. i. 5; v. 3.
 9. Thou shalt break them with a rod of iron. Rev. ii. 27; xii. 5; xix. 15.
 iv. 4. Stand in awe, and sin not. Eph. iv. 26.
 v. 9. Their throat is an open sepulchre. Luke xi. 44; Rom. iii. 13.
 vi. 8. Depart from me, ye workers of iniquity. Matt. vii. 23; xxv. 41; Luke xiii. 27.
 viii. 2. Out of the mouths of babes and sucklings. Matt. xi. 25; xxi. 16; 1 Cor. i. 27.
 4. What is man, that thou art mindful of him? Heb. ii. 6.
 6. Thou hast put all things under his feet. 1 Cor. xv. 27; Heb. ii. 8.
 x. 7. His mouth is full of cursing. Rom. iii. 14.
 xiv. 3. There is none that doeth good. Rom. iii. 10.
 xvi. 8. I have set the Lord always before me. Acts ii. 25.
 10. Thou wilt not suffer thy holy one to see corruption. Acts ii. 31; xiii. 35.
 xviii. 2. My God, in whom I will trust. Heb. ii. 13.
 49. I will give thanks unto thee among the heathen. Rom. xv. 9.

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xix.	4. Their line is gone out through all the earth. Rom. x. 18.
xxii.	1. My God, my God, why hast thou forsaken me? Matt. xxvii. 46; Mark xv. 34.
	18. They part my garments among them. Luke xxiii. 34; John xix. 23, 24.
	22. I will declare thy name to my brethren. Heb. ii. 12.
xxiv.	1. The earth is the Lord's. 1 Cor. x. 26, 28.
xxxi.	5. Into thy hand I commit my spirit. Luke xxiii. 46; Acts vii. 59.
xxxiv.	12. What man is he that desireth life. 1 Pet. iii. 10.
xxxv.	19. They hated me without a cause. John xv. 25.
	xl. 6. Sacrifice and offering thou didst not desire. Matt. xii. 7; Heb. x. 5.
	xli. 9. He who did eat of my bread. John xiii. 18.
	xliv. 22. For thy sake are we killed all the day. Rom. viii. 36.
	xlv. 6. Thy throne, O God, is for ever and ever. Heb. i. 8.
	li. 4. That thou mightest be justified when thou speakest. Rom. iii. 4.
	lv. 22. Cast thy burden upon the Lord. 1 Pet. v. 7.
	lxii. 12. Thou renderest to every man according. Matt. xvi. 27; Rom. ii. 6; 1 Cor. iii. 8.
lxviii.	18. Thou hast ascended on high, and led captivity captive. Eph. iv. 8.
lxix.	9. The zeal of thy house hath eaten me up. John ii. 17.
	The reproaches of them that reproach thee. Rom. xv. 3.
	22. Let their table become a snare. Rom. xi. 9, 10.
	25. Let their habitation be desolate. Acts i. 20.
lxxviii.	2. I will open my mouth in parables. Matt. xiii. 35.
	24. He gave them bread from heaven. John vi. 31; 1 Cor. x. 3.
lxxxii.	6. I have said, Ye are gods. John x. 34.
lxxxix.	20. I have found David my servant. Acts xiii. 22.
	xc. 11. He will give his angels charge concerning thee. Matt. iv. 6; Luke iv. 10.
	xciv. 11. The Lord knoweth the thoughts of man. 1 Cor. iii. 20.
	xcv. 7. To-day, if ye will hear his voice. Heb. iii. 7; iv. 7.
	11. Unto whom I swear in my wrath. Heb. iv. 3.
	cii. 25. Thou, Lord, in the beginning hast laid. Heb. i. 10.
	civ. 4. Who maketh his angels spirits. Heb. i. 7.
	cix. 8. His bishopric let another take. Acts i. 20.
	cx. 1. The Lord said unto my Lord. Matt.

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cx.	1. xxii. 44; Mark xii. 42; Acts ii. 34; 1 Cor. xv. 25.
	Until I make thine enemies thy footstool. 1 Cor. xv. 25.
	4. Thou art a priest for ever. Heb. v. 6; vii. 17, 21.
	The Lord hath sworn, and will not repent. Heb. vii. 17.
cxii.	9. He hath dispersed abroad. 2 Cor. ix. 9.
cxvi.	10. I believed; therefore, have I spoken. 2 Cor. iv. 13.
	11. I said in my haste, All men are liars. Rom. iii. 4.
cxvii.	1. Praise the Lord, all ye nations. Rom. xv. 11.
cxviii.	6. The Lord is on my side. Heb. xiii. 6.
	22. The stone which the builders rejected. Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; 1 Pet. ii. 4, 7.
	25, 26. Save now, I beseech thee,—Blessed is he that cometh. Matt. xxi. 9.
cxxxii.	11. Of the fruit of thy body. Luke i. 69; Acts ii. 30.
cxl.	3. Adder's poison is under their lips. Rom. iii. 13.

PROVERBS.

iii.	7. Be not wise in thine own eyes. Rom. xii. 16.
	11. My son, despise not the chastening of the Lord. Heb. xii. 5.
	12. For whom the Lord loveth he chasteneth. Rev. iii. 19.
x.	12. Love covereth all sins. 1 Pet. iv. 8.
xvii.	15. Whoso rewardeth evil for good. 1 Thess. v. 15; 1 Pet. iii. 9.
xx.	20. Whoso curseth his father. Matt. xv. 4.
xxv.	21. If thine enemy be hungry, give him bread. Matt. v. 44; Rom. xii. 20.
xxvi.	11. As a dog returneth to his vomit. 2 Pet. ii. 22.

ISAIAH.

i.	9. Except the Lord had left us a very small remnant. Rom. ix. 29.
v.	1, &c. My well beloved hath a vineyard. Matt. xxi. 33; Mark xii. 1; Luke xx. 9.
vi.	3. Holy, holy, holy. Rev. iv. 8.
	9. Hear ye indeed, but understand not. Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xviii. 26; Rom. xi. 8.
vii.	14. Behold, a virgin shall conceive. Matt. i. 23; Luke i. 31.
viii.	18. Behold, I and the children. Heb. ii. 13.
ix.	1. The land of Zebulun and the land of Naphtali. Matt. iv. 16.
x.	22. Yet a remnant of them shall return. Rom. ix. 27.
xi.	4. With the breath of his lips shall be

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xi.	4.	slay the wicked. 2 Thess. ii. 8; Rev. i. 16.
xxi.	9.	Babylon is fallen, is fallen. Rev. xiv. 8; xviii. 2.
xxii.	13.	Let us eat and drink, for to-morrow we die. 1 Cor. xv. 32.
	22.	He shall open, and none shall shut. Rev. iii. 7.
xxv.	8.	The Lord will wipe away tears from all faces. Rev. vii. 17.
xxviii.	11.	For with stammering lips and another tongue. 1 Cor. xiv. 21.
	16.	Behold, I lay in Zion for a foundation. Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; Eph. ii. 20; 1 Pet. ii. 6—8.
xxix.	13.	This people draw near me with their mouth. Matt. xv. 8, 9; Mark vii. 6.
	14.	The wisdom of their wise shall perish. 1 Cor. i. 19.
xxxiii.	18.	Where is the wise, where is the receiver? 1 Cor. i. 20.
xl.	3.	The voice of him that crieth in the wilderness. Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23.
	6.	All flesh is grass. James i. 10; 1 Pet. i. 24.
	13.	Who hath directed the Spirit of the Lord. Rom. xi. 34; 1 Cor. ii. 16.
xli.	4.	I the Lord the first, and with the last. Rev. i. 17.
xlii.	1.	Behold my servant whom I uphold. Matt. xii. 18.
xliii.	19.	Behold, I will do a new thing. 2 Cor. v. 17; Rev. xxi. 5.
xliv.	6.	I am the first, and I am the last. Rev. xxii. 13.
xlv.	9.	Shall the clay say to him that fashioneth it. Rom. ix. 20.
	23.	Unto me every knee shall bow. Rom. xiv. 11; Phil. ii. 10.
xlix.	6.	I will give thee for a light to the Gentiles. Luke ii. 32; Acts xiii. 47; xxvi. 8.
	8.	In an acceptable time have I heard thee. 2 Cor. vi. 2.
	10.	They shall not hunger nor thirst. Rev. vii. 16.
l.	6.	I hid not my face from shame and spitting. Matt. xxvi. 67; xxvii. 26.
lii.	7.	How beautiful upon the mountains. Rom. x. 15.
	5.	My name continually every day is blasphemed. Rom. ii. 24.
	11.	Depart ye, depart ye, touch no unclean thing. 2 Cor. vi. 17; Rev. xviii. 4.
	15.	For that which had not been told them. Rom. xv. 21.
liii.	1.	Who hath believed our report? John xii. 38; Rom. x. 16.
	4.	Surely he hath borne our griefs. Matt. viii. 17.
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	7.	He is brought as a lamb to the slaughter. Acts viii. 32.
	9.	He did no violence, neither was deceit found in his mouth. 1 Pet. ii. 22.
	12.	He was numbered with the transgressors. Mark xv. 28; Luke xxii. 37.
liv.	1.	Sing, O barren, thou that didst not bear. Gal. iv. 27.
	13.	All thy children shall be taught of the Lord. John vi. 45; 1 Cor. ii. 10.
lv.	1.	Ho, every one that thirsteth. John iv. 14, vii. 37; Rev. xxi. 6, xxii. 17.
	3.	I will give you the sure mercies of David. Acts xiii. 34.
lvi.	7.	For my house shall be called a house of prayer. Matt. xxi. 13; Mark xi. 17; Luke xix. 46.
lix.	7.	Wasting and destruction are in their paths. Rom. iii. 15.
	17.	He put on righteousness as a breastplate. Ephes. vi. 14, 17; 1 Thess. v. 8.
	20.	The Redeemer shall come to Zion. Rom. xi. 26.
lx.	11.	Thy gates shall be open continually. Rev. xxi. 25.
	19.	The sun shall be no more thy light. Rev. xxi. 23; xxii. 5.
lxi.	1.	The Spirit of the Lord is upon me. Luke iv. 18.
lxii.	11.	Say ye to the daughter of Zion. Matt. xxi. 5; John xii. 15.
lxiv.	4.	Men have not seen nor perceived by the ear. 1 Cor. ii. 9.
lxv.	1.	I am sought of them that asked not for me. Rom. ix. 24—26, x. 20; Ephes. ii. 13.
	2.	I have spread out my hands all the day. Rom. x. 21.
	17.	I create new heavens and a new earth. 2 Pet. iii. 13; Rev. xxi. 1.
lxvi.	1.	Heaven is my throne. Acts vii. 48, 49; xvii. 24.
	24.	Their worm shall not die, neither shall their fire. Mark ix. 44—48.

JEREMIAH.

vii.	11.	Is this house become a den of robbers. Matt. xxi. 13; Luke xix. 46.
ix.	24.	But let him that glorieth glory in this. 1 Cor. i. 31; 2 Cor. x. 17.
x.	7.	Who would not fear thee, O king of nations? Rev. xv. 4.
xvii.	10.	I the Lord search the heart and try the reins. Rom. viii. 27; Rev. ii. 23.
xxxi.	9.	I will be a father to Israel. 2 Cor. vi. 18; Rev. xxi. 7.
	15.	A voice was heard in Ramah. Matt. ii. 17, 18.
	31.	Behold, the days come—that I will

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 xxxi. 31. make a new covenant. Heb. viii. 8, x. 10.
 ii. 8. Babylon is suddenly fallen. Rev. xiv. 8, xviii. 2.

EZEKIEL.

- iii. 1—3. Eat this roll. Rev. x. 9.
 xx. 11, 13, 21. Which if a man do he shall even live in them. Rom. x. 5; Gal. iii. 12.
 xxxii. 8. All the bright lights of heaven will I make dark. Matt. xxiv. 29.
 xxxvi. 23. I will sanctify my great name which was profaned. Rom. ii. 24.

DANIEL.

- ix. 27. The overspreading of abominations. Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20.

HOSEA.

- i. 10. In the place where it was said unto them. Rom. ix. 26.
 ii. 23. I will say unto them that were not my people. Rom. ix. 25; 1 Pet. ii. 10.
 vi. 6. For I desired mercy, and not sacrifice. Matt. ix. 13; xii. 7.
 x. 8. They shall say unto the mountains, Cover us. Luke xxiii. 30; Rev. vi. 16, ix. 6.
 xi. 1. I called my son out of Egypt. Matt. ii. 15.
 xiii. 14. O death, I will be thy plagues. 1 Cor. xv. 54, 55.

JOEL.

- ii. 28. It shall come to pass in the last days. Acts ii. 17.
 32. Whosoever shall call on the name of the Lord. Rom. x. 13.

AMOS.

- v. 25. Have ye offered to me sacrifices. Acts vii. 42.
 vi. 1. Woe to them that are at ease in Zion. Luke vi. 24.
 ix. 11. I will raise up the tabernacle of David. Acts xv. 16, 17.

JONAH.

- i. 17. Jonah was in the belly of the fish three

- Chap. Ver.
 i. 17. days and three nights. Matt. xii. 40, xvi. 4; Luke xi. 30.
 iii. 4—9. The people of Nineveh repented. Matt. xii. 41; Luke xi. 32.

MICAH.

- v. 2. Thou, Beth-lehem Ephratah. Matt. ii. 6; John vii. 42.
 vii. 6. The son dishonoureth his father. Matt. x. 21, 35, 36; Luke xii. 53, xxi. 16.

NAHUM.

- i. 15. Behold upon the mountains the feet. Rom. x. 15.

HABAKKUK.

- i. 5. Behold ye among the heathen—wonder. Acts xiii. 41.
 ii. 4. But the just shall live by faith. John iii. 36; Rom. i. 17, Gal. iii. 11; Heb. x. 38.

HAGGAI.

- ii. 6. I will shake the heavens and the earth. Heb. xii. 26.

ZECHARIAH.

- viii. 16. Speak every man truth to his neighbour. Ephes. iv. 25.
 ix. 9. Behold thy King cometh. Matt. xi. 5; John xii. 15.
 xi. 11, 12. So they weighed for my price thirty pieces of silver. Matt. xxvi. 15, xvii. 9, 10.
 xii. 10. They shall look upon me whom they have pierced. John xix. 34, 37; Rev. i. 7.
 xiii. 7. I will smite the Shepherd. Matt. xxv. 31; Mark xiv. 27.

MALACHI.

- i. 2, 3. I loved Jacob, and hated Esau. Rom. ix. 13.
 iii. 1. Behold, I send my messenger. Matt. xi. 10; Mark i. 2; Luke i. 76, vii. 27.
 iv. 5. Behold, I will send you Elijah the prophet. Matt. xi. 14, xvii. 11; Mark ix. 11; Luke i. 17.
 6. He shall turn the hearts of the fathers to the children. Luke i. 17.

EPITOME OF THE JEWISH HISTORY

FROM THE

TIME OF NEHEMIAH AND MALACHI TO THE BIRTH OF CHRIST,

FILLING UP THE CHASM BETWEEN

THE OLD AND NEW TESTAMENTS.

As many have wished to see an epitome of the Jewish history, from the days of the prophet Malachi to the advent of Christ, in order to connect the history of the Old and New Testaments, I have prepared the following, which, in such a work as this, is as much as should be expected.

On all hands *Malachi* is allowed to have been the last prophet under the Old Testament; and he flourished about *four hundred and nine* years before the coming of Christ, according to the commonly received chronology; and *Nehemiah*, who was contemporary with him, was the last of those civil governors appointed by God himself. His last act of reformation is fixed by *Prideaux*, B. C. 409; soon after which it is supposed that he died, as at this time he could not be less than *seventy* years of age. For the administration of affairs in his times and in those of *Ezra*, whom he succeeded in the government of Judea, the reader is referred to the notes on *Ezra*, *Nehemiah*, and *Daniel*.

We have seen, in the Book of *Nehemiah*, that, on the return of the Jews from the Chaldean captivity, many of them brought strange wives and a spurious offspring with them, and, refusing to put them away, were banished by *Nehemiah*, and went and settled in *Samaria*. Among those exiles there was a son of *Jehoiada*, the high-priest, named *Manasseh*, who had married the daughter of *Sanballat* the *Haronite*, and put himself under the protection of his father-in-law, who was governor of the place. After the death of *Nehemiah*, *Sanballat* obtained a grant from *Darius* to build a temple on *Mount Gerizim*, near *Samaria*, of which he made *Manasseh*, his son-in-law, high-priest. This temple was begun to be built B. C. 408.

From the building of this temple, *Samaria* became the refuge of all refractory Jews: and though by this means the old superstition of the land was reformed to the worship of the God of *Israel*, they of *Jerusalem* would never consider the *Samaritan Jews* otherwise than *apostates*. On the other hand, the

Samaritans maintained that *Mount Gerizim* was the only proper place for the worship of God. This people rejected all traditions, and adhered only to the written word contained in the five books of *Moses*.

Nehemiah's death was also attended with a change of the Jewish government at *Jerusalem*. *Judea* had no longer a governor of its own. It was united to the *prefecture of Syria*; the rulers of which committed the administration of both civil and ecclesiastical affairs to the high-priest for the time being.

By this means the high-priesthood became an office under the heathen; and towards the latter end of *Artaxerxes Mnemon's* reign, B. C. 405, who succeeded his father *Darius Nothus*, B. C. 423, the office was conferred by the governor of *Syria* and *Phœnicia*. For *Bagozes*, the governor, took upon himself to displace *Johanan* the high-priest, in favour of the said priest's brother *Joshua*; which nomination, though it did not take place (for *Johanan* slew his brother *Joshua* in the inner court of the temple, as he endeavoured by force to usurp the high-priest's office by virtue of the governor's commission, B. C. 366), was attended with this bad consequence—that *Bagozes*, hearing of the murder, came in great wrath to *Jerusalem*, and laid a heavy fine upon the nation, which lasted seven years, or during the whole of his government.

Artaxerxes Mnemon died B. C. 359, with grief at the brutality of his son *Ochus*, who had so terrified his eldest brother *Ariaspes*, that he poisoned himself, and had his younger brother *Harpates* assassinated. So that *Ochus* succeeded to the dignity and empire of his father.

In the third year of *Ochus*, about 356 before Christ, *Alexander the Great* was born at *Pella* in *Macedonia*. *Ochus*, having reigned twenty-one years, was poisoned by his favourite *Bagoas*, in hopes of getting the whole government into his own hands, and to put the crown on the head of *Arses*, his youngest son, whom he also poisoned soon after, and raised *Codo-*

mannus, a distant relation of the late king, to the throne. This new king took the name of *Darius*; and when *Bagoas* had also prepared a poisonous draught for him, he obliged *Bagoas* to drink it himself; by which means he saved his own life, and punished the traitor.

It was about the year B. C. 336 that *Alexander the Great* succeeded to the kingdom of *Macedon*, on the death of his father *Philip*, who was slain by the noble Macedonian *Pausanias*, as he celebrated the marriage of his daughter with *Alexander*, king of *Epirus*, before he set out upon the *Grecian* expedition against *Persia*, being chosen *captain-general* of the united forces of *Greece*.

Alexander also succeeded to that command by a new election. In one campaign he overran all *Asia Minor*; vanquished *Darius* in two battles; took his mother, wife, and children prisoners; and subdued all *Syria* as far as *Tyre*, B. C. 332.

During the siege of *Tyre*, he demanded the submission of the neighbouring provinces of *Galilee*, *Samaria*, and *Judea*. The two former submitted to him; but *Judea* would not renounce their allegiance to *Darius* so long as he lived. This brought upon them the wrath of the conqueror; who, having taken *Tyre*, by carrying a bank from the continent through the sea to the island on which the city stood, and burned it down to the ground, destroyed and slew all the inhabitants in a barbarous manner, both in the sackage of the town, and afterwards in cold blood; and then marched to *Jerusalem*, to wreak his vengeance upon the Jews. Upon his approach, and the report of his having crucified *two thousand* of the *Tyrian* prisoners, the high-priest *Jaddua* and all the city were under dreadful apprehensions. They had nothing but God's protection to depend upon. They fasted and prayed: and God in a vision directed the high-priest to go in his pontifical robes, attended by the priests in their proper habits, and all the people in white garments, and meet *Alexander* out of the city.

As soon as *Alexander* saw this procession moving towards him, and the high-priest in the front, he was overawed, drew near, bowed down, and saluted him in a religious manner; alleging that he did so in regard to that God whose priest he was; adding, moreover, that the high-priest so habited had appeared to him in a dream at *Dio* in *Macedonia*, assuring him of success against the *Persians*.

Jaddua conducted him into the city; and, having offered sacrifices in the temple, showed him the prophecies of *Daniel*, concerning the overthrow of the *Persian* empire by a *Grecian* king.

Alexander was well satisfied with his reception at *Jerusalem*; and at his departure granted the *Jews* a toleration of their religion, and an exemption from tribute every *seventh* year. And the *Jews* were so well pleased with the conqueror's behaviour, that upon his signifying that he would receive as many of them as would enlist into his service, great multitudes entered under his banner, and followed him in his other expeditions.

The *Samaritans* met him with great pomp and parade, as he left *Jerusalem*, and invited him to their city. But *Alexander* deferred both the invitation, and petition for certain privileges, till his return from *Egypt*; and left his favourite *Andromachus* governor of *Syria* and *Palestine*.

Andronachus, coming some time after to *Samaria* upon business, was burned to death in his house, as it was thought on purpose, by the *Samaritans*, in revenge of the slight which they apprehended *Alexander* had shown them. But as soon as *Alexander* heard it, he caused those to be put to death who had acted any part in the murder, banished all the other inhabitants from *Samaria*, planted therein a colony of *Macedonians*, and gave the residue to the *Jews*.

Upon the ruin of the *Persians*, *Alexander* had erected the *Grecian* or *Macedonian* monarchy. But coming to *Babylon*, after the conquest of the most part of the then known world, he gave himself up so much to drunkenness and gluttony, that he soon put an end to his life, B. C. 323.

Here it cannot be amiss to observe, that *Alexander* was of a bold and enterprising spirit; but more full of fire than discretion. His actions, though successful, were furious and extravagantly rash. His few virtues were obscured with more and greater vices. *Vain glory* was his predominant passion; and the fables of the ancient *Greek* heroes were the only *charts* by which he steered his conduct. His dragging *Balis* round *Gaza*, his expedition into *India*, his drunken procession through *Caramania*, and taking to himself the name of the son of *Jupiter*, are so many vouchers of this assertion. And, were all his actions duly considered and estimated, he would be properly characterized the great *cut-throat* of the age in which he lived; as all they are who delight in bloodshed, and will forfeit ALL to obtain *universal monarchy*; whereas those only are the true *heroes* who most benefit the world, by promoting the peace and welfare of mankind. In a righteous cause, or a just defence of a man's country, all actions of valour are worthy of praise; but in *all other* cases *victory* and *conquest* are no more than *murder* and *robbery*. Therefore *Alexander's* heroism is to be avoided, and not to be followed, as the surest way to honour and glory.

Alexander was no sooner dead, than *Ptolemy Soter* seized upon *Egypt*; and having in vain endeavoured to gain *Syria*, *Phœnicia*, and *Judea* from *Laomedon*, whom *Alexander* had appointed governor instead of *Andromachus*, who was burnt, invaded them by sea and land, took *Laomedon* prisoner, and got possession of those provinces also, except *Judea*; which, upon the account of their allegiance to the surviving governor, refusing to yield, felt the severity of the conqueror; for, understanding that the *Jews* would not so much as defend themselves on the *sabbath day*, he stormed *Jerusalem*, took it without resistance on that day, and carried above *one hundred thousand* of them captives into *Egypt*.

From this time we may date the *Jews'* subjection to the kings of *Egypt*. And it was in the *fifth* year

of this *Ptolemy's* reign that *Onias* the Jewish high-priest died, and was succeeded by his son *Simon the Just*, on whom an eulogium may be found in *Eoclus. l. 1, &c. B. C. 292.*

Simon the Just was high-priest nine years, and is supposed to have completed the canon of the Old Testament by adding the books of *Esra*, *Nehemiah*, *Esther*, *Malachi*, and the two books of *Chronicles*, with the aid and assistance of the great synagogue. He was succeeded by his brother *Eleazar*, his son *Onias* being a minor, B. C. 291.

Ptolemy Soter was succeeded by his son *Ptolemy Philadelphus*, B. C. 285, who completed the college or museum of learned men, and the famous library at *Alexandria in Egypt*, which was begun by his father, and contained seven hundred thousand volumes, and placed in that library an authentic translation of the book of the law. This translation was finished under the inspection of *Eleazar* the high-priest, and is called the *Septuagint*, on account of the joint labour of seventy-two translators employed in it. B. C. 254.

Ptolemy Philadelphus died in the thirty-ninth year of his reign, and in the sixty-third of his age, B. C. 247. He was a learned prince, and a great patron of learning; so that men of learning flocked to his court from all parts, and partook of his favour and bounty. Amongst these were the poets *Theocritus*, *Callimachus*, *Lycophron*, and *Aratus*, and *Manetho*, the Egyptian historian.

B. C. 247, *Ptolemy Euergetes* succeeded his father *Ptolemy in Egypt*. He found *Onias*, the son of *Simon the Just*, in the pontificate at *Jerusalem*, who was very old, weak, inconsiderate, and covetous. And *Euergetes*, perceiving that the high-priest had for many years kept back the annual tribute, sent one *Athenion*, an officer at court, to *Jerusalem*, to demand it, being a very large sum, with threats of sending an army to dispossess them of the country upon refusal.

This demand and threatening threw the whole nation into great confusion; and one *Joseph*, the high-priest's nephew by his sister's side, rebuked his uncle sharply for his injustice and ill-management of the public interest, proposed *Onias's* journey to *Alexandria* as the best expedient, and, upon his uncle's refusal, offered to go in person to pacify the king's wrath, which was accepted by the high-priest, and approved by the people, B. C. 226.

Joseph all this time had entertained *Athenion* in a most elegant manner at his own house, and at his departure loaded him with such valuable gifts, that when he arrived at *Alexandria*, he found the king prepared much in his favour to receive him, and made himself more acceptable by informing him concerning the revenues of *Cœlesyria* and *Phœnicia*, whose value he had inquired more perfectly from their farmers, with whom he had travelled to court part of the way; and was thereupon admitted the king's receiver general of *Cœlesyria*, *Phœnicia*, *Judea*, and *Samaria*. He immediately satisfied the king or his uncle's arrears with five hundred talents he borrowed at *Alexandria* on the credit of his new

office, which he enjoyed twenty-two years, though he met with great opposition at his first collecting, till he had brought some of the ringleaders to exemplary punishment.

B. C. 221. All things were again composed at *Jerusalem*; and *Philopater* having succeeded his father *Ptolemy Euergetes in Egypt*, and defeated the army of *Antiochus the Great*, he in the fifth year of his reign took the tour of *Jerusalem* while he visited his conquests. But this was very unfortunate for the Jews. For *Philopater* being led by a vain curiosity to enter into the sanctuary and the holy of holies on the great day of expiation, B. C. 217, where no one but the high-priest was allowed to enter, he was opposed by the deprecations and lamentations of the people; and when he would still advance beyond the inner court, he was seized with such a terror and consternation, that he was obliged to be carried back in a manner half dead. He recovered; but when he left the city, he vowed revenge. And accordingly, he was no sooner returned to *Alexandria* than he deprived the Jews of all their rights and privileges; ordered them to be stigmatized with a burn representing an ivy-leaf, under pain of death, in honour of his god *Bacchus*; and excluded all persons from his presence that would not sacrifice to the god he worshipped. Then he commanded as many Jews as he could seize in *Egypt* to be brought and shut up in the *Hippodrome*, or place for horse-races, at *Alexandria*, to be destroyed by elephants. But God turned the wild beasts upon those that came to see the dreadful massacre, by which numbers of the spectators were slain; and so terrified the king and his subjects with other tokens of his displeasure and power, that *Philopater* immediately not only released the Jews from the *Hippodrome*, but restored the whole nation to their privileges, reversed every decree against them, and put those Jews to death who for fear of persecution had apostatized from their religion.

Ptolemy Philopater was succeeded, B. C. 204, by his son *Ptolemy Epiphanes*, then only five years old. This minority gave *Antiochus the Great* an opportunity to regain *Cœlesyria* and *Palestine*: in which expedition the Jews had shown so much favour to *Antiochus*, that he granted them many favours, a liberty to live according to their own laws and religion, a prohibition to strangers to enter within the sept of the temple, &c. But as soon as *Ptolemy* was marriageable, he made peace with him, and gave him his daughter, with *Cœlesyria* and *Palestine* for her portion. On this occasion *Joseph*, who had been *Ptolemy's* receiver-general in those provinces, and displaced by *Antiochus*, was restored.

Ptolemy in a short time had a son; and it being customary on such occasions for all the great officers of state to congratulate the king and queen, and to carry them presents, *Joseph*, whose age would not permit him to take so long a journey, sent his son *Hyrchanus*, B. C. 187, who, upon an unlimited credit given him by his father, when he was arrived at *Alexandria* borrowed a thousand talents, or two hundred

thousand pounds sterling, with which, buying a hundred beautiful boys for the king, and as many beautiful young maids for the queen, at the price of a talent per head, and presenting them each with a talent in their hands, and disposing of the remaining sum among the courtiers and great officers, he so obliged the king and queen, and all the court, that he found it easy to supplant his father, and obtained the king's commission for collecting the royal revenues in all the country beyond *Jordan*.

Hyrcanus, having thus abused his trust, went with a strong guard to execute his office; and being met by his brothers, killed two of them. He came to *Jerusalem*; but his father would not admit him to his presence, and he was shunned by every body. Upon the death of his father, which happened soon after, he endeavoured by force of arms to oust his brethren from the paternal estate. This disturbed the peace of *Jerusalem* for a while; till at last his brothers, being assisted by the high-priest and the generality of the people, drove him over *Jordan*, where he lived in a strong castle, till he fell upon his own sword and killed himself to avoid the punishment with which *Antiochus Epiphanes*, upon his succeeding to the throne of *Syria*, threatened him. B. C. 175.

Antiochus the Great being slain by the inhabitants of *Elymais* as he attempted by night to plunder the temple of *Jupiter Belus*, thereby to pay the *Romans* according to his agreement, his son *Seleucus Philopater* succeeded him in the provinces of *Syria*, *Judea*, &c., and resided at *Antioch*.

Seleucus, at his first advancement to the dominion of these provinces, continued his father's favours to the *Jews*; but being afterwards informed by one *Simon a Benjamite* that there was great treasure in the temple, he sent one *Heliodorus* to seize it, and to bring all the riches he could find therein to *Antioch*. *Heliodorus* attempted to execute this commission; but he was so terrified at the sight of an armed host of angels that appeared to defend the entrance of the sacred treasury, that he fell speechless to the ground; nor did he recover till the high-priest interceded to God for him.

This same *Heliodorus* poisoned his sovereign *Seleucus*, hoping to obtain the kingdom; but his design was frustrated by *Eumenes*, king of *Pergamus*, and his brother *Attalus*, who set *Antiochus Epiphanes*, another son of *Antiochus the Great*, on the throne of *Syria*.

Epiphanes, at his accession to the throne, finding himself hard pressed by the *Romans*, endeavoured to raise their heavy tribute by all manner of exactions. Amongst other means he deposed the good and pious high-priest *Onias*, and sold the pontificate to his brother *Jason* for the yearly sum of three hundred and sixty talents; and afterwards he deposed *Jason*, and sold it to his brother *Menelaus* for three hundred talents more, B. C. 174.

Menelaus, having invaded the pontificate by these unjust means, and finding himself straitened to raise the annual payment according to contract, by the

means of *Lysimachus*, another of his brothers, he robbed the temple of many gold vessels, which, being turned into money, he paid to the king; and bribed *Andronicus*, the governor of *Antioch*, to murder his brother *Onias*, lest at any time he should stand in his way. It is true that at the instance of the people *Andronicus* was seized and executed for his villainy and murder, and *Lysimachus* was put to death by the mob at *Jerusalem*; yet *Menelaus* found means by bribery, not only to acquit himself, but to obtain sentence against, and even the execution of, the three delegates that went from *Jerusalem* to prosecute him in the name of the *sanhedrin*.

But while *Antiochus* was engaged in the Egyptian war, *Jason*, on a false report that the king was dead, marched with a thousand men, surprised the city of *Jerusalem*, drove *Menelaus* into the castle, and cruelly put to the sword and to other kinds of death all those that he thought were his adversaries.

Immediately the news of this revolution and massacre reached *Antiochus*, he hastened to reduce the *Jews* to their obedience; and in his way, being informed that the inhabitants of *Jerusalem* had made great rejoicings at the report of his death, he was so provoked, that, taking the city by storm, B. C. 170, he slew forty thousand persons, and sold as many more for slaves to the neighbouring nations. He entered the holy of holies, sacrificed a sow upon the altar of burnt-offerings, and caused the broth or liquor thereof to be sprinkled all over the temple. He plundered the temple of as much gold and furniture as amounted to eight hundred talents of gold. Then, returning to *Antioch*, he made one *Philip*, a most barbarous and cruel man, governor of *Judea*. *Andronicus*, as bad a man, governor of *Samarria*; and continued *Menelaus*, the worst of all, in the pontificate. And, as if this was not sufficient to satisfy his rage, he not long after sent an army of two and twenty thousand men, under *Apollonius* his general, with commission to put all the men of *Jerusalem* to the sword, and to make slaves of the women and children; which was rigorously executed on a sabbath-day, so that none escaped but such as could hide themselves in caves, or reach the mountains by flight.

This cruelty soon after pursued the *Jews*, wherever dispersed: for by a general decree to oblige all people in his dominions to conform to the religion of the king, one *Athenaus*, a Grecian idolater, was pitched upon to receive and instruct all the *Jews* that would turn idolaters, and to punish with the most cruel deaths those who refused. It was at that time that the temple was dedicated to *Jupiter Olympius*; the books of the law were burned; and women, accused of having their children circumcised, were led about the streets with these children tied about their necks, and then both together cast headlong over the steepest part of the wall. B. C. 167; for many of them chose rather to die than to renounce their God; as the holy zeal and religious fortitude of the very aged and pious *Eleazar*, a chief doctor of the law, and of the heroine *Salomona* and

her seven sons, do testify ; whom neither the instruments of death could terrify, nor the allurements of the tyrant could persuade, to forfeit their interest with the Almighty, either by idolatry or dissimulation.

Matthias, great grandson of *Asmonæus*, and a priest of the first course, retired with his five sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, from the persecution at *Jerusalem*, to a little place called *Modin*, in the tribe of *Dan*. But as soon as they were discovered, *Antiochus* sent one *Appelles* to that place, to oblige all the inhabitants, on pain of death, to turn idolaters. This officer delivered his commission by endeavouring to persuade *Matthias* to embrace idolatry, tendering to him the king's favour, and promising him great riches ; which the good priest not only scornfully rejected, but slew the first Jew that dared to approach the idolatrous altar ; and then, turning upon the king's commissioner, he dispatched him and all his attendants, with the assistance of his sons and those that were with them. After this he put himself at the head of as many Jews as he could collect ; and, having broken down the idols and the altars of the heathens, retired with them into the mountains. Here, as he took measures for their defence, he was joined by a numerous party of *Assideans* ; a valiant people, who practised great hardships and mortifications, and were resolved to lay down their lives for the recovery of the temple. By these, and the accession of great numbers of other Jews, *Matthias* found himself in a capacity to take the field ; but as their mistaken notion about resting on the sabbath day had been one great cause of their being surprised by their enemies, and brought many great misfortunes upon them, because they would not defend themselves on that day from their enemies, he caused it to be unanimously agreed and decreed, that it was lawful, and that they might defend themselves, and repel force by force, on the sabbath-day, should they be attacked.

After this decree had passed, with the approbation of the priests and elders, *Matthias* left his lurking-places, marched round the cities of *Judah*, pulled down the heathen altars, restored the true worship and circumcision, and cut off both the apostates and persecutors that fell in his way, till death summoned him to immortality, in the hundred and forty-seventh year of his age.

When he found death approaching, he exhorted his five sons to persevere in the cause of God, as he had begun ; and he appointed his son *Judas* his successor in the command of the army ; and *Simon* to be their counsellor, B. C. 166. He was buried at *Modin* with great lamentation of all *Israel*.

Judas, who had signalized himself on former occasions for his great valour, was distinguished by the title *Maccabeus* ; and having taken the command of his people upon him, he prosecuted the good work of reformation begun by his father, and took all the measures he was able, by fortifying towns, building castles, and placing strong garrisons, to maintain

the liberty and religion of his country against all opposition.

Apollonius was sent by *Antiochus* to march an army of *Samaritans* against him ; but he was killed, and his troops defeated and entirely routed, after a great slaughter, by our young general, who, finding *Apollonius's* sword among the spoils, took it for his own use, and generally fought with it ever after.

This news having reached *Cælesyria*, *Seron*, deputy-governor of that province, marched with all the forces he could collect to revenge the death of *Apollonius* ; but he met with the same fate.

Antiochus was so enraged at these defeats, that he immediately ordered forty thousand foot, seven thousand horse, and a great number of auxiliaries, made up of the neighbouring nations and apostate Jews, to march against *Judea*, under the command of *Ptolemy Macron*, *Nicanor*, and *Gorgias*, three eminent commanders, B. C. 162.

Upon their advancing as far as *Emmaus*, about seven miles from *Jerusalem*, *Judas*, who may be supposed at that time besieging or at least blocking up *Jerusalem*, then in the hands of the heathen, retired to *Mizpeh*. Here the whole army addressed themselves to God. *Judas* exhorted them most pathetically to fight for their religion, laws, and liberties ; but at last, giving those leave to withdraw from his army that had built houses, or betrothed wives within the year, or that were in any degree fearful, he presently found himself at the head of no more than three thousand men.

However, he was resolved to give the enemy battle. In the mean time God ordained him an easy victory ; for while *Gorgias* was detached with five thousand foot and one thousand horse to surprise his little army by night, *Judas*, being informed of the design, marched by another way, fell upon the camp in the absence of *Gorgias*, killed three thousand men, put the rest to flight, and seized the camp. *Gorgias*, not finding the Jews in their camp, proceeded to the mountains, supposing they were fled thither for safety. But not meeting with them there, he was much surprised in his return at what had happened in his absence ; and his army, hearing that *Judas* waited to give them a warm reception in the plains, flung down their arms and fled. *Judas* in the pursuit killed six thousand more, and wounded and maimed most of the rest. This victory opened to him the gates of *Jerusalem*, where he and his army celebrated the next day, which was a sabbath, with great devotion and thanksgiving.

Timotheus and *Bacchides*, governors or lieutenants under *Antiochus*, marched immediately to the assistance of *Gorgias* ; but they fell a sacrifice to the valour and conduct of *Judas*, who, by the spoils taken from the enemy, was enabled the better to carry on the war.

This defeat was succeeded by another of *Lysias*, the governor of all the country beyond the *Euphrates*. He had penetrated as far as *Bethzura*, a strong fortress about twenty miles from *Jerusalem*, threatening to destroy the country with an army of sixty

thousand foot and five thousand horse. But he was defeated also by Judas with ten thousand men only.

This victory gave him some respite; and accordingly he restored the temple to the true worship of God, removed all the profanations, built an altar of *unheven stones*, and replaced the furniture that *Antiochus* had carried away, out of the gold and other rich spoils taken in this war. Thus he dedicated the temple again, and ordained that a feast of *dedication* should be kept *annually*, in commemoration thereof for ever, about the 20th of *November*.

His next care was to subdue the fortress on Mount *Acra*, which *Apollonius* had erected to command the temple; and being yet in the power of the heathens, gave them great opportunities to annoy the *Jews* that went to worship in the temple. But not having men enough to spare to form a blockade, he silenced it by another fortification, which he erected on the mountain of the temple.

When this revolt and success of the *Jews* reached *Antiochus*, in his expedition into *Persia*, he threatened utterly to destroy the whole nation, and to make *Jerusalem* the common place of burial to all the *Jews*. But God visited him with a sudden and sore disease. He at first was afflicted with grievous torments in his bowels; his *privy parts* were ulcerated and filled with an innumerable quantity of vermin; and the *smell* was so offensive that he became nauseous to himself and all about him. Then his mind was so tormented with direful spectres and apparitions of evil spirits, and the remorse of his wicked life and profanations gnawed him so grievously, that he at last acknowledged the justice of God in his punishment, and offered up many vows and promises of a full reparation in case he recovered. But God would not hear him; therefore, when his body was almost half consumed with abominable ulcers, he died under the most horrid torments of body and mind, in the twelfth year of his reign.

Judas Maccabeus began now to consider how the government should be fixed, and therefore, in a general assembly held at *Maspha*, he revived the ancient order, and appointed rulers over thousands, hundreds, fifties, and tens. And it is also probable that he constituted the high court of *sanhedrin*, in which was a settled *Nasi*, president or prince, who was the high-priest for the time being; an *Abbethdin*, or father of the house of judgment, who was the president's *deputy*; and a *Chacan*, or the *wise man*, who was *sub-deputy*. The other members were called *elders* or *senators*, men of untainted birth, good learning, and profound knowledge in the law, both priests and laymen. And they in particular were empowered to decide all *private* difficult controversies, all *religious* affairs, and all important matters of *state*.

This was properly the senate or great council of the nation, which grew into great power under the administration of the *Asmonean* princes, and was in great authority in the days of our Saviour's ministry.

Lysias, who had been so shamefully routed by *Judas*, having the care of *Antiochus's* son, who was

called *Antiochus Eupater*, and only nine years old, set him on the throne, and seized the government and tuition of the young king into his own hands, and immediately combined with the neighbouring *Idumeans* and other nations, enemies to *Judah*, to unite in an attempt utterly to destroy and extirpate the whole race of *Israel*.

When *Judas* was informed of this confederacy, he resolved to prevent their intentions, and to carry the war into *Idumea*. Thus he entered their country by *Acrabatene*, a canton of *Judea*, near the southern extremity of the *Dead Sea*, and slew there *twenty thousand* of them. Then falling upon the children of *Ben*, another tribe of the *Idumeans*, he killed *twenty thousand* more, routed their army, and took their strong holds. Hence passing over *Jordan* into the land of the *Ammonites*, he defeated them in several engagements, slew great numbers of them, and took the city *Jahazah*, at the foot of Mount *Gilead*, near the brook *Jazah*; and so returned home.

After his return into *Judea*, one *Timotheus*, a governor in those parts, pretended to follow him with a numerous army. But *Judas* fell upon him; and having overthrown him with a very great slaughter, pursued him to the city *Gazara*, in the tribe of *Ephraim*, which he took; and he slew both *Timotheus* and his brother *Chereas*, governor of that city, and *Apollophanes*, another great captain of the *Syrian* forces.

This success stirred up the jealousy of the heathen nations about *Gilead*, who fell upon the *Jews* in the land of *Tob*; and, having slain *one thousand*, took their goods, carried their wives and children captives, and drove the residue to seek for refuge and security in the strong fortress *Dathema*, in *Gilead*. But *Timotheus*, the son of him slain at *Gazara*, shut them up with a great army, and besieged them, while the inhabitants of *Tyre*, *Sidon*, and *Ptolemais*, were contriving to cut off all the *Jews* that lived in *Galilee*.

Judas, in this critical juncture, by the advice of the *sanhedrin*, dividing his army into *three* parts, he and his brother *Jonathan* marched with *eight thousand* men to the relief of the *Gileadites*; his brother marched with *three thousand* into *Galilee*; and his brother *Joseph* was left with the command of the remainder to protect *Jerusalem* and the country round, and to remain wholly on the *defensive*, till *Judas* and *Simon* should return.

In their march to *Gilead*, *Judas* and *Jonathan* attacked *Bossora*, a town of the *Edomites*, slew all the males, plundered it, released a great number of *Jews* reserved to be put to death as soon as *Dathema* should be taken, and burned the city. When they arrived before *Dathema*, which was by a forced march in the night, the brothers gave *Timotheus* so sudden and violent an assault, that they put his army to flight, and slew *eight thousand* in the pursuit. And wherever he came and found any *Jews* oppressed or imprisoned, he released them in the same manner as he did at *Bossora*.

At the same time *Simon* defeated the enemy several times in *Galilee*, drove them out of the

country, and pursued them with very great slaughter to the gates of *Ptolemais*. But *Joseph*, contrary to his orders, leaving *Jerusalem*, was put to flight by *Gorgias*, governor of *Syria*, and lost two thousand men in that ill-projected expedition, against *Jamnia*, a sea-port on the *Mediterranean*.

Lysias by this time had assembled an army of eight hundred thousand men, eighty elephants, and all the horse of the kingdom, and marched in person against the Hebrew conqueror. *Judas* met him at the siege of *Bethzura*, gave him battle, slew eleven thousand foot, one thousand six hundred horse, and put the rest to flight.

This victory was happily attended with a peace between *Judas* and *Lysias*, in the name of the young king; by which the heathen decree of uniformity made by *Epiphanes* was rescinded, and the Jews permitted to live according to their own laws.

However, this peace was soon broke by the people of *Joppa* and *Jamnia*; but *Judas* was no sooner informed that they had cruelly treated and murdered the Jews that lived amongst them, but he fell upon *Joppa* by night, burned their shipping, and put all to the sword that had escaped the fire; and he set fire to the haven of *Jamnia*, and burned all the ships in it.

Timotheus also, who had fled before this conqueror, was discontented with the peace, and gathered an army of one hundred and twenty thousand foot, and two thousand five hundred horse, in order to oppress the Jews in *Gilead*. But when the news of this armament reached *Judas*, he marched against him; and after he had defeated a strong party of wandering *Arabs*, and made peace with them; taken the city *Caspia*, which was *Heshbon* in the tribe of *Reuben*; slain the inhabitants; destroyed the place; taken *Caraca* also, and put its garrison of ten thousand men to the sword, he came up with *Timotheus* near *Raphon* on the river *Jabbok*, gave him battle, slew thirty thousand of his men, took him prisoner, pursued the remains of his army to *Carnion* in *Arabia*; took that city also, and slew twenty-five thousand more of *Timotheus's* forces; but gave him his life and liberty, on the promise that he would release all the Jewish captives throughout his dominions.

As he returned to *Jerusalem* he stormed the strong city of *Ephron*, well garrisoned by *Lysias*, put twenty-five thousand people to the sword; plundered it, and razed it to the ground; because the people refused to grant him a passage through it. This campaign was concluded with a day of thanksgiving in the temple at *Jerusalem*.

Thus *Judas*, finding himself disengaged from the treaty of peace by these hostilities, carried the war into the south of *Idumea*; dismantled *Hebron*, the metropolis thereof; passed into the land of the *Philistines*, took *Azotus* or *Ashdod*, destroyed their idols, plundered their country, and returned to *Judea*, to reduce the fortress of *Acra*, which was still in the hands of the king of *Syria*, and was very troublesome in time of war to those that resorted to the temple.

Judas prepared for a regular siege: but *Antiochus*, being informed of its distress, marched to its relief with an army of one hundred and ten thousand foot, twenty thousand horse, thirty-two elephants with castles on their backs full of archers, and three hundred armed chariots of war. In his way through *Idumea*, he laid siege to *Bethzura*, which at last was forced to surrender, after *Judas*, who had marched to its relief, had killed four thousand of the enemy by surprise in the night; lost his brother *Eleazar* in battle, crushed to death by an elephant that he had stabbed; and was forced to retreat and shut himself and his friends up in the temple.

The king and *Lysias* were both present in this army of the *Syrians*; and would have compelled *Judas* to surrender, had not *Philip*, whom *Epiphanes* had upon his death-bed appointed guardian of his son, taken this opportunity of their absence to seize upon *Antioch*, and to take upon him the government of the *Syrian* empire.

Upon this news *Lysias* struck up a peace immediately with *Judas*, upon honourable and advantageous terms to the Jewish nation. But though it was ratified by oath, *Eupater* ordered the fortifications of the temple to be demolished.

It was in this war that *Menelaus*, the wicked high-priest, fell into disgrace with *Lysias*, while he was prompting the heathen barbarity to destroy his own people: for being accused and convicted of being the author and fomentor of this Jewish expedition, *Lysias* ordered him to be carried to *Berrhea*, a town in *Syria*; and there to be cast into a high tower of ashes, in which there was a wheel which continually stirred up and raised the ashes about the criminal, till he was suffocated, and died. This was a punishment among the *Persians* for criminals in high life. This wicked high-priest was succeeded at the promotion of *Antiochus Eupater*, by one *Alcimus*, a man altogether as wicked as his immediate predecessor.

Eupater returned home, and by an easy battle killed the usurper *Philip*, and quelled the insurrection in his favour. But it was not so with *Demetrius*, the son of *Seleucus Philopater*, who, being now come to maturity, claimed the kingdom in right of his father, elder brother to *Epiphanes*.

Demetrius had been sent to *Rome* as a hostage, in exchange for his uncle *Antiochus Epiphanes*, in the very year that his father died. *Antiochus*, returning in the very nick of time, was declared king, in prejudice to the right of *Demetrius*. And though *Demetrius* had often solicited the assistance of the *Roman* senate, under whom he was educated, to restore him to his kingdom, reasons of state swayed with them rather to confirm *Eupater*, a minor, in the government, than to assert the right of one of a mature understanding. Yet, though he failed in this application, *Demetrius* resolved to throw himself upon Providence. To which end, leaving *Rome incog.*, *Demetrius* got safe to *Tripolis*, in *Syria*; where he gave out that he was sent, and would be supported by the *Romans*, to take possession of his

father's kingdom. This stratagem had its desired effect; every one deserted from *Eupater* to *Demetrius*; and the very soldiers seized on *Eupater* and *Lysias*, and would have delivered them into his hands. But *Demetrius* thought it more politic not to see them; and having ordered them to be put to death, was presently settled in the possession of the whole kingdom.

During this interval the *Jews* enjoyed a profound peace; but having refused to acknowledge *Alcimus* their high-priest, because he had *apostatized* in the time of the persecution, *Alcimus* addressed the new king *Demetrius*, implored his protection against *Judas Maccabeus*, and so exasperated him against the whole body of his party by false representations, that *Demetrius* ordered *Bacchides* to march an army into *Judea*, and to confirm *Alcimus* in the pontificate.

Alcimus was also commissioned with *Bacchides* to carry on the war in *Judea*, who upon the promise of a safe conduct, having got the scribes and doctors of the law into their power, put *sixty* of them to death in one day. *Bacchides* left him in possession with some forces for his support; with which he committed many murders, and did much mischief; and at last obtained another army from *Demetrius*, under the command of *Nicanor*, to destroy *Judas*; to disperse his followers, and the more effectually to support the said *Alcimus* in his post of high-priest.

Nicanor, who had experienced the valour of *Judas*, proposed a compromise: but *Alcimus*, expecting more advantage to himself by a war, beat the king off it; so that *Nicanor* was obliged to execute the first order. The war was carried on with various success, till *Nicanor* was slain in a pitched battle near a village called *Bethoron*; and his whole army of *thirty-five thousand* men, casting down their arms, were to a man cut off in the flight.

This victory was followed with a day of thanksgiving, which was established to be continued every year under the name of the *anniversary* day of solemn thanksgiving.

Judas, observing that the *Syrians* paid no regard to any treaties, thought that, by making a league with the *Romans*, his nation would be much better secured against such a perfidious people. Therefore he sent *Jason* and *Eupolemus* to *Rome*, who soon obtained the ratification of a league of mutual defence between them, and a letter to *Demetrius*, requiring him, upon the peril of having war denounced against him, to desist from giving the *Jews* any more uneasiness and trouble.

This, however, proved of no service. For while this league was negotiating, *Demetrius* sent *Bacchides* and *Alcimus* a second time into *Judea* with a numerous army to revenge the defeat and death of *Nicanor*. At this time *Judas* had no more than *three thousand* men to oppose them; and of these all but *eight hundred* deserted their general, at the report of the number and strength of their enemies. Yet *Judas* refused to yield up the cause of God; and being

followed by that handful of brave men, he charged and broke the right wing, where *Bacchides* commanded in person, and pursued them as far as the mountains of *Azotus*; and must have gained a complete victory, had not his little army been followed and encompassed by the *left* wing. But being surrounded with an exceeding great force, the *Jews* sold their lives at a dear rate; *Judas* was killed and then such as survived him were forced to flee away.

His body was carried off by his brothers *Simon* and *Jonathan*, and buried in the sepulchres of his ancestors, at *Modin*, with great funeral honour, as he deserved.

Bacchides, after this success, seized on the whole country, and used the adherents of the *Maccabees* so inhumanly, that *Jonathan* was necessitated to retire at the head of his distressed countrymen to the wilderness of *Tekoa*. This little army encamped with a morass on one side, and the river *Jordan* on the other. *Bacchides* pursued them; secured the pass of their encampment; and, though he attacked them on the *sabbath-day*, he lost a *thousand* men in the assault, before the *Maccabees* broke; and then, being overpowered by numbers, they threw themselves into the river, and escaped by swimming to the other side, without being pursued.

About this time (B. C. 160) *Alcimus*, the wicked pontiff, died suddenly of a palsy; and *Demetrius*, having received the senatorial letter from *Rome*, commanding him to desist from vexing the *Jews*, recalled *Bacchides*; so that *Jonathan* found himself in a condition to bring his affairs into better order. But this state of rest lasted only for two years; for the malcontents invited *Bacchides* to return with his army, under a promise to support his enterprise, and to seize *Jonathan*. But before this association could take place, *Jonathan* had information of it, took *fifty* of the principal conspirators, and put them to death. And when *Bacchides* arrived with his great army, *Jonathan* and his brother *Simeon* gave him such uneasiness, and so artfully distressed and harassed his army, without giving him any pitched battle, that *Bacchides* grew weary of his undertaking, put several of those that invited him to that expedition to death, and at last made peace with the *Maccabees*, restored all his prisoners, and swore never more to molest the *Jews*, B. C. 158.

When *Jonathan* found himself in quiet possession of *Judea*, and that there was no more to fear from *Bacchides*, he punished the apostate *Jews* with death reformed the church and state, and rebuilt the walls about the temple and city of *Jerusalem*. And soon after, the high-priesthood having been vacant several years, he put on the pontifical robe, at the nomination of *Alexander*, who, by the assistance of the *Roman* senate, and the management of one *Hercules*, claimed the crown of *Syria* in right of his pretended father, *Antiochus Epiphanes*.

Jonathan, though *Demetrius* made him more advantageous offers, suspected that these promises were not real, but only to serve the present purpose.

and accepted *Alexander's* proposals ; which was so acceptable to the new king, that when he had beaten and slain *Demetrius*, and made himself master of the whole Syrian monarchy, he invited *Jonathan* to his marriage with *Cleopatra*, daughter of *Ptolemy*, king of *Egypt* ; and, besides great personal honours, conferred on him the post of *general* of all his forces in *Judea*, and chief sewer of his household, B. C. 153.

However, this prosperity was soon disturbed by *Apollonius*, governor of *Calesyria*, who, taking part with *Demetrius*, the son of *Demetrius* the late king, who had concealed himself with his brother *Antiochus* in *Crete*, during the late troubles, was now landed in *Cilicia* with an army of mercenaries, and had marched with an army as far as *Jamnia*, challenging *Jonathan* to give him battle. *Jonathan* marched out with a body of *ten thousand* men ; took *Joppa* in sight of the enemy ; gave *Apollonius* battle, beat him, and pursued his broken forces to *Azotus*, where he destroyed *eight thousand* men, the temple of *Dagon*, and the city, with fire and sword, which engaged *Alexander's* affections so much, that he gave him the golden *buckle* (a distinguished mark of the royal family of *Persia*), and the city and territories of *Ecron*.

After this succeeded a surprising revolution in *Syria*. *Alexander* had called to his assistance his father-in-law *Ptolemy Philometer*, who, suspecting that his son *Alexander* had conspired his death, carried off his daughter *Cleopatra* ; gave her to *Demetrius*, *Alexander's* competitor ; then, turning his arms upon *Alexander*, settled *Demetrius* upon the throne of his ancestors ; and, after gaining a complete victory, forced him to flee into *Arabia*, where *Zabdiel*, the king of the country, cut off his head, and sent it to *Ptolemy*, B. C. 146.

This *Demetrius* took the style of *Nicanor*, or Conqueror ; and though he summoned *Jonathan* to appear before him to answer certain accusations, the high-priest found means to gain his favour ; and not only a confirmation of former, but a grant of additional privileges ; which, with the promise to withdraw the heathen garrison from *Acra*, so recommended him to *Jonathan*, that, when *Demetrius* was in danger of being murdered by the inhabitants of *Antioch*, he marched *three thousand* men to the king's assistance, burned a great part of the city, slew *one hundred thousand* of the inhabitants with fire and sword, and obliged the rest to throw themselves upon the king's mercy. Yet this service, and his promise also, was presently forgot by *Demetrius*, when he thought the storm was blown over ; and he would, on the contrary, have certainly obliged him, under pain of military execution, to pay the usual taxes and tribute paid by his predecessors, had he not been prevented by the treason of a discontented courtier, whose name was *Tryphon*.

Tryphon (B. C. 144) at first declared for, and set *Antiochus Theos*, the son of the late *Alexander*, on the throne of *Syria*, after he had vanquished *Demetrius*, and forced him to retire into *Seleucia*. *Jonathan*, for his own interest, declared for the new king ;

by which he obtained a confirmation of the pontificate, &c., and his brother *Simon* was made commander of all his forces from *Tyre* to *Egypt*.

As soon as *Demetrius* heard of *Jonathan's* revolt, he marched to chastise him for it ; but it turned to his loss ; for he was repulsed twice, and lost *Gaza*, with all the country as far as *Damascus*, and *Joppa* in the land of the *Philistines*.

Tryphon intended now to pull off the mask : but not daring to attempt so foul a crime till *Jonathan* could be removed, prevailed with him to disband his army, and to accompany him with *one thousand* men only to *Ptolemais* ; where he was no sooner entered, but his men were put to the sword, and *Jonathan* put under an arrest. Then, marching his army into *Judea*, he proposed to restore him, on condition of *one hundred talents* ; and that his two sons should be given for hostages of their father's fidelity. *Jonathan* was persuaded to comply with this demand : but the villain not only caused them and their father to be put to death, but having also murdered *Antiochus* privately, he assumed the title of king of *Syria*.

Simon (B. C. 143), hearing that his brother was murdered, and buried at *Basama* in *Gilead*, sent and brought him thence, and buried him under a curious monument of white wrought and polished marble, at *Modin*. And after he was admitted governor in his stead, he offered his service to *Demetrius*, then at *Laodicea* ; who, on condition that the *Jews* would assist him in the recovery of his crown, conceded to him the high-priesthood and principality, and granted the people many privileges.

But *Demetrius* being about this time persuaded to head the *Elymæan*, *Parthian*, and *Bactrian* revolters against *Mithridates*, king of *Parthia*, *Simon* applied himself to fortifying his cities ; and reduced the fortress of *Acra* ; which he not only took, but even levelled the mount on which it was built.

Mithridates (B. C. 141) vanquished *Demetrius* ; and after he had taken him prisoner, gave him his daughter *Rhodagunu* in marriage. Which so exasperated his wife *Cleopatra*, then shut up in *Seleucia*, that she offered herself and the kingdom to *Antiochus*, his brother, B. C. 139, then in *Crete*. *Antiochus* accepted the proposal ; and upon his landing in *Syria* with an army of mercenaries, he was so strengthened with deserters from *Tryphon's* forces, that he drove him into *Apamea*, near the mouth of the *Orontes*, and took him and put him to death.

Thus *Antiochus* became possessed of his father's throne ; though not without the assistance of *Simon*, whom he had promised to reward with many new privileges. But he no sooner found himself delivered from all opposition, than he forgot his promises ; and, on the contrary, demanded the restoring of *Joppa* and *Gazara*, &c., or a *thousand talents* in lieu of them.

Simon refused to comply ; and *Antiochus* sent *Cendebeus* with an army to force him. *Simon*, now very old, attended by his sons *Judas* and *John Hyrcanus*, put him to flight at the first onset, and killed a great number of the enemy in the pursuit. After

this, *Simon*, and his sons *Judas* and *Mattathias*, B. C. 136, being perfidiously murdered by *Ptolemy*, *Simon's* son-in-law, whom he had made governor of the plains of *Jericho*, at an entertainment prepared for them in the castle of *Jericho*, with a design to usurp the government of *Judea* to himself, sent a party to *Gazara* to seize *John Hyrcanus* also. But he was informed, and so prepared to receive them, that he dispatched the intended murderers; and hastening to *Jerusalem*, secured both the city and the temple, where he was declared his father's successor in the pontificate and principality of the *Jews*.

Antiochus thought to serve himself of these distractions, and accordingly marched a large army into *Judea*; and after he had driven *Hyrcanus* into *Jerusalem*, obliged him to accept of a peace upon the hard terms of delivering up their arms, dismantling *Jerusalem*, paying a tribute for *Joppa*, &c., held by the *Jews* out of *Judea*, and five hundred talents to buy off the rebuilding of *Aera*.

Hyrcanus accompanied *Antiochus* to the *Parthian* war, in which he signalized himself with great renown. He returned home at the end of the year. But *Antiochus*, who chose to winter in the east, was with his whole army destroyed in one night by the natives, who, taking the advantage of their separate quarters all over the country, rose on them, and cut their throats in cold blood: so that *Antiochus* himself was slain, and out of four hundred thousand persons, of which his army consisted, scarce a man escaped to carry home the news of this massacre.

Phraortes, the king of *Parthia*, having suffered much by this invasion of *Antiochus*, endeavoured to get quit of him by sending his prisoner *Demetrius Nicanor* into *Syria*, to recover his own kingdom; so that when the news came of *Antiochus's* death, he was without more delay reinstated on the throne. But his tyrannical proceedings presently raised him up a new pretender to the crown (B. C. 127), one *Alexander Zabina*, the pretended son of *Alexander Balas*, who, by the assistance of *Ptolemy Physcon*, king of *Egypt*, defeated him in the field; and, taking him prisoner in *Tyre*, put him to death.

Zabina being raised to the throne of *Syria* by the king of *Egypt*, *Ptolemy* expected that he should hold it in homage from him; and, upon his refusal, gave his daughter *Tryphæna* to *Antiochus Gryphus*, the son of *Nicanor*, whom he made king of *Syria*, and pursued *Zabina* till he got him into his hands, and put him to death.

Hyrcanus, in the midst of these revolutions, shook off the *Syrian* yoke. He built the famous tower of *Baris* upon a steep rock. He took several cities on the borders of *Judea*, amongst which was *Shechem*, the chief seat of the *Samaritans* (B. C. 130), and destroyed the temple on Mount *Gerizim*. He extended his conquests over the *Idumeans* (B. C. 129), who were prevailed on to embrace the *Jewish* religion; so that from this time they exchanged the name of *Idumeans* or *Edomites* for that of *Jews*. He renewed the alliance with the senate of *Rome*, and obtained greater privileges and advantages than his

nation ever had before; and concluded his military operations with the siege and utter destruction of *Samaria*, under the conduct of his sons *Aristobulus* and *Antigonus*.

After these great actions, *Hyrcanus* enjoyed full quiet from all foreign wars; and had nothing to trouble him at home, but the false insinuations of the Pharisee *Eleazar*, who declared that his mother was a captive taken in the wars, and that, therefore, he was incapable of holding the high-priesthood. *Hyrcanus* had been educated in this sect: but one *Jonathan*, an intimate friend of his, and a *Sadducee*, took this opportunity to draw him over to his own sect; which he effected so sincerely, that *Hyrcanus* renounced the Pharisees for ever, abrogated their traditional constitutions, and made it penal for any one to observe them. Yet he was an excellent governor; and, dying in the thirtieth year of his administration, left five sons: but the high-priesthood and sovereignty he left to *Judas Aristobulus*, his eldest son, B. C. 107.

Aristobulus (B. C. 107) was the first since the captivity that put on the diadem, and assumed the title of king: but he was of that suspicious and cruel disposition, that he cast his own mother into prison, and starved her to death, imprisoned all his brethren except *Antigonus*, whom at last he ordered to be murdered in a fit of jealousy, B. C. 106. Of which, however, he repented, and gave up the ghost in great anxiety of mind, after a reign of no more than one year; though in that time *Antigonus* had reduced the *Itureans* to his obedience, and forced them to conform to the religion of the *Jews*. At this time *Pompey* and *Cicero* were born.

Alexander Jannæus, his third brother, was released from his confinement by *Salome*, *Aristobulus's* widow. The like favour was also extended to his two other brothers. But as soon as *Jannæus* was settled on the throne, he put one of them to death under a suspicion of treason, and he took *Absalom* the younger into his favour.

This *Alexander* (B. C. 105) attempted to extend his dominions by new conquests. But in his attempts against *Ptolemæis* and *Ptolemy Lathyrus*, who came to the assistance of *Zoitus* and the *Gazæans*, he lost a fine army, and was reduced to sue for protection from *Cleopatra*, who had seized upon *Egypt*, and obliged her son *Lathyrus* to be contented with the island of *Crete*.

Cleopatra, at first, was inclined to take advantage of *Alexander's* misfortunes, and to seize upon him and his dominions; but *Ananias*, one of her generals, by birth a *Jew*, and relation to *Alexander*, dissuaded her from so unjust a design, and obtained her protection for him.

Nevertheless *Alexander's* martial spirit sought out new employments. His country being clear of foreign forces, he attacked and took *Gadara* and *Amathus* in *Syria*. But being followed by *Theodorus*, prince of *Philadelphia*, who had laid up his treasure at *Amathus*, he lost his plunder, ten thousand men, and all his baggage, B. C. 101.

This did not deter him from attempting the reduction of *Gaza*; which, however, he could not have taken, had it not been treacherously surrendered to him by *Lysimachus*, the governor's brother. Here *Alexander*, ordering his soldiers to kill, plunder, and destroy, was the author of a sad scene of barbarity, and reduced that ancient and famous city to ruin and desolation.

After his return from this carnage, he was grossly insulted by a mob at home, while he was offering the usual sacrifices on the *feast of tabernacles*. But he made the people pay dearly for it; for he fell upon them with his soldiers, and slew *six thousand*. And from this time he took into his pay *six thousand* mercenaries from *Pisidia* and *Cilicia*, who always attended his person, and kept off the people while he officiated.

B. C. 101. All being again quieted at home, *Alexander* marched against the *Moabites* and *Ammonites*, and made them tributaries. In his return he took possession of *Amathus*, which *Theodorus* had evacuated; but he lost most of his army, and was very near losing his own life in an ambuscade which *Thedus*, an *Arabian* king, had laid for him near *Gadara*. This raised fresh discontents among his subjects, and new troubles at home, which were attended with the most unheard-of barbarities. They were not able to overpower him; but his wickedness had so provoked them that nothing but his blood could satisfy them; and at length, being assisted by *Demetrius Eucherus*, king of *Damascus*, they entirely routed him, so that he was forced to consult his own safety by fleeing to the mountains.

His misfortune was the cause of *six thousand* of his rebel subjects deserting him; which, when *Demetrius* perceived, he withdrew, and left the revolters to fight their own battle. After this separation *Alexander* gained several advantages; and at last, having cut the major part off in a decisive battle, he took *eight hundred* of the rebels in *Bethome*, whom he carried to *Jerusalem*; and having first killed their wives and children before their faces, he ordered them all to be crucified in one day, before him and his wives and concubines, whom he had invited to a feast at the place of execution. Then, resolving to revenge himself on the king of *Damascus*, he made war on him for three years successively, and took several places; when, returning home, he was received with great respect by his subjects.

His next expedition was against the castle of *Ragaba*, in the country of the *Geraens*, where he was seized with a quartan ague, which proved his death, B. C. 79. His queen *Alexandra*, by his own advice, concealed it till the castle was taken; and then, carrying him to *Jerusalem*, she gave his body to the leaders of the Pharisees, to be disposed of as they should think proper; and told them, as her husband had appointed her regent during the minority of her children, she would do nothing in the administration without their advice and help.

This address to the Pharisees so much gained their esteem that they not only settled the queen dowager

in the government, but were very lavish in their encomiums on her deceased husband, whom they honoured with more than ordinary pomp and solemnity at his funeral.

The Pharisees having now the management of the queen regent, and of *Hyrcanus* and *Aristobulus*, her sons by *Alexander*, had all the laws against Pharisaism repealed and abolished, recalled all the exiles, and demanded justice against those that had advised the crucifixion of the *eight hundred* rebels.

The queen made her eldest son, *Hyrcanus*, high-priest. But *Aristobulus* was not contented to live a private life; and therefore, as soon as his mother seemed to decline, he meditated in what manner he might usurp the sovereignty from his brother, at her decease; and he had taken such measures beforehand, that upon the death of his mother he found himself strong enough to attempt the crown, though *Alexandra* had declared *Hyrcanus* her successor. The two armies met in the plains of *Jericho*; but *Hyrcanus*, being deserted by most of his forces, was obliged to resign his crown and pontificate to *Aristobulus*, and promise to live peaceably upon his private fortune.

This resignation was a subject of great discontent to some of *Hyrcanus's* courtiers, among whom was *Antipater*, father to *Herod the Great*, who persuaded *Hyrcanus* to fly to *Aretas*, king of *Arabia*, who, on certain conditions, supplied him with *fifty thousand* men, with which *Hyrcanus* entered *Judea*, and gained a complete victory over *Aristobulus*. But while he besieged him in the temple, *Aristobulus*, with the promise of a large sum of money, engaged *Pompey*, the general of the *Roman* army, then before *Damascus*, to oblige *Aretas* to withdraw his forces; but *Aristobulus*, though he was for the present delivered from his brother's rage, prevaricated so with *Pompey*, that he at last confined *Aristobulus* in chains, took *Jerusalem* sword in hand, retrenched the dignity and power of the principality, destroyed the fortifications, ordered an annual tribute to be paid to the *Romans*, and restored *Hyrcanus* to the pontificate, and made him prince of the country, but would not permit him to wear the diadem.

Pompey, having thus settled the government of *Judea*, returned in his way to *Rome* with *Aristobulus*, his sons *Alexander* and *Antigonus*, and two of his daughters, to adorn his triumph.

Alexander found means to escape, by the way, and about three years after arrived in *Judea*, and raised some disturbance; but he was defeated in all his attempts by *Gabinus*, the *Roman* governor in *Syria*, who, after this, coming to *Jerusalem*, confirmed *Hyrcanus* in the high-priesthood, but removed the civil administration from the *sanhedrin* into five courts of justice of his own erecting, according to the number of five provinces, into which he had divided the whole land.

When *Aristobulus* had lain five years prisoner at *Rome*, he with his son escaped into *Judea*, and endeavoured to raise fresh trouble; but *Gabinus* soon took them again; and being remanded to *Rome*, the

father was kept close confined, but the children were released.

It was about this time, B. C. 48, that the civil war between *Pompey* and *Cæsar* broke out; and when *Aristobulus* was on the point of setting out, by *Cæsar's* interest, to take the command of an army in order to secure *Judea* from *Pompey's* attempts, he was poisoned by some of *Pompey's* party.

When *Cæsar* was returned from the *Alexandrian* war, he was much solicited to depose *Hyrcanus* in favour of *Antigonus*, the surviving son of *Aristobulus*; but *Cæsar* not only confirmed *Hyrcanus* in the high-priesthood and principality of *Judea*, and to his family in a perpetual succession, but he abolished the form of government lately set up by *Gabinus*, restored it to its ancient form, and appointed *Antipater* procurator of *Judea* under him.

Antipater, who was a man of great penetration, made his son *Phasaël* governor of the country about *Jerusalem*, and his son *Herod* governor of *Galilee*.

Soon after this appointment, *Herod*, who was of a very boisterous temper, having seized upon one *Hezekiah*, a ring-leader of a gang of thieves, and some of his men that infested his territories, he put them to death. This was presently looked upon as a breach of duty to the *sanhedrin*, before whom he was summoned to appear. But lest the sentence of that court should pass upon him, he fled to *Seztus Cæsar*, the *Roman* prefect of *Syria* at *Damascus*; and, with a large sum of money, obtained of him the government of *Cælesyria*. He afterwards raised an army, marched into *Judea*, and would have revenged the indignity which he said the *sanhedrin* and high-priest had cast upon him, had not his father and brother prevailed with him to retire for the present.

While *Julius Cæsar* lived, the *Jews* enjoyed great privileges; but his untimely death, B. C. 44, by the villanous and ungrateful hand of *Brutus*, *Cassius*, &c., in the senate-house, as he was preparing for an expedition against the *Parthians* to revenge his country's wrong, delivered them up as a prey to every hungry general of *Rome*. *Cassius* immediately seized upon *Syria*, and exacted above seven hundred talents of silver from the *Jews*; and the envy and villany of *Malicus*, who was a natural *Jew*, and the next in office under *Antipater*, an *Idumean*, rent the state into horrid factions. *Malicus* bribed the high-priest's butler to poison his friend *Antipater*, to make way for himself to be the next in person to *Hyrcanus*. *Herod*, making sure of *Cassius*, by obtaining his leave and assistance to revenge his father's death, took the first opportunity to have him murdered by the *Roman* garrison at *Tyre*.

The friends of *Malicus*, having engaged the high-priest and *Felix* the *Roman* general at *Jerusalem* on their side, resolved to revenge his death on the sons of *Antipater*. All *Jerusalem* was in an uproar; *Herod* was sick at *Damascus*; so that the whole power and fury of the assailants fell upon *Phasaël*, who defended himself very strenuously, and drove the tumultuous party out of the city. As soon as *Herod* was able, the two brothers presently quelled the faction:

and had not *Hyrcanus* made his peace by giving *Herod* his granddaughter *Mariamne* in marriage, they certainly would have shown their resentment of the priest's behaviour with more severity.

Again, this faction was not so totally extinguished but that several principal persons of the *Jewish* nation, upon the defeat of *Brutus* and *Cassius*, accused *Phasaël* and *Herod* to the conqueror, *Mark Anthony*, of usurping the government from *Hyrcanus*. But the brothers had so much interest with the conqueror that he rejected the complaints of the deputies, made them both tetrarchs, and committed all the affairs of *Judea* to their administration; and to oblige the *Jews* to obey his decision in this affair, he retained fifteen of the deputies as hostages for the people's fidelity, and would have put them to death had not *Herod* begged their lives.

The *Jews* however, when *Anthony* arrived at *Tyre*, sent one thousand deputies with the like accusations, which he, looking upon as a daring insult, ordered his soldiers to fall upon them, so that some were killed and many wounded. But upon *Herod's* going to *Jerusalem* the citizens revenged this affront in the same manner upon his retinue; the news whereof so enraged *Anthony*, that he ordered the fifteen hostages to be immediately put to death, and threatened severe revenge against the whole faction. But after that *Mark Anthony* was returned to *Rome*, the *Parthians*, at the solicitation of *Antigonus*, the son of *Aristobulus*, who had promised them a reward of a thousand talents and eight hundred of the most beautiful women in the country, to set him on the throne of *Judea*, entered that country, and being joined by the factious and discontented *Jews* (B. C. 37), took *Jerusalem* without resistance, took *Phasaël* and *Hyrcanus*, and put them in chains; but *Herod* escaped under the cover of night, and deposited his mother, sister, wife, and his wife's mother, with several other relations and friends, in the impregnable fortress *Massada*, near the lake *Asphaltites*, under the care of his brother *Joseph*, who was obliged to go to *Rome* to seek protection and relief.

In the mean time *Antigonus* remained in possession of all the country, and was declared king of *Judea*. The *Parthians* delivered *Hyrcanus* and *Phasaël* to *Antigonus*; upon which *Phasaël*, being so closely hand-cuffed and ironed that he foresaw his ignominious death approaching, dashed his own brains out against the wall of the prison. *Antigonus* cut off the ears of *Hyrcanus*, to incapacitate him from the high-priesthood, and returned him again to the *Parthians*, who left him at *Seleucia*, in their return to the East.

Herod on this occasion served himself so well on the friendship which had been between his father and himself with the *Roman* general *Mark Anthony*, and the promise of a round sum of money, that he in seven days' time obtained a senatorial decree, constituting him king of *Judea*, and declaring *Antigonus* an enemy to the *Roman* state. He immediately left *Rome*, landed at *Ptolemais*, raised forces, and being aided with *Roman* auxiliaries, by order of the senate,

he reduced the greater part of the country, took *Joppa*, relieved *Massada*, stormed the castle of *Ressa*, and must have taken *Jerusalem* also, had not the Roman commanders who were directed to assist him been bribed by *Antigonus*, and treacherously obstructed his success. But when *Herod* perceived their collusion, he, for the present, satisfied himself with the reduction of *Galilee*; and hearing of *Anthony's* besieging *Samosata* on the *Euphrates*, went in person to him to represent the ill-treatment he had met with from the generals *Ventidius* and *Silo*, whom he had commanded to serve him.

Upon his departure, *Herod* left the command of his forces to his brother *Joseph*, with charge to remain upon the defensive. But *Joseph*, contrary to orders, attempting to reduce *Jericho*, was slain, and most of his men were cut to pieces. And thus *Herod* again lost *Galilee* and *Idumea*.

Mark Anthony granted all he requested; and though at first the army which *Anthony* had spared him was roughly handled, and he himself wounded as he approached *Jerusalem* to revenge his brother's death, he afterwards slew *Pappus*, *Antigonus's* general, and entirely defeated his army; and in the next campaign, after a siege of several months, *Herod*, assisted by *Socius*, the Roman general, took it by storm. The soldiers expecting the spoils of the city as their due, and being exasperated by the long resistance of the citizens, spared neither men, women, nor children, and would certainly have utterly destroyed every thing and person with rapine and devastation, death and slaughter, had not *Herod* redeemed them with a large sum of money.

Antigonus surrendered himself to *Socius*, who carried him in chains to *Anthony*; and he for a good sum of money was bribed to put him to death, that in him the *Asmonæan* family, which had lasted one hundred and twenty-nine years, might be extinct.

By this event *Herod* found himself once more in full power, and at liberty to revenge himself upon his enemies. He began his reign with the execution of all the members of the great *Sanhedrin* except *Pallio* and *Sameas*, who are also called *Hillel* and *Shammai*. Then he raised one *Ananel*, born of the pontifical family at *Babylon*, to the place of high-priest; but *Mark Anthony*, at the intercession of *Cleopatra*, queen of *Egypt*, who was solicited thereto by *Alexandra*, *Mariamne's* mother, and the entreaties of his own beloved *Mariamne* in behalf of her young brother, prevailed with him to annul this nomination, and to prefer *Aristobulus* to the pontificate. But as *Hyrcanus* was yet alive, and the *Jews*, in the place of his exile, paid him all the honours and reverence due to their king and high-priest, *Herod*, under a pretence of gratitude and friendship to that author of all his fortunes, prevailed with the old prince to desire it, and, with *Phruortes*, king of *Parthia*, to permit his return to *Jerusalem*, with an intention to cut him off at a proper opportunity; which he soon after did on a pretence of his holding treasonable correspondence with *Malchus*, king of *Arabia*. But in the mean time *Alexandra*, valuing

herself upon the interest she had with *Cleopatra*, laid a scheme to obtain the regal dignity for her son *Aristobulus*, by the same means that she had got him the pontificate. But this intrigue ended in the death of *Aristobulus*, and her own close confinement at first, and afterwards in her own and her daughter *Mariamne's* death; though this tragic scene was at several times acted under disguise. *Aristobulus* was drowned at *Jericho*, as it were accidentally, B. C. 29, in a fit of jealousy; *Mariamne* was adjudged to die, and *Alexandra* was ordered for execution, B. C. 28, on a supposition that she wished his death; which unjust sentence pursued his very innocent children *Alexander* and *Aristobulus*, for expressing their dislike of their father's cruelty to their mother *Mariamne*. But it is very probable that he himself had fallen a sacrifice to *Octavius* after the battle, and the total loss of *Mark Anthony* at *Actium* (fought B. C. 31), had he not hastened to the conqueror at *Rhodes*, and in an artful speech appeased him, and with a promise to support his faction in those parts, obtained from him a confirmation of his royal dignity.

The cruelties, however, which he exercised to his own flesh and blood filled his mind with agonies of remorse, which brought him into a languishing condition; and what helped to increase his disorder was the conspiracy of *Antipater*, his eldest son by *Doris*, born to him whilst he was a private man. But *Herod* having discovered the plot, accused him thereof before *Quintilius Varus*, the Roman governor of *Syria*, and put him to death also; which occasioned that remarkable exclamation of the emperor *Octavius*, that "it was better to be *Herod's* hog than his son."

The great pleasure that *Herod* took (B. C. 25) in obliging his protector *Octavianus*, and the dread he had of being dethroned for his cruelties, prompted him to compliment him with the names of two new cities, the one to be built on the spot where *Samaria* stood before *Hyrcanus* destroyed it (B. C. 22), which he called *Sebaste*, the Greek word for *Augustus*; the other was *Cæsarea*, once called the *Tower of Straton*, on the sea-coast of *Phœnicia*. After this he built a theatre and amphitheatre in the very city of *Jerusalem*, to celebrate games and exhibit shows in honour of *Augustus*; set up an image of an eagle, the Roman ensign, over one of the gates of the temple; and at last carried his flattery so far as idolatrously to build a temple of white marble in memory of the favours he had received from *Octavianus Augustus*.

These advances to idolatry were the foundation of a conspiracy of ten men, who bound themselves with an oath to assassinate him in the very theatre. But being informed thereof in time, *Herod* seized the conspirators, and put them to death with the most exquisite torments; and to ingratiate himself with the *Jews*, he formed a design to rebuild the temple (B. C. 17), which now, after it had stood five hundred years, and suffered much from its enemies, was fallen much into decay. He was two years in providing materials; and it was so far advanced that

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divine service was performed in it in nine years and a half more, though a great number of labourers and artificers were continued to finish the outworks till several years after our Saviour's ascension; for when *Gessius Florus* was appointed governor of *Judea*, he discharged *eighteen thousand* workmen from the temple at one time. And here it should be observed that these, for want of employment, began those mutinies and seditions which at last drew on the destruction both of the temple and *Jerusalem*, in A. D. 70.

Thus I have finished that brief connexion of the affairs of the *Jews* from the death of *Nehemiah* and conclusion of the Old Testament, to the coming of *Christ*, where the New Testament begins, which from the creation of the world, according to the most exact computation, is the year 4000.

The general state of the heathen world was in profound peace under the *Roman* emperor *Augustus*, to whom all the known parts of the earth were in subjection when *Christ* was born. This glorious event took place in the year of the Julian Period 4709, and the fifth before the vulgar era of *Christ* commonly noted A. D., Anno Domini, or the year of our Lord. See the learned *Dr. Prideaux's* connected History of the Old and New Testaments.

I need not add here the years from the birth of *Christ* to the end of the New Testament history, as these are regularly brought down in a *Table of Remarkable Eras*, immediately succeeding the Acts of the Apostles, and terminating at A. D. 100.

For the desolation that took place when the temple was taken and destroyed, see the notes on Matt. xxiv. 31.

The general history of the *Jews*, especially from the destruction of their temple, A. D. 70, to the end of the *sixteenth* century, has been written by *Mr. Basnage*, entitled, "Histoire des Juifs, depuis *Jesus Christ*, jusqu'à present; pour servir de continuation à l'Histoire de *Joseph*;" the best edition of which was printed at the Hague, 1716, 12mo., in *fifteen* vols. The first edition was translated into English by *T. Taylor*, A. M., Lond. 1708, fol.; but the author has greatly enlarged and corrected his work in the Hague edition above mentioned. The learning and research manifested in this work are amazing; and on the subject nothing better, nothing more accurate and satisfactory, can be well expected. This work I heartily recommend to all my readers.

For the state of the *Jews* in different nations of the earth, the Itinerary of *Rabbi Benjamin*, a native of *Tudela*, in the kingdom of *Navarre*, has been referred to; first translated from *Hebrew* into *Latin* by *B. A. Montanus*, and printed at *Antwerp* in 1576,

and much better by *Constantine L'Empereur*, and printed at *Leyden*, 12mo., with the *Hebrew* text and notes, 1633. This work has gone through many editions among the *Jews*, in *Hebrew* and in *German*. It has also been translated into *French* by *Baratier*, with many learned notes, *Amsterdam*, 1734.

But all the preceding translations have been totally eclipsed by that of the *Rev. B. Gerrans*, lecturer of *St. Catherine Coleman*, and second master of *Queen Elizabeth's* free grammar school, *St. Olave*, *Southwark*, with a Dissertation and Notes, 12mo., Lond. 1784. If we can believe *Rab. Benjamin* (who it appears flourished in A. D. 1160), he travelled over the whole world, and found the *Jews* in general in a most flourishing state, and living under their own laws in many places. But the work is a wretched imposition, too hastily credited by some learned men; written with a view of keeping up the credit of the Jewish people, and with the tacit design to show that *the Messiah is not yet come*, and that *the sceptre has not departed from Judah, nor a lawgiver from between his feet*; but he is at such variance with himself, and with the whole geography of the globe, that, as *Mr. Gerrans* properly observes, no map could possibly be made of his travels. "Reduce," says he, "the universe to its primeval chaos; confound *Asia* with *Africa*; north with south, and heat with cold; make cities provinces, and provinces cities; people uncultivated deserts with free and independent *Jews*, and depopulate the most flourishing kingdoms; make rivers run when and where you please, and call them by any names but the right ones; take *Arabia* upon your back, and carry it to the north of *Babylon*; turn the north pole south, or any other way you please; make a new ecliptic line, and place it in the most whimsical and eccentric position which the most hobby-horsical imagination can possibly conceive or describe; and such a map will best suit such an author." What therefore this author says of his travels and discoveries is worthy of no regard; and it is a doubt with me (if this person ever existed) whether he ever travelled beyond the limits of the kingdom of *Navarre*, or passed the boundaries of the city of *Tudela*. I mention these works, the first in the way of strong recommendation; the second, to put the reader on his guard against imposition; at the same time recommending these outcasts of *Israel* to his most earnest commiseration and prayers, that the God of all grace may speedily call them to eternal glory by *Christ Jesus*, that all *Israel* may be saved; and that through all their dispersions they may be soon found singing the song of *Moses* and the *Lamb*! Amen, Amen.

CONCLUSION.

In my general preface prefixed to the Book of *Genesis*, I gave a succinct account of the plan I pursued in preparing this work for the press; but as this plan became necessarily extended, and led to much farther

reading, examination, and discussion, I judge it necessary, now that the work is concluded, to give my readers a general summary of the whole, that they may be in possession of my mode of proceeding, and

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be enabled more fully to comprehend the *reasons* why the work has been *so long* in passing through the press. [This refers only to the *first* edition.]

My education and habits from early youth led me to read and study the Bible, not as a *text-book* to confirm the articles of a *preconceived creed*, but as a *revelation from God to man* (of his will and purposes in reference to the origin and designation of his human offspring), which it was the duty of all the inhabitants of the earth deeply to study, and earnestly to endeavour to understand, as it concerned their peace and happiness, and the perfection of their being in reference to both worlds.

Conscious that translators in general must have had a *particular creed*, in reference to which they would naturally consider every text, and this reference, however honestly intended, might lead them to glosses not always fairly deducible from the original words, I sat down with a heart as free from bias and sectarian feeling as possible, and carefully read over, cautiously weighed, and literally translated every word, *Hebrew and Chaldee*, in the Old Testament. And as I saw that it was possible, even while assisted by the best *translations* and best *lexicographers*, to mistake the import of a Hebrew term, and considering that the *cognate Asiatic languages* would be helps of great importance in such an inquiry, I collated every verse where I was apprehensive of any difficulty with the *Chaldee, Syriac, Arabic, and Persian*, and the *Æthiopic* in the *Polyglot translation*, as far as the sacred writings are extant in these languages; and I did this with a constant reference to the *Various Readings* collected by *Houbigant, H. Michaelis, Kennicott, and De Rossi*, and to the best editions of the *Septuagint* and *Vulgate*, which are the earliest translations of the Hebrew text that have reached our times.

Nor have I been satisfied with these collections of various readings; I have examined and collated several ancient *Hebrew MSS.*, which preceding scholars had never seen, with many ancient *MSS.* of the *Vulgate* equally unknown to biblical critics. This work required much time and great pains, and necessarily occasioned much delay; and no wonder, when I have often, on my plan, been obliged to employ as much time in visiting many sources and sailing down their streams, in order to ascertain a genuine reading, or fix the sense of a disputed verse, as would have been sufficient for some of my contemporaries to pass whole sheets of their work through the press. Had I not followed this method, which to me appeared absolutely necessary, I should have completed my work, such as it would have been, in less than one half of the time.

These previous readings, collations, and translations produced an immense number of notes and observations on all parts of the Old Testament, which, by the advice and entreaty of several learned and judicious friends, I was induced to extend in the form of a *perpetual comment* on every book in the Bible. This being ultimately revised and completed as far as the *Book of Judges*, which formed, in my

purpose, the boundary of my proceedings on the Hebrew Scriptures, I was induced to commit it to press.

Though my friends in general wished me to go forward with the *Old Testament*, yet, as several of them were apprehensive, from the infirm state of my health at that time, that I might not live long enough to finish the whole, they advised me strongly to omit for the present the *Old Testament*, and begin with the *New*. This was in conformity with my own feelings on the subject; having wished simply to add the *four Gospels* and *Acts of the Apostles* to the *five Books of Moses* and the *Books of Joshua and Judges*; as these two parcels of divine revelation, carefully illustrated, would give a full view of the *origin and final settlement* of the *church of the Old Covenant*, and the commencement and completion of *that of the New*. And thus I proceeded:—

After having literally translated every word of the *New Testament*, that last best gift of God to man; comparing the whole with all the *ancient Versions*, and the most important of the *modern*; collating all with the *various readings* collected by *Stephens, Courcel, Fell, Gherard of Maestricht, Bengel, Mill, Wetstein, and Griesbach*; actually examining many *MSS.*, either cursorily or not at all examined by *them*; illustrating the whole by quotations from ancient authors, *rabbinical, Grecian, Roman, and Asiatic*; I exceeded my previous design, and brought down the work to the end of the *Apocalypse*; and passed the whole through the press.

I should mention here a *previous work* (without which any man must be ill qualified to undertake the illustration of the *New Testament*), viz., a careful examination of the *Septuagint*. In *this* the phraseology of the *New Testament* is contained, and from *this* the import of that phraseology is alone to be derived. This I read carefully over to the end of the *Book of Psalms*, in the edition of *Dr. Grabe*, from the *Codex Alexandrinus*; collating it occasionally with editions taken from the *Vatican MS.*, and particularly that printed by *Field*, at Cambridge, 1666, 18mo., with the *Parænetic preface* of the learned *Bishop Pearson*. Without this previous work, who did ever yet properly comprehend the *idiom* and *phraseology* of the *Greek Testament*? Now, all these are parts of my labour which common readers cannot conceive; and which none can properly appreciate, as to the pains, difficulty, and time which must be expended, who have not themselves trodden this almost unfrequented path.

When the *New Testament* was thus prepared and finished at press, I was induced, though with great reluctance, to recommence the *Old*. I was already nearly worn down by my previous work, connected with other works and duties which I could not omit; and though I had gone through the most important parts of the sacred records, yet I could easily foresee that I had an ocean of difficulties to wade through in those parts that remained. The *Historical Books* alone, in their *chronology, arrangement of facts, concise* and often *obscure phraseology*, presented not a

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few; the books of *Solomon*, and those of the *major* and *minor prophets*, a *multitude*. Notwithstanding all these, I hope I may say that, having obtained help of God, I am come with some success to the conclusion; having aimed at nothing, throughout the whole, but the *glory of God* and the *good of men*.

But still something remains to be said concerning the *modus operandi*, or *particular plan of proceeding*. In prosecuting this work I was led to attend, in the *first* instance, more to *words* than to *things*, in order to find their true ideal meaning; together with those different shades of *acceptation* to which they became subject, either in the circumstances of the speakers and those who were addressed, or in their application to matters which use, peculiarity of place and situation, and the lapse of time, had produced. It was my invariable plan to ascertain first, the *literal meaning* of every word and phrase; and where there was a *spiritual* meaning, or reference, to see how it was founded on the literal sense. He who assumes his spiritual meanings first, is never likely to interpret the words of God either to his own credit or to the profit of his readers; but in this track commentator has followed commentator, so that, in many cases, instead of a careful display of *God's words* and the *objects* of his providence and mercy, we have tissues of *strange doctrines*, *human creeds*, and *confessions of faith*. As I have said in another place, I speak not against *compilations* of this kind; but let them be founded on the words of God, first properly understood.

As I proceeded in my work I met with other difficulties. I soon perceived an almost continual reference to the *literature*, *arts*, and *sciences of the Ancient World*, and of the *Asiatic* nations in particular; and was therefore obliged to make these my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge at least of their *jurisprudence*, *astronomy*, *architecture*, *chemistry*, *chirurgery*, *medicine*, *metallurgy*, *pneumatics*, &c., with their *military tactics*, and the *arts and trades* (as well *ornamental as necessary*) which are carried on in common life.

In the course of all this labour I have also paid particular attention to those *facts* mentioned in the sacred writings which have been the subjects of *animadversion* or *ridicule* by *free-thinkers* and *infidels* of all classes and in all times: and I hope I may say that no such passage is either designedly *passed by* or *superficially* considered; that the strongest objections are fairly produced and met; that all such parts of these divine writings are, in consequence, exhibited in their own lustre; and that the truth of the doctrine of our salvation has had as many *triumphs* as it has had *attacks* from the rudest and most formidable of its antagonists; and on all such disputed points I humbly hope that the reader will never consult these volumes in vain. And if those grand doctrines which constitute what by some is called *orthodoxy*; that prove that God is loving to every man; that from his innate, infinite, and eternal goodness, he *wills* and has made *provision* for the salvation of *every human soul*; be

found to be those which alone have stood the rigid test of all the above sifting and examination; it was not because these were sought for beyond all others, and the scriptures *bent* in that way in order to favour them; but because these doctrines are essentially contained in, and established by, the *ORACLES of God*.

I may add, that these doctrines and all those connected with them (such as the defection and sinfulness of man,—the incarnation and sacrificial death of Christ,—his infinite, unoriginated, and eternal Deity; justification by faith in his blood; and the complete sanctification of the soul by the inspiration of the Holy Spirit,) have not only been shown to be the *doctrines* of the sacred records, but have also been subjected to the strongest test of logical examination; and, in the notes, are supported by arguments, many of them new, applied in such a way as has not been done before in any similar or theological work.

In this arduous labour I have had no assistants; not even a single week's help from an *amanuensis*; no person to look for common-places, or refer to an ancient author; to find out the place and transcribe a passage of Greek, Latin, or any other language, which my memory had generally recalled, or to verify a quotation; the help excepted which I received in the *chronological* department from my nephew. I have laboured *alone* for nearly *twenty-five years* previously to the work being sent to press; and *fifteen* years have been employed in bringing it through the press to the public; and thus about *forty years* of my life have been consumed; and from this the reader will at once perceive that the work, *well* or *ill* executed, has not been done in a *careless* or *precipitate* manner; nor have any means within my reach been neglected to make it in every respect, as far as possible, what the title-page promises.—A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS.

Thus, through the merciful help of God, my labour in this field terminates; a labour, which were it yet to commence, with the knowledge I now have of its difficulty, and my, in many respects, *inadequate means*, millions, even of the gold of Ophir, and all the honours that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labour; I have had the testimony of many learned, pious, and judicious friends relative to the execution and usefulness of the work. It has been admitted into the very *highest ranks* of society, and has lodged in the cottages of the poor. It has been the means of doing good to the *simple of heart*; and the *wise man* and the *scribe*, the *learned* and the *philosopher*, according to their own general acknowledgments, have not consulted its pages in vain.

For these, and all his other mercies to the writer and reader, may God, the Fountain of all good, be eternally praised!

ADAM CLARKE

Eastcott, April 17, 1826.

GENERAL INDEX

TO THE

NOTES ON THE OLD TESTAMENT

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- Al-cahol**, **Al-kahol**, **Alcohol**, or **Alcoholados**, see *Sibira*.
- Alcimus**, a soldier in the army of Demetrius, extraordinary weight of his panoply, according to Plutarch, 1 Sam. xvii. 7. Probably not equal to that of Goliath of Gath, *ibid.*
- Aldebaran**, longitude of this fixed star, B. C. 235. and A. D. 1800, Job ix., *in fine*.
- Aleppo**, duration of the vintage at, Amos ix. 13. Commencement and termination of the sowing season, *ibid.*
- Alexander's tomb**, an Egyptian coffin vulgarly so called in the British Museum, description of, Gen. l., *in fine*.
- Alexandria**, principally peopled with Jews in the time of the Ptolemies, Isai. xix., *in principio*: xxiv. 16. The Jews of this city had privileges granted to them by Alexander equal to those of the Macedonians, Isai. xix., *in principio*.
- Alexandria on the Tanais**, walls of, in what time said to have been built by Alexander, Neh. vi. 15.
- Alexandrian money**, table of the, Exod. xxxviii. 24.
- Algiers**, Dr. Shaw's account of the summer retreats of the persons of quality round about this city, Amos iii. 15.
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Alush, the ninth station of the Israelites in the wilderness, Numb. xxxiii. 13.

Ambidexter, to be an, in high repute among the ancients, Judg. iii. 15. Quotations from Homer and Aristotle in illustration of this circumstance, *ibid.*

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Anaximander, supposed by the Greeks to have been

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- Apalim**, אפלים, rendered *emeralds*, probably mean *hemorrhoids*, 1 Sam. v. 8.
- Apicius**, an individual immensely rich, Esth. iii. 9. His tragical end, *ibid.*
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- Arrows**, customary among the heathens to represent any judgment from the gods under the notion of Deut. xxxii. 23. Arrows, round the heads of which inflammable matter was rolled and then ignited, were used by the ancients, and shot into towns to set them on fire, and were discharged among the towers and wood-works of besiegers, Ps. lxxvi. 3.
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- Cuttings of the flesh*, common among the heathens in their religious rites, Lev. xix. 28; Deut. xiv. 1; Jer. xvi. 16.
- Cymbal*, description of this ancient musical instrument, Isai. xviii. 1.
- Cynopolis*, why this city was so named, Exod. xi. 7.
- Cyrus*, why so partial to the Jews, according to Josephus, Ezra i. 1. A golden eagle, *αετός χρυσεός*, the ensign of Cyrus, according to Xenophon, Isai. xli. 11. This Persian monarch very probably named by Isaiah *עץ אעיל*, or the eagle, from this circumstance, *ibid*. Pliny's account of the wealth taken by Cyrus in Asia, Isai. xlv. 3. Manner of the death of Cyrus as related by Herodotus, *ibid*.; Ezek. xxxv. 6. Vast extent of his empire, Ezra i. 2; Esth. i. 1. Xenophon's list of the nations conquered by Cyrus, Isai. xlv. 1. The righteous man mentioned by Isaiah to be understood of Abraham, and not of this monarch, Isai. xli. 2.

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- Dabar Jehovah*, דבר יהוה, import of this phrase, Lev. xxvi. 15.
- Dædalus and Icarus*, fable of, moralized by a Roman poet, Prov. xxv. 7.
- Dagon*, description of this idol of the Philistines by Diodorus Siculus, Judg. xvi. 23. A quotation from Horace which seems to have an allusion to the image of Dagon, *ibid*.; 1 Sam. v. 4. This idol supposed to have been the same with Derceto, Attergatis, the Venus of Askelon, and the Moos, 1 Sam. v. 2.
- Daman-Israel*, account of this animal, Prov. xii. 24.
- Damascenes*, excessive superstition of the, according to the Midrash, Isai. xvii. 1.
- Damascus*, the capital of the ancient kingdom of Syria, Amos i. 3.
- Damme (Thomas)*, extraordinary longevity of this man, Ps. xc., *in fine*.
- Dan*, why this patriarch was so named, Gen. xxx. 6.
- Daniel*, sketch of the life and character of this prophet, Introduction to Daniel, p. 3195. Chronological arrangement of the events recorded in his book, *ibid*., p. 3197.
- Daphne*, Ovid's description of the beauties of Song. iv. 7.
- D'Arvieux's* account of the costly ornaments of the Arabian ladies, Song i. 10.
- Date, or palm-tree*, its description and various uses, Ps. xcii. 12.
- Date-wine*, see *palm-wine*.
- Daughters given in marriage according to their seniority*, a very ancient custom, still observed among the Hindoos, Gen. xxix. 26.
- David*, number of the children born to this prince in Jerusalem, according to the Hebrew text, 2 Sam. v. 14—16. Number according to the Septuagint Version, *ibid*. Our English Version, which states that David houghed all the chariot-horses of Hadadezer, shown not to contain the sense of the original, 2 Sam. viii. 4. Dr. Delaney's enumeration of the wars which David righteously undertook and gloriously terminated, in the first nineteen or twenty years of his reign, 2 Sam. x. 19. The account of David's adultery with Bath-sheba, and his murder of Uriah (as recorded in the Old Test-

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Day, Jewish division of the, Exod. xii. 6. Natural division of the day for necessary refreshment, Eccles. x. 17.

Days of the creation, supposed to typify the *chiliads* of the world which are to elapse before the commencement of the rest that remains for the people of God, Gen. i. 16.

Days of restraint, why this name was given to certain holy days ordained by the law, Isai. i. 13.

Daysman, what intended by this term in our courts of jurisprudence, Job ix. 30.

Dead, methods of honouring the, among the ancients, Gen. l. 26. Customary in ancient times to deposit gold, silver, and precious stones with the more illustrious dead, 1 Kings ii. 10. Raising the bodies of the dead, and scattering their bones about, formerly the highest expression of hatred and contempt, Jer. viii. 1.

Dead Sea, description of its waters, Gen. xix. 25.

Death, fine saying of Seneca relative to, Job iii. 9.

Death, image of, why hung up by Domitian in his dining-room, Isai. xxii. 13. Impious epigram of Martial on this image, *ibid*.

Death of the righteous, import of this phrase in the time of Moses, Numb. xxiii. 10.

Debash, דבש, rendered *honey*, what it properly imports, Gen. xliii. 11.

Decalogue, controversy whether this was written on the first tables, Exod. xxxiv. 1.

Dedication, feast of the, why instituted, Exod. xxiii. 14.

Defunct, frequent repetition of the name of the, common in lamentations, 2 Sam. xix. 4.

Delhi, remarkable Persian couplet above the hall of audience in the imperial palace at, Neh. ii. 8.

Delaney's character of David, 1 Chron. xxix., *in fine*.

Delphic oracle, description of the, by Diodorus and

Strabo, Isai. xlv. 19. Cicero's account of the answers generally given by the, *ibid*.

Demosthenes, passage in, admired by Longinus for the sublimity of its sentiment, as well as the harmony of its numbers, Isai. xlv. 22.

Desmond, Countess of, extraordinary longevity of the, Ps. xc., *in fine*.

Desolation, very nervously described by a Persian poet, Job xviii. 15; Isai. xiii. 22; Zeph. ii. 14.

Destinies, or *Fatal Sisters*, fable of the, Job vii. 6.

Desvœux's analysis of the Book of Ecclesiastes, Introduction to Ecclesiastes.

Deus judicium, Montgomery's poetical version of the principal passages in this Psalm, Ps. lxxii., *in fine*.

Deus misereatur, an ancient opinion of the Christian church that the triple mention of אלהים *Elohim, God*, in the close of this Psalm, has a reference to the Holy Trinity, Ps. lxxvii. 7.

Deuteronomy, the last book of the Pentateuch, why so named, Preface to Deuteronomy.

Devil, whence this word is derived, Job i. 6. The name of this apostate spirit nearly the same in most European languages, Ps. cix. 6.

Dew, thoughts on the manner of its production, Deut. xxxii. 2; Job xxxviii. 28.

Diadem of the earth, a most elegant expression to show the progress of the sun through the twelve signs of the zodiac in a natural year, Ps. lxxv. 11.

Dial of Ahaz, observations on the nature and structure of the, with a diagram of its supposed form, 2 Kings xx., *in fine*.

Diamond, some account of this precious-substance, Exod. xxviii. 17.

Diana of Ephesus, image of, supposed to have been an aerolith bearing some rude resemblance to the human form, Josh. x. 11.

Dibon-gad, the thirty-eighth station of the Israelites in the wilderness, where supposed to be situated, Numb. xxxiii. 46.

Didymus, import of this name, Gen. xxv. 24.

Dinah, why so named, Gen. xxx. 21.

Diodorus Siculus, his account of the funeral ceremonies of the Egyptians, Gen. l. 2.

Diospolis, or *Thebes*, the No of Jeremiah. See chap. xlvi. 25. See also Ezek. xxx. 14.

Dipsas, mortal effects of the bite of the, as described by Lucan, Numb. xxi. 6.

Diseases, charming away of, how professed to be done by ancients and moderns, Ps. lviii. 4, *et in fine*.

Divination by arrows, manner of, among the Arabs, Ezek. xxi. 21.

Divination by cups, of very remote antiquity, Gen. xlv. 5.

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Divine Being, some observations on the manner of approaching the, in prayer, Exod. ix. 29.

Divinity of Christ demonstrated, Ps. xlv. 8; Isai. vii. 15, ix. 7; Mic. v. 2, vii. 20; Zech. ii. 8, xiii. 7.

Divorcement, form of a bill of, among the Jews, Deut. xxiv. 3.

Dixit insipiens, remarks on six verses supposed to be cited by St. Paul from this psalm, but which do not exist in the present copies of the common Hebrew text; Ps. xiv. 3, *et in fine*.

Dodd (*Rev. Dr. William*), author of a very excellent commentary on the Scriptures, General Preface, p. 10.

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Dogs, remarks upon the howlings of, Exod. xi. 7.

Domesday Book, account of, 2 Sam. xxiv. 8. At present in a state of great preservation in the Chapter House, Westminster, *ibid*.

Domine, Dominus noster, the whole of this psalm given at full length from an ancient manuscript, Ps. viii., *in fine*.

Domitian, account of the expulsion of the Jews from Rome by this emperor, Ps. cix. 11.

Doors of the courts and houses in Palestine made very low to prevent the Arabs, who seldom leave the backs of their horses, from riding into the courts and houses, and spoiling the goods, Prov. xvii. 19.

Dophkah, the eighth station of the Israelites in the wilderness, Numb. xxxiii. 12.

Dothan, where supposed to have been situated, 2 Kings vi. 13.

Dove's dung, the Hebrew word so rendered probably means a kind of pulse, 2 Kings vi. 25. Dove's dung of great value in the East for its power in producing cucumbers, melons, &c., *ibid*.

Dowry, to give a, for a wife, a custom very frequent among all ancient nations, Gen. xxix. 20. The Tartars and Turks still buy their wives, *ibid*.

Drag, an instrument used in threshing, Isai. xxviii. 27, 28. Its description, *ibid*.

Dragon-well at Jerusalem, why probably so named, Neh. ii. 13.

Dream, ineffectual working of the imagination in a, figuratively employed by sacred and profane writers, Isai. xxix. 7. Citation of instances from Virgil and Lucretius, *ibid*.

Dreams, enumeration of their causes, Gen. xli., *in fine*; 1 Kings iii. 5; Jer. xxiii. 27. Gregory Nyssen's theory respecting dreams, 1 Kings iii. 5. Joseph's dream of the eleven stars bowing down to him supposed by Vallancy to have reference to the signs of the Zodiac, Gen. xlix., *in fine*. Discourse on Nebuchadnezzar's dream of the metallic image, Dan. ii., *in fine*.

Dress of an English beau in the fourteenth century, as described by Dr. Henry, Lev. xix. 19. Curious extract against luxury in dress taken from a sermon composed in the fourteenth century, *ibid*.

Drinking, regulations respecting, among the ancient Greeks and Romans, in their entertainments, Esth. i. 8.

Druids, Pliny's account of their great veneration for the oak and mistletoe, Gen. xxi. 33.

Drunkenness, Herbert's nervous description of the baleful effects of, xxiii. 33.

Drusius (John), account of this commentator, General Preface, p. 7.

Dudaim, דודים, import of this word extremely uncertain, Gen. xxx. 14.

Duelling, when the general practice of is supposed to have taken place, Numb. v., *in fine*. Account of the duel between Dioxippus the Athenian, and Horatus a Macedonian, as given by Quintus Curtius, 2 Sam. xxiii. 21. Description of the ancient mode of duel between the retarius and secutor, Mic. vii. 2. Observations on the practice of duelling in this country, Hos. iv. 2.

Duke, derivation and import of this word, Gen. xxxvi. 15.

Dung of the ox and cow in a dried state a common fuel in the East, Isai. xxvii. 11; Ezek. v. 12.

Dura, plain of, uncertain where situated, Dan. iii. 1.

Durandus, his account of the manner of constructing the *pallium* or *pall*, 1 Kings xix., *in fine*.

Dust, throwing of, into the air, a mark among the ancients of the greatest contempt, 2 Sam. xvi. 13.

Dyrbeans, anecdote concerning these people, Lev. vi. 3.

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Eagle, esteemed by the heathens as a bird sacred to Jupiter, and thought by them to be employed in carrying the souls of departed heroes, kings, &c. into the celestial regions, Exod. xix. 4. Whence this fable probably originated, *ibid*. The eagle was the Roman ensign, Deut. xxviii. 49. A golden eagle was the ensign of Cyrus, according to Xenophon, Isai. xli. 11. The eagle proverbial among ancients and moderns for its strong and clear sight, Job xxxix. 27—29. Some eagles stated to have attained a very great age, Ps. ciii. 5. A very current opinion among the ancients that the eagle moults in his old age, and renews his feathers, and with them his youth, Isai. xl. 31.

Ear, boring of the, an ancient custom in the East. Exod. xxi. 6.

Earing, whence derived, and its ancient and modern acceptations, Gen. xlv. 6.

Ear-rings formerly worn as amulets and charms. Gen. xxxv. 4. The Ishmaelites or Arabs had probably a crescent in each ear-ring, Judg. viii. 21.

Earth, rotation round its axis the cause of the regular succession of day and night, Gen. i. 4; Ps. xix. 5. Its superficial and solid contents, Ps. viii. 3. Its spheroidal figure, Gen. i. 10. What to be understood by the *pillars* or *compressors* of the earth. 1 Sam. ii., *in fine*.

Earth, two meats' burden of, inquiry into what Naaman meant by this phrase, 2 Kings v. 17.

Earth and water, annual offering of, to the Persian monarchs, and its signification, Neh. ii. 3.

Earthen jars, vessels in which the people of the East keep their corn and meal to preserve them from insects, 1 Kings xvii. 12.

Earthquakes, description of, with their accompaniments, 1 Kings xix. 11.

Eastern bow, description of the, Ps. lxxviii. 57. Its

- figure, and what named by the Greeks when in a quiescent state, and when ready to discharge the missile, *ibid.*; Hos. vii. 16; Zech. ix. 14.
- Eastern Divan*, in what its furniture chiefly consists, Isai. xxxviii. 2.
- East Indian Ink*, readily discharged from the paper by the application of a wet sponge, Numb. v. 23.
- Ebronah*, the thirtieth station of the Israelites in the wilderness, Numb. xxxiii. 34.
- Eden*, its derivation and import, Gen. ii. 8.
- Edge-tools* of the ancients commonly made of stones and flints, Josh. v. 2.
- Edicts* of the Persian monarchs could not be formally repealed; but new edicts could be issued by which the preceding might be counteracted, Esth. viii. 8.
- Edomites*, their origin, and frequent hostilities with the Israelites, Gen. xxv. 23; Isai. xxxiv., *in principio*. Fulfilment of the prophecies concerning these people, Gen. xxvii. 28, *et seq.*
- Edoth*, עֲדוֹת, its derivation and import, Lev. xxvii. 15.
- Education of Children*, instructions for the proper discharge of this duty, 1 Sam. iii., *in fine*. Fearful consequences to be apprehended from a neglected religious education, *ibid.* Thoughts on the mode of education in our national schools and universities, Dan. i. 5.
- Egypt*, ancient constitution of, according to Diodorus Siculus, Gen. xlvii. 23. The earliest account of a religion supported by the state is that which was established in this country, *ibid.* Egypt has a double seed-time and harvest, Exod. ix. 31. Amazing number of Jews in this country in the time of Philo, Isai. xix., *in principio*. Brief sketch of the revolutions of Egypt, Ezek. xxix. 14.
- Egyptians*, why shepherds were had in abomination among these people, Gen. xlvii. 34. Excessive superstition of the Egyptians, Exod. viii. 26, xx. 4; Lev. xvii. 7.
- Eheveh asher eheveh*, עֲדָה אֲשֶׁר עֲדָה, rendered "I am that I am," inquiry into the import of the original words, Exod. iii. 14.
- Ei*, אֵי, a Jewish memorial symbol, Masoretic Notes at the end of Exodus.
- Eilon*, אֵילֹן, rendered *oak*, what it properly signifies, Gen. xii. 6.
- Elam*, probably the same with the Elymais of the Greeks, Jer. xlix. 34.
- Elumitic Gulf*, why so named, 2 Kings xiv. 22.
- Eldest son*, giving the estates to the, origin of this law, Gen. xxv. 6.
- Electrical winds*, Jackson's account of the, Hab. i. 9.
- Elephant*, natural history of the, Job xl. 15. Supposed by some to be the behemoth of Scripture, *ibid.* Manner of hunting the elephant in Ceylon, Job xviii., *in fine*.
- Elephantiasis*, description of this very horrible disorder, Deut. xxviii. 27; Job ii. 7, vii. 5, xvi. 8, xxx. 18. In what it differs from the small pox, Job ii. 7.
- Eliezer*, son of Moses, why so named, Exod. xviii. 4.
- Elihu*, various conjectures respecting, Job xxxii. 2.
- Elijah the Tishbite*, idolatrous superstition of the Jews relative to this prophet, Mal. iv. 6.
- Elim*, the fifth station of the Israelites in the wilderness, some account of, Numb. xxxiii. 9.
- Eliphaz the Temanite*, who, Job ii. 11.
- Elisha*, inquiry whether this prophet received his office by unction, 1 Kings xix., *in fine*.
- Elisah*, supposed to be the same with Elis, a part of the Peloponnesus, Ezek. xxvii. 7.
- Elizir vitæ*, attempts at the discovery of the, in most nations, Job xiv. 5.
- Ellipsis*, instances of the, Isai. i. 9, x. 26, xli. 2, xliii. 19, lvii. 2.
- Elm*, prodigious quantity of seeds produced by this tree, Gen. i. 12.
- El Maamah*, Dr. Pococke's account of this very large eastern grotto, 1 Sam. xxiv. 3.
- Elohim*, אֱלֹהִים, demonstrated to be the plural form of אֱלֹהִים *El*, or אֱלֹהִים *Eloah*, by a reference to thirty-one passages in the Old Testament, Gen. i. 1; see also Deut. vi. 4. Inquiry into the derivation and import of the word, *ibid.* A very beautiful paronomasia upon this word, Ps. xcvi. 5.
- Embalming*, art of, among the Egyptians, largely described, Gen. l. 2.
- Emerald*, some account of this precious stone, Exod. xxviii. 17. Its component parts, Job xxxviii. 38.
- Emeth*, אֱמֶת, its derivation and import, Lev. xxvi. 15.
- Emim*, some account of this ancient people, Deut. ii. 10.
- Empneumatoris*, or windy inflation of the womb, description of this disorder by Michaelis, Isai. xxvi. 18.
- Encampments* of the Israelites in the wilderness, Scheuchzer's description and plan of the, Numb. ii. 2. The Arabs always form a circle in their encampments, and put their principal officers in the centre, 1 Sam. xxvi. 5.
- Enemies*, a practice among the ancients of disabling, by cutting off their thumbs and great toes, Judg. i. 7. Customary with the Persians, after they had slain, strangled, or beheaded their enemies, to hang their bodies upon poles, or to empale them, Lam. v. 12.
- Enetæ*, or *Henetæ*, where these ancient people were situated, Gen. xxxvi. 24. Whence the fabulous account of their origin is possibly derived, *ibid.*
- Engines* for the attack or defence of besieged places invented in the reign of Uzziah, king of Judah, 2 Chron. xxvi. 15.
- Enigmas* proposed at ancient entertainments, some examples of, Judg. xiv. 14. Ancient enigma in which the double use of the stile is pointed out, 2 Kings xxi. 13.
- Enoch*, meaning of the word, Gen. iv. 17. Remark upon the age of Enoch, the father of Methuselah, at the period of his translation, Gen. v., *in fine*.
- Enosh*, עֲנוֹשׁ, a word rendered *man* in our Version, its precise import, Ps. lxii. 9.
- Envy*, definition of, Gen. xxxvii., *in fine*. Curious rabbinical story relative to this malignant passion,

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- Eous*, one of the horses of the sun, according to the pagan mythology, what the name imports, 2 Kings ii. 11.
- Ephab*, some account of this Hebrew measure of capacity, Exod. xvi. 16.
- Ephod*, account of the, Exod. xxv. 7. Its curious girdle, Exod. xxviii. 8. Observations on the ephod made by Gideon, Judg. viii. 27, *et in fine*.
- Ephraim*, son of Joseph, why so named, Gen. xli. 50.
- Ephrem Syrus*, some account of this commentator, General Preface, p. 4.
- Epithalamium*, definition of the, Introduction to Solomon's Song, p. 2.
- Equinoctial points, precession of the*, occasioned by a slow revolution of the celestial poles around the poles of the ecliptic, Ps. xix. 5. In what time this revolution is performed, *ibid*. From this cause the tropical year is shorter than the sidereal, *ibid*. In twenty-five thousand seven hundred and sixty-THREE complete revolutions of the earth round the sun, there are twenty-five thousand seven hundred and sixty-FOUR summers, and as many autumns, winters, and springs, *ibid*. Remarkable phenomena in the starry firmament occasioned by the precession of the equinoctial points, *ibid*.
- Equus hemionus*, see *Jichta*.
- Erasmus (Desiderius)*, a commentator on the New Testament, General Preface, p. 7. How fully convinced of the doctrine of the Trinity, Eccles. iii. 14.
- Ereb*, ערב, translated *evening*, import of the term, Gen. i. 31. From this word is derived *Erebus*, the name of a heathen deity, *ibid*.
- Ermin* or *Erminage street*, where situated, Job xxiii. 11.
- Ermine*, royal robes of kings and great officers adorned with the skin of this animal, 2 Kings ii. 8.
- Esau*, import of this name very uncertain, Gen. xxv. 25. Dr. Shuckford's character of Esau, Gen. xxxvi., *in fine*.
- Eshcol, Valley of*, where situated, Isai. v. 2.
- Esob*, עסוב, rendered *hyssop*, of doubtful import, Exod. xii. 22.
- Esquire*, derivation and original import of this word, 1 Sam. xiv. 1. Its modern acceptation, *ibid*.
- Esther*, biographical sketch of, by Prideaux, Introduction to Esther.
- Eternal filiation of the Son of God*, remarks on the doctrine of the, Ps. ii. 7; Prov. viii., *in fine*.
- Eternity of rewards and punishments*, in a future state, shown to be a doctrine of Scripture, Gen. xvii. 7, 8, xxi. 33; Ps. lxxiii. 27; Isai. lxvi. 24.
- Eternity*, thoughts concerning this vast and incomprehensible subject, Job ix., *in fine*; Ps. xc. 2.
- Eternity of God*, reflections upon the, Exod. iii., *in fine*; Mic. v. 2. Remarkable passages in Plutarch on this point, *ibid*.
- Eth*, ׀, rabbinical glosses upon this Hebrew particle, Gen. i. 1.
- Eth*, the old third person singular ending in, used by our English ancestors for the imperative mood, Isai. lv. 1. This illustrated by a quotation from an Old MS. Bible in the author's possession, *ibid*.
- Etham*, the second station of the Israelites in the wilderness, some account of, Numb. xxxiii. 6.
- Ethanim*, the name of a Jewish month, 1 Kings vi. 1, viii. 2.
- Ets*, ׀, rendered *gallows*, real import of the word, Esth. v. 14.
- Ευαγγελιον, Gospel*, shown to signify the reward which the bringer of good tidings is entitled to receive, 2 Sam. iv. 10.
- Eudoxus*, remarkable among the ancients for having sailed round the Cape of Good Hope, Isai. ii. 13—15.
- Euphrates*, remarkable overflowing of this river, Nah. i. 8, ii. 6. Time and cause of its ordinary overflowings, Isai. xlv. 27. How Semiramis confined the waters of the Euphrates within its channel, Isai. xxi. 1.
- Euripides*, citation from, in which sense and sound are very happily combined, Isai. i. 5.
- Euryalus*, see *Nisus*.
- Eusebius*, the reason given by this writer why the Egyptians worshipped their deities under the form of certain animals, Exod. viii. 26.
- Evaporation*, how instrumental in the production of rain, Ps. civ. 10.
- Eve*, meaning of the word, Gen. iii. 20. This name contains in itself a prophecy of the redemption of the world by Jesus Christ, *ibid*.
- Events*, enumeration of the different methods of recording, among the ancients, Jer. xvii. 1.
- Evermore*, import of this term, Exod. xv. 18; Ps. xvi. 11.
- Evil report*, fine personification of, by Virgil, 2 Sam. xiii. 30.
- Execrations* against those who should rebuild those cities which had been destroyed in war, the revival of whose power and influence was dreaded, frequent in ancient history, Josh. vi., *in fine*. Some examples produced, *ibid*. Pouring execrations on an enemy previously to battle, an ancient custom, Numb. xxii. 6; Ps. lxxxiii. 15.
- Exodus*, the second book of the Old Testament Scriptures, whence so named, Preface to Exodus.
- Expedition of the ancient eastern monarchs*, manner of the, Isai. xl. 3.
- Expiation, feast of*, why instituted, Exod. xxiii. 14.
- Expounding of the Scriptures*, manner of, among the Jews, Neh. viii., *in fine*.
- Ezekiel*, Archbishop Newcome's historical sketch of the times in which this prophet lived, Introduction to Ezekiel. Character of Ezekiel as a poet drawn up by this great prelate, *ibid*. Chronological table of the prophecies of Ezekiel from Calmet. *ibid*. Plan and description of Ezekiel's temple. Ezek. xlvi., *in fine*.
- Ezer kenegedo*, עזר כנגדו, translated *helpmeet*, inquiry into the import of these words, Gen. ii. 18.
- Ezion-gaber*, the thirty-first station of the Israelites in the wilderness, some account of, Numb. xxxiii. 35.

Ezra, biographical sketch of, by Prideaux, Introduction to *Ezra*.

Ezra, *Book of*, very remarkable passage said to have been originally contained in this portion of Holy Writ which the Jews are accused by Justin Martyr of erasing through their enmity to the Christians, *Ezra x.*, *in fine*.

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Fable of Dædalus and Icarus, with its moral as given by a Roman poet, *Prov. xxv. 7*.

Face or *Forehead*, why the first part of the body whence the sweat begins to issue, *Gen. iii. 19*.

Face, covering of the, a sign of mourning, *2 Sam. xix. 4*. When a criminal was ordered to have his face covered, it was a sign among the Persians and Romans of his being devoted to death, *Esth. vii. 8*.

Falarica, see *Phalarica*.

Falcon, natural history of the, *Job xxxix. 26*.

False Witnesses, laws of the Hebrews, Romans, and English against, *Deut. xix. 19*.

Falsity diffused through the nature of man, *Ps. cxvi. 11*. This idea finely expressed by Herbert, *ibid*. Remarkable Italian proverb to the same effect, *ibid*.

Fame, fine personification of, by Virgil, *2 Sam. xiii. 30*.

Family religion, maintenance of, indispensable, *Gen. xviii.*, *in fine*, *xix.*, *in fine*; *Deut. iv. 9, vi. 7*.

Famines that were decreed to take place before the coming of the Messiah, according to the Targum, *Ruth i. 1*.

Father, probably a name of office in Egypt, *Gen. xlv. 8*. Certain officers of state among the Phœnicians, Persians, Arabians, and Romans, addressed by this title, *ibid*. Among the Jews, *father* was the title of preceptor, and *son*, that of disciple or scholar, *Prov. i. 8*.

Favouritism has often brought prosperous nations to the brink of ruin, *Eccles. x. 5*.

Feasts, three principal, of the Jews, which, *Zech. xiv. 16*.

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- Hardy**, publisher of a Greek Testament with notes, General Preface, p. 8.
- Hareth**, an eminent Arabian poet, Ps. lx., *in principio.*
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- Harvest-home**, probable origin of this custom, Exod. xxii. 29.
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- Hieroglyphics of Scripture**, explanation of the, Introduction to Isaiah.
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- bore a considerable resemblance to the consecration of the Jewish high-priest, Lev. viii. 23. A long quotation from Aurelius Prudentius in attestation of this circumstance, *ibid.*
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- Homer**, cities which claimed the honour of giving birth to this celebrated Greek poet, Preface to Job.
- Honeycomb**, flavour of the honey in the, much finer than after it has been expressed from it, and exposed to the action of the air, Prov. xxiv. 13.
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King of terrors, an epithet given to death (either literally or substantially) by the ancient Greeks

and Romans, Job xviii. 14. The words so rendered in the Book of Job shown not to contain the sense of the original, *ibid*.

King's mowings, what to be understood by this expression, Amos vii. 1.

Kings, Books of the, this portion of holy writ generally supposed to have been compiled by Ezra, Preface to 1 Kings.

Kings, folly of, to have foreigners for their valets and most confidential servants, 2 Chron. xxiv. 26.

Kings of Israel, how the ceremonies of their proclamation and anointing were probably performed, 1 Kings i. 35.

Kings of Israel and Judah, years of the reigns of the, synchronically arranged, from the commencement of the reigns of Rehoboam and Jeroboam to the destruction of the kingdom of Israel by Shalmaneser, 2 Chron., *in fine*.

Kinnor, כנור, rendered *harp*, what it imports, Gen. iv. 21; 1 Sam. x. 5; Job xxi. 12; Ps. lxxxii. 2. The testudo, or lyre with three strings, according to Calmet, Ps. xxxiii. 2.

Kir, thought to be the same with the country of Cyrene, Amos i. 5.

Kir-haraseth, the royal city of the Moabites, 2 Kings iii. 25; Isai. xvi. 7, 11.

Kirjath-arba, or *City of the Four*, conjectures why so named, Gen. xxiii. 2; Josh. xv. 15.

Kishon, some account of this brook, Judg. iv. 6.

Kissing the beard, the neck, and the shoulders, in use among the Asiatics to the present day, Gen. xlv. 14.

Kissing the hand often practised by idolaters in honour of their divinities, 1 Kings xix. 18. How this ceremony was performed, *ibid*. *Kissing the hand* shown to be derived from and synonymous with *adoration*, *ibid*.

Knave, ancient and modern imports of this word, Ps. lxxxvi. 16, cxiii. 1.

Kneading troughs of the Arabs, description of the, Exod. xii. 34.

Kneeling ever considered to be the proper posture of supplication, Exod. ix. 29; 1 Kings viii. 22. If the person to whom the supplication was addressed was within reach, the supplicant caught him by the knees, *ibid*.

Knight, great stature of two brothers of this name, who were born in the same township with the author, 1 Sam. xvii., *in fine*.

Knives of rock, stone, or flint, common among the ancients, Josh. v. 2.

Kohemoth, derivation and import of this word, Eccles. i. 1.

Korah and his company, probable allusion in the Book of Job to the destruction of, Job xx. 26, 27, 28.

Koran, for what excellencies it possesses it is principally indebted to the sacred Scriptures, Exod. xx., *in fine*; Numb. iii. 1; Deut. xxiv., *in fine*. The Mohammedans never write the Koran upon vellum or skin of any kind, Ezek. xlv. 17. Copies of the koran frequently highly illuminated, Ps. lx., *in principio*. Citation of a beautiful passage from the

koran, which is said to have been the means of converting Labid, an Arabian poet, to Moham-
medanism, Isai. viii. 21.
Korban, import of this word, Lev. i. 2.
Κρασπιδον, a term importing rather the *fringe* than the *hem* of a Jewish garment, Numb. xvi. 38.
Krebsius (*Jo. Tobias*), an eminent Biblical critic, General Preface, p. 13.
Kumund, a sort of running loop among the Persians, for what purpose employed, Job xix. 6.
Kurtuk Dumnik, Frazer's account of the, Judg. ix., *in fine*.
Kypke, a great Biblical critic, General Preface, p. 13.

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Lachrymatories or *Urnæ Lachrymales*, small phials so named, into which it was customary among the ancient Greeks and Romans to put the tears shed for the death of any person, and offer them upon the tomb of the deceased, Ps. lvi. 8. Of what materials these lachrymatories were constructed, *ibid*. Account of one in the author's possession, *ibid*.
Lad, a word supposed to be of Hebrew origin, Gen. xxxvii. 2.
Ladder of Jacob very probably an emblem of the providence of God, by which he watches over and regulates all terrestrial things, Gen. xxviii. 12.
Lahatim, להטים, rendered *enchantments*, what the probable import of this term, Exod. vii. 11.
Lake below the wine-press, what, Isai. v. 2.
Lambs, immense number of, annually slain in Jerusalem at the feast of the passover, in the time of Cestius, the Roman general, Numb. xxix. 12.
Lamech's speech to his wives, as it stands in the Hebrew original, probably the oldest piece of poetry in the world, Gen. iv. 23. Inquiry into the cause of this remarkable speech, *ibid*.
Lamentations very noisy among the Asiatics, Gen. xlv. 2.
Lamentations of Jeremiah, Hebrew names of this portion of the sacred canon, Introduction to the Lamentations. Its appellation in the Septuagint Version, *ibid*. Singular opinion of Herman Van der Hardt relative to this poem, *ibid*. Its very technical character, *ibid*. Observations of Doctors Lowth, Smith, and Blayney on the peculiar style of this composition, *ibid*.
Lamp, to raise up a, to a person, what intended by this phrase both in sacred and profane history, 2 Sam. xiv. 7.
Lamps first introduced into the pagan temples by the Egyptians, Exod. xxv., *in fine*.
Lampsacus, singular preservation of this city by Anaximenes, Eccles. ix. 14.
Lance, usual in Arab camps for every man to have his lance stuck in the ground beside him, that he may be ready for action in a moment, 1 Sam. xxvi. 12.
Land, measurement of, by the ancients by lines or cords of a certain length, in a similar way to that by the *chain* among us, and the *schaenus* or *cord* among the Egyptians, Deut. iii. 4.

Land of promise, some account of the, Numb. xxxiv. 13.
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Lapide (*Cornelius à*), account of this voluminous commentator, General Preface, p. 6.
Lapis Lazuli, its component parts, Job xxxvii. 38.
Lass, supposed to be a contraction of *lades*, an old English word for a *girl* or *young woman*, Gen. xxxvii. 2.
Latter days, a phrase in Scripture generally importing the times of the Messiah, Isai. ii. 2; Dan. ii. 28.
Leaping on or over the threshold, what probably meant by this expression, Zeph. i. 9. Harmer's conjecture, *ibid*.
Leasing, derivation and meaning of this old English word, Ps. iv. 2; lv. 6.
Leb, לב, and לבב *Lebab*, what these words import when employed by the Jews as memorial symbols, Masoretic notes at the end of Numbers and Deuteronomy.
Lebeid, quotation of several sentiments from the poem of, very similar to some in the Book of Job, Job xxxi. 21. This poem contained in the *Moullakat*, Ps. lx., *in principio*.
Lecha, לך, import of this Jewish memorial symbol, Masoretic notes at the end of Genesis.
Lectisternium, Jerome's account of this pagan festival of antiquity, Isai. lxxv. 11.
Leech, the ancient English word for a physician, Isai. iii. 7.
Lemuel's description of a virtuous wife, Prov. xxxi. 10—31.
Lentulus the augur, the immense wealth this man is said to have possessed, Esth. iii. 9.
Leopard, proverbial among the ancients for its swiftness, Hab. i. 8.
Leper, an emblem of the wretched state of man by the fall, according to Dr. Lightfoot, as contradistinguished from the NAZARITE, an emblem of man in his state of innocence, Numb. vi. 2.
Leprosy, Maundrell's account of the appearance of several persons whom he saw infected with this disorder in Palestine, Lev. xiii. 2. This malady a most expressive emblem of the pollution of the soul of man by sin, Lev. xiii., *in fine*; xiv., *in fine*.
Lethè, among the ancient mythologists, what, Ps. lxxxviii. 12.
Letters, alphabetic, when and by whom invented, Exod. xxxi., *in fine*.
Letters sent to chiefs and governors in the East always carefully folded up, and put in costly *silk* bags, and these carefully sealed, Neh. vi. 5. *And*

- open* letter sent by Sanballat to Nehemiah a mark of contempt, *ibid.*
- Levi*, import of the name, Gen. xxix. 34. Conjectures why the posterity of this patriarch were appointed to the service of the sanctuary, Numb. iii. 12. Very beautiful paronomasia on the name of Levi, Numb. xviii. 2.
- Levi ben Gershom (Rabbi)*, account of this commentator, General Preface, p. 3.
- Leviathan*, supposed to be the crocodile, Job xli. 1; Isai. xxviii. 1. This hypothesis not without its difficulties, Job xli., *in fine*. Not impossible that the animal described in Scripture under this name is now wholly extinct, *ibid.*
- Leviticus*, the third book of the Pentateuch, why so named, Preface to Leviticus.
- Lex*, derivation and import of the word, Exod. xii. 49.
- Lex Talionis*, earliest account we have of the, Exod. xxi. 24. Constituted a part of the Twelve Tables so famous in antiquity, *ibid.*
- Libations of water, wine, milk, honey, and blood*, frequent among the Greeks and Romans, 1 Sam. vii. 6; 2 Sam. xxiii. 16. The term libation sometimes synonymous with *covenant*, Isai. xxx. 1.
- Libnah*, the sixteenth station of the Israelites in the wilderness, uncertain where situated, Numb. xxxiii. 20.
- Lich*, supposed to be of Hebrew origin, Prov. ii. 16.
- Lie*, definition of a, Gen. xx. 12.
- Life*, unreasonable attachment to, strongly ridiculed by the heathen poets, Gen. xxv. 8. Probable origin of the phrase, "I put my life in my hands," Judg. xii. 3. Its import, Ps. cxix. 109.
- Light*, inquiry into its production on the first day of the creation, Gen. i. 3. Its immense diffusion and extreme velocity, *ibid.* 1 Kings viii. 27; Job xxxviii. 26.
- Lightfoot (Dr. John)*, a very learned commentator on the whole Scriptures, General Preface, p. 8.
- Lignum infelix*, the tree on which criminals were hanged so named among the Romans, Josh. viii. 29.
- Ligure*, account of this precious stone, Exod. xxviii. 17.
- Limerence*, a species of food, how prepared, 2 Sam. xvii. 28.
- Linen yarn*, the import of the Hebrew word thus rendered extremely uncertain, 1 Kings x. 28.
- Lines* in the writings of prose authors, as well as of poets, termed *verses* by the ancients, Introduction to Ezra.
- Lion*, Homer's beautiful description of the great courage and fierceness of this animal after a long abstinence from food, Isai. xxxi. 4. Five Hebrew words rendered *lion* in our Version, with an inquiry into the particular import of each, Job iv. 11.
- Lion*, the standard of Judah, Gen. xlix. 8.
- Lion of God*, an ancient appellation for a *hero*, a figure still employed in the same sense by the Arabians and Persians, Isai. xxxiii. 7.
- Liverpool*, great storm of hail near this town, Exod. ix. 17.
- Living waters*, what meant by this phrase among the ancients, Gen. xxvi. 19; Lev. xiv. 5; Ps. xxxvi. 9; Zech. xiv. 9.
- Lo, wə*, the Hebrews had a peculiar way of joining this particle to a noun, to signify in a strong manner a total negation of the thing expressed by the noun, Isai. x. 15. Several examples produced, *ibid.*
- Loadstone* probably known in the East long before its discovery by the Europeans, Job xxviii. 18.
- Lo-ammi*, son of Hosea, meaning of the name, Hos. i. 9.
- Locke*, account of this commentator, General Preface, p. 10.
- Locusts*, description of the, Exod. x. 4. Volney's account of their terrible devastations in Syria, Egypt, and Persia, *ibid.* Dr. Shaw's relation of most formidable swarms of these insects in Barbary which came under his immediate observation, *ibid.*; Joel i. 12; ii. 2. Curious remark of an Arabic writer with respect to the similitude of the locust to ten different kinds of animals, Joel ii. 4. Relation by Livy and Augustine of a pestilence occasioned by an immense swarm of locusts, Joel ii. 20.
- Log*, some account of this Hebrew measure of capacity, Exod. xvi. 16.
- Long (Dr.)*, his ingenious experiment to ascertain the superficial proportion of land and water on the whole terraqueous globe, Gen. i. 10, vii. 11; Job xxviii. 25.
- Longevity*, some instances of, among the moderns, Ps. xc., *in fine*.
- Longinus (Dionysius)*, his remarkable criticism upon passages in the first chapter of Genesis, Gen. i. 3; Preface to Job.
- Lord*, its derivation and import, Gen. ii. 4.
- Lord's day*, or *Christian sabbath*, should be kept strictly holy, Amos viii. 5.
- Lord's prayer*, as it stands in the present authorized version, exhibits the best specimen of our ancient language now in use, Preface to Job.
- Lo-ruhamah*, import of the name, Hos. i. 6.
- Lost property*, laws relative to the finding of, among the Hebrews, Romans, and others, Lev. vi. 3.
- Lot*, meaning and use of the, Numb. xxxvi. 55. Manner of casting lots in the case of the scape-goat, Lev. xvi. 8, 9. How the land of Canaan was divided to the Israelites by lot, Josh. xiv. 2, xviii. 11.
- Lo techsar*, לָוֶהֱ אֵל, import of these words when used as a memorial symbol, Masoretic Notes at the end of Deuteronomy.
- Louis de Dieu*, account of this commentator, General Preface, p. 7.
- Louis XIV.*, motto on the brass ordnance of, Judg. xiv. 3.
- Love of God*, Deut. vi. 5, x. 12, xi. 1.
- Love of neighbour*, Scripture precept concerning, Lev. xix. 18.
- Lowth (Dr.)*, a very celebrated commentator on

portions of the Old Testament Scriptures, General Preface, pp. 9, 11.

Lu, $\lambda\upsilon$, import of this Hebrew interjection when used as a memorial symbol, Masoretic notes at the end of Numbers.

Lucan's description of the splendour of the apartments of Cleopatra, queen of Egypt, Ezek. xxviii. 14.

Lud, the same with Lydia, Ezek. xxvii. 10.

Luther (Martin), character of, 2 Kings xii. 6.

Luxury, formerly the characteristic of the eastern princes, and particularly of the Persians, Esth. i. 4.

Lying, excellent advice of a genuine Christian poet against, Josh. ii., *in fine*. Saying of Diphilus upon this subject not defensible upon Christian principles, 1 Sam. xxi. 2.

Lyranus, or *Nicholas de Lyra*, account of this commentator, General Preface, p. 5.

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Maachah, mother of Asa, king of Judah, inquiry into the nature of the idolatry patronized by this woman, 1 Kings xv. 13.

Mabul, מַבּוּל, a word applied only to the general deluge, Gen. vi. 17. Its derivation, Gen. vii. 11.

Maccabees, very fanciful rabbinical derivation of the name of this people, Ps. xxi. 15.

Machpelah, *cave at*, the first public burying-place mentioned in history, Gen. xlix. 29.

Macknight (Dr.), author of a translation of the Epistles, with notes, General Preface, p. 9.

Ma'adi, a tribe of Arabs, whence so named, Isai. xlii. 11.

Magian religion, great principle of the, Isai. xlv. 7.

Magnet, reasons for believing that this stone was known in the East long before its discovery by the Europeans, Job xxviii. 18.

Magnitudes, bulks, or volumes of the sun, moon, and planets, compared with that of the earth, Gen. i. 1.

Magog, conjecture where situated, Ezek. xxviii. 2.

Maher-shalal-hash-baz, meaning of the name, Isai. viii. 1.

Maimonides, or *Rabbi Moses ben Maymon*, account of this commentator, General Preface, p. 2.

Major hostia, or *chief sacrifice*, what so considered by the pagans, according to Livy, Lev. i. 2.

Makheloth, the twenty-first station of the Israelites in the wilderness, Numb. xxxiii. 25.

Malachi, some account of this prophet, Mal. i., *in principio*.

Maldonat (John), a commentator on particular parts of the Old and New Testaments, General Preface, p. 6.

Manasseh, why so named, Gen. xli. 51.

Mandrakes, some account of these plants, Gen. xxx. 14.

Manes, or *ghosts of the dead*, or *spirits presiding over the dead*, formerly supposed to have their habitation in the centre of the earth, or in the deepest pits or caverns, Job xxviii. 11. A quotation from

Ovid to this effect, *ibid*. Several captives have sometimes, in time of war, been sacrificed to the manes of the departed hero, 2 Chron. xvi., *in fine*.

Manifesto of the Duke of Brunswick, reflections on this document, 2 Kings xviii. 17; Isai. xxxvii. 9.

Manna, why so named, Exod. xvi. 15.

Manners of the ancients and moderns compared, 2 Sam. iii., *in fine*.

Mantes, or *bald locusts*, Dr. Shaw's account of the, Joel ii. 2.

Mantle or *pallium*, the peculiar garb of a Hebrew prophet, 1 Kings xix. 19; 2 Kings ii. 8. Probably dressed with the hair on, *ibid*. A sort of mantle was the habit of the Greek philosophers, 1 Kings xix., *in fine*.

Marah, the fourth station of the Israelites in the wilderness, where supposed to be situated, Numb. xxxiii. 8.

Marble, temple built of large blocks of white marble, beautifully polished, according to Josephus, 1 Chron. xxix. 2.

Mareshah, Maresheth, or Marathi, a place famous for being the birth-place of the prophet Micah, and for a battle fought near it between Asa, king of Judah, and Zerah, king of the Æthiopians, Josh. xv. 44.

Mark, variety of opinions respecting that which God set upon Cain, Gen. iv. 15.

Marks indelibly printed on the hands and other parts of the body, both by ancients and moderns, Isai. xlv. 5, xlv. 16.

Maroth, מַרוֹת, rendered *looking-glasses* in our Version, signifies polished metallic surfaces of any description, Exod. xxxviii. 8.

Marriage, a very solemn contract among the ancients, Gen. xxix. 22. Reason for believing that sacrifices were offered and libations poured out on such an occasion, *ibid*. Customary in the East, according to Sir John Chardin, for youths that were never married always to marry virgins, and widowers, however young, to marry widows, Isai. lxi. 5. Remarkable law among the Gentoos respecting marriage, Gen. xxix. 26. Customary in ancient times for a king or great man to promise his daughter in marriage to him who should take a city, kill an enemy, &c., Josh. xv. 16.

Marriage-ceremonies among the Romans, Song v. 5.

Marrow, in what manner this substance is contained in the bones, Prov. iii. 8. The solidity and strength of the bone occasioned by the marrow which is diffused through it, *ibid*. This circumstance illustrated by an easy experiment, *ibid*.

Mars, periodic and sidereal revolutions, ~~semi-~~ axis of orbit in English miles, perigeal and apogeal distances, diameter, relative volume or bulk, time of rotation, inclination of axis to orbit, mass & attractive power compared with that of the earth (from which the density or specific gravity is easily deducible), and mean hourly orbital motion, of this primary planet, Gen. i. 1.

Marseilles, ancient inhabitants of, when afflicted

- with any pestilence, sacrificed one of their citizens to appease the wrath of the divinity, Lev. xvi. 10.
- Martin (David)*, translator of the Scriptures into French, with notes, General Preface, p. 8.
- Maschil* or *Maskil*, why this title is given to several of the psalms, Ps. xxxii., *in principio*.
- Mashal*, what, among the Hebrews, Isai. vi. 10, xiv. 4, xxviii. 20, xxxix. 17.
- Mask*, definition of a composition so named, Introduction to Solomon's Song.
- Masoretes*, account of these eminent Jewish commentators, General Preface, p. 2.
- Masoretic punctuations*, critical observations on the, Isai. lxi., *in fine*.
- Massa*, מַסָּה, rendered burden, inquiry into the meaning of this word, Nah. i. 1; Hab. i. 1; Zech. ix. 1.
- Masses*, or *attractive powers*, of the sun, moon, and primary planets, compared with that of the earth, Gen. i. 1.
- Mastodonton*, or *Mammoth*, an animal long since extinct, Gen. i. 24; Job xl. 15. Description of a part of a skeleton of this animal, *ibid*. Calculation of the probable stature of the mammoth, *ibid*. Reasons for the supposition that the mammoth is the same with the behemoth of Job, *ibid*.
- Materia Medica* of the ancients extremely simple, Isai. i. 6.
- Materiality of the human soul*, a doctrine which has no place in the sacred records, Numb. xvi. 22; Job xiv. 12; Ps. lxxviii. 39; Eccles. iii. 21.
- Maurbanie*, what the Aleppines mean by this term, Song ii. 11.
- Maver-al-nahar*, where situated, and why so named, Jer. ii. 18.
- Maxim* advanced by some, that children ought not to be taught religion, but should be left to themselves till they are capable of making a choice, considered, Deut. vi., *in fine*.
- Measures of capacity* among the Hebrews, short account of the, Exod. xvi. 16.
- Mecashaph*, מַכְשָׁף, its import, Deut. xviii. 10.
- Mecholoth*, מַכְלוֹת, rendered *dances*, what it properly signifies, Exod. xv. 20.
- Medicine*, art of, in the East, in what it principally consists, Isai. i. 6.
- Mediterranean*, why called the Great Sea in Scripture, Josh. i. 4.
- Medulla oblongata*, or *spinal marrow*, the silver cord of Scripture, Eccles. xii. 6.
- Megiddo*, the same with Magdolum, according to Usher, 2 Kings xxiv. 30.
- Megilloth*, what books of the sacred canon are so named by the Jews, Introduction to the Lamentations.
- Meimra*, מַיְמָרָה, and מִיְמָרָה *pithgam*, very remarkable distinction between, in the Targum of Joseph, 2 Chron. i. 9. See *Word*.
- Melancthon (Philip)*, character of, 2 Kings xii. 6.
- Melas*, why the Nile was so named by the Greeks, Isai. xxiii. 3.
- Melchisedek*, king of Salem, derivation and import of his name, Gen. xiv. 18; Josh. x. 1.
- Melitta*, every young woman of Babylon obliged once in her life, according to Herodotus, to prostitute herself to some stranger in honour of this idol, 2 Kings xvii., *in fine*. Melitta the same with the Venus of the Greeks and Romans, *ibid*.
- Melo*, the same with the Nile, Isai. xxiii. 3. Why so named, *ibid*.
- Memorial symbols* of the Jews, several curious examples of the, Masoretic Notes at the end of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua.
- Memphis*, now Cairo, Hos. ix. 6.
- Menachash*, מְנַחֵשׁ, its derivation and import, Deut. xviii. 10.
- Meni*, supposed to have been an object of idolatrous worship among the ancient Hebrews, Isai. lxxv. 11.
- Menochius (John)*, account of this commentator, General Preface, p. 6.
- Menu*, some account of the institutes of, by the late Sir William Jones, Deut. xxxiv., *in fine*.
- Merab*, or *Saba*, city of, account of a dreadful inundation by which this ancient city was overthrown, Isai. i. 30.
- Merachepheh*, מְרַחֵפֶה, inquiry into the meaning of this term, Gen. i. 2.
- Mercury*, revolutions as measured by the equinoxes and fixed stars; semimajor axis of orbit in English miles; perigee and apogee distances, when the radius vector is precisely one-half of the line of the apsides; diameter; relative magnitude; volume or bulk; mass or attractive power, that of the earth being considered as unity; and mean hourly orbital motion, of this primary planet, Gen. i. 1.
- Mercury*, considered by the ancients as the deity who presided over highways, Prov. xxvi. 8.
- Mercy-seat*, why so named, Exod. xxv. 17. Its description, *ibid*.
- Merib-baal*, the same with Mephibosheth, 1 Chron. viii. 34. Why the Israelites changed Merib-baal into Mephibosheth, *ibid*.
- Meshach*, import of the name, Dan. i. 7.
- Meshelim*, of the ancient Asiatics, probably the same with the *poetes* of the western world, Numb. xxi. 27, xxii. 6.
- Mesopotamia*, why this country was so named, Gen. xxxv. 26; Judg. iii. 8. Where situated, *ibid*.; Amos ix. 7.
- Messiah*, import of the term, Gen. xlix. 8; Exod. xxix. 7.
- Metal*, some account of a factitious, in use among the Asiatics, as bright and fine as gold, Ezra viii. 26.
- Metallic image*, discourse on Nebuchadnezzar's dream of the, Dan. ii., *in fine*.
- Metallurgy*, the Israelites employed in, in Egypt, Deut. iv. 20.
- Metheg-ammah*, a word of very doubtful import, 2 Sam. viii. 1. Variouslly rendered by the Versions, *ibid*.
- Methuselah*, the oldest man on record, Gen. v. 27. Meaning of his name, Gen. v., *in fine*. Apparently

- prophetical of the destruction of the world by water, *ibid.*
- Mezahab**, rabbinical gloss on this name, 1 Chron. i. 50.
- Micah**, some account of this prophet, Introduction to Micah. Newcome's observations on the style of his writings, *ibid.*
- Michtam**, or **Mictam**, meaning of this word, Ps. xvi., in *principio*, lx., in *principio*.
- Mid-day**, the time allotted by the heathens for the worshipping of demons, Ps. xci. 6.
- Migdol**, the same with Magdolum, Jer. xlvi. 14.
- Mikoch**, מִקּוֹחַ, a word of very uncertain import, 1 Kings x. 28. Variously rendered in the Versions, *ibid.*
- Milcom**, an idol of the Ammonites, 1 Kings xi. 5; 2 Kings xxiii. 13; Jer. xlix. 1; Amos i. 16.
- Milk and honey, land flowing with**, a figure used by sacred and profane writers to denote great fertility, Exod. iii. 8; Job xx. 17; Ezek. xx. 6.
- Milky way or Galaxy**, Dr. Herschel's idea of the nature of the, Gen. i. 16. Prodigious multitude of stars in the milky way which passed through the field of view in his telescope in the space of *forty-one* minutes of time, *ibid.*
- Mill**, when the noise of the, is not heard, how a sign of desolation, Jer. xxv. 10.
- Mill, behind the**, inquiry into the meaning of this phrase, Exod. xi. 5.
- Millenary of the world**, reflections upon our Saviour's being born at the termination of the *fourth*, Gen. i. 16.
- Mills, grinding at**, the work of females in Algiers, Tunis, and other places, Isai. xlvii. 2.
- Mingrelia**, inhabitants of, sleep with their swords under their heads, and their other arms by their sides, Isai. xliii., in *principio*.
- Mining**, process of, among the ancients, Job xxviii. 1, &c. Difficulties miners had to encounter previously to the invention of the steam-engine, Job xxviii. 4, &c.
- Minister**, anecdote of a, Ps. lxxv. 2.
- Ministry**, divine call to the, and directions for the proper discharge of the ministerial office, Ezek. xxxiv. 6.
- Minor Prophets**, order and time in which they flourished, according to Archbishop Newcome, Introduction to Hosea.
- Mirrors of brass, steel, tin, copper, and silver**, in use among the ancients, Exod. xxxviii. 8; Isai. viii. 1.
- Misenus**, funeral rites paid to, as related by Virgil, 2 Chron. xvi., in *fine*.
- Misery**, in what manner the animal system is affected at the sight of, Jer. iv. 19.
- Misrael**, import of this name, Dan. i. 7.
- Mishemerotim**, מִשְׁמֵרוֹת, its derivation and import, Lev. xxvi. 15.
- Mishnah**, or oral law of the Jews, account of the, General Preface, p. 2. When composed, according to Prideaux and Lardner, Isai. liii. 8.
- Mishpat**, מִשְׁפָּט, its import, Isai. xlii. 1. A beautiful paronomasia on this word, Isai. v. 7.
- Misletos** held in extraordinary veneration among the ancient Druids, Gen. xxi. 33. The *golden branch* mentioned by Virgil apparently an allusion to this plant, *ibid.*
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Wesley (Rev. John), author of Notes on the Old and New Testament, General Preface, p. 10.

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